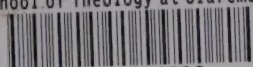


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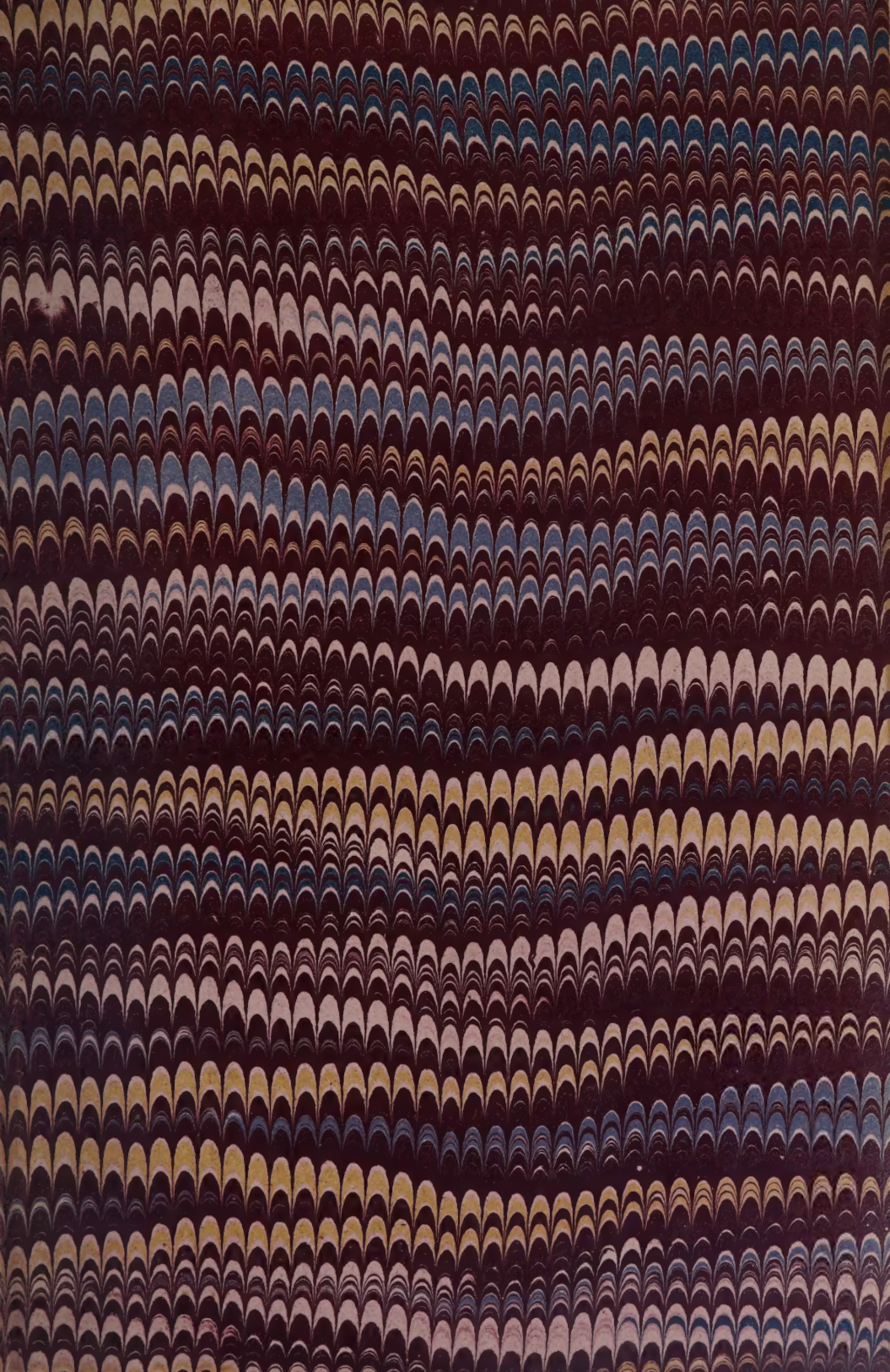
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ACCORDING TO THE AUTHORIZED VERSION (A.D. 1611),

WITH AN EXPLANATORY AND CRITICAL

Commentary

AND

A Revision of the Translation,

BY BISHOPS AND OTHER CLERGY

OF THE ANGLICAN CHURCH.

EDITED

By F. C. COOK, M.A., CANON OF EXETER,

PREACHER AT LINCOLN'S INN, CHAPLAIN IN ORDINARY TO THE QUEEN.

NEW TESTAMENT.

VOL. II.

ST JOHN—THE ACTS OF THE APOSTLES.

SIXTH THOUSAND.

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I. THE AUTHORSHIP OF THE GOSPEL.

1. *Internal Evidence.*

THE Gospel itself forms the proper starting-point for a satisfactory inquiry into its origin. Doubts may be raised as to the early history of the book owing to the nature of the available evidence, but there can be no question that it is impressed with an individual character, and that it contains indications of the circumstances under which it was composed. These indications, therefore, must first be examined: this character must first be defined so far as it illustrates the relation of the writer to the religious and social circumstances of the first century; and when this is done, we shall be in a position to consider with a fair appreciation the value of the historical testimony in support of the universal tradition of the Early Church which assigned the work to the Apostle St John.

What then is the evidence which the

fourth Gospel itself bears to its authorship, first indirectly, and next directly? These are the two questions which we have to answer before we can go further.

i. *The indirect evidence of the Gospel as to its authorship.*

In examining the indirect evidence which the fourth Gospel furnishes as to its authorship, it will be most convenient, as well as most satisfactory, to consider the available materials in relation to successive questions which become more and more definite as we proceed. How far then can we infer from the book itself, with more or less certainty, that the author was, or was not, a Jew, a Jew of Palestine, an eye-witness, an Apostle, and, last of all, St John, the son of Zebedee?

(a) *The Author of the Fourth Gospel was a Jew.* A candid examination of the evidence appears to leave no room

for reasonable doubt on this point. The whole narrative shews that the author was a Jew. He is familiar with Jewish opinions and customs, his composition is impressed with Jewish characteristics, he is penetrated with the spirit of the Jewish dispensation. His special knowledge, his literary style, his religious faith, all point to the same conclusion. The few arguments which are urged on the other side derive whatever force they have from the isolation of particular phrases which are considered without regard to the general aspect of the life to which they belong.

These statements must be justified in detail.

(a) The familiarity of the author of the fourth Gospel with Jewish opinions is shewn most strikingly by the outline which he gives of the contemporary Messianic expectations. This subject will be brought before us more in detail afterwards (III. § 2). For the present it will be enough to refer to the details which are given or implied in i. 21, iv. 25, vi. 14 f., vii. 40 ff., xii. 34, &c. In all these cases the points are noticed without the least effort as lying within the natural circle of the writer's thoughts. So again he mentions casually the popular estimate of women (iv. 27), the importance attached to the religious schools (vii. 15), the disparagement of "the Dispersion" (vii. 35), the belief in the transmitted punishment of sin (ix. 2), the hostility of Jews and Samaritans (iv. 9), the supercilious contempt of the Pharisees for "the people of the earth" (vii. 49).

The details of Jewish observances are touched upon with equal precision. Now it is the law of the sabbath which is shewn to be overruled by the requirement of circumcision (vii. 22 f.): now the ceremonial pollution which is contracted by entering a Gentile court (xviii. 28). The account of the visit to the Feast of Tabernacles only becomes fully intelligible when we supply the facts at which the writer barely hints, being himself filled with the knowledge of them. The pouring of water from Siloam upon the altar of burnt sacrifice, and the kindling of the lamps in the court of the women, explain the imagery of the "living water" (vii. 38), and of "the light of the world" (viii. 12). And here,

again, a Jew only who knew the festival would be likely to describe "the last day of the feast," which was added to the original seven, as "the great day" (vii. 37). The same familiar and decisive knowledge of the people is shewn in glimpses which are opened on domestic life at the marriage feast (ii. 1—10), and at the burial of Lazarus (xi. 17—44). The tumultuary stoning of Stephen (Acts vii. 57 ff.), which could not but be a well-known incident in the early church, would have hindered any one who had not clear information upon the point from recording the answer of the Jews "It is not lawful for us to put any one to death" (xviii. 31); and so in fact these words were afterwards misunderstood by the Greek fathers.

But, on the other hand, it is said that the author of the fourth Gospel was so ignorant of Jewish affairs that he represents the high-priesthood as an annual office when he speaks of Caiaphas as "high-priest in that year" (xi. 49, 51, xviii. 13). It would be sufficient to reply that such ignorance could not be reconciled with the knowledge already indicated; but a consideration of the clause solemnly repeated three times shews that the supposed conclusion cannot be drawn from it. The emphatic reiteration of the statement forces the reader to connect the office of Caiaphas with the part which he actually took in accomplishing the death of Christ. One yearly sacrifice for atonement it was the duty of the high-priest to offer. In that memorable year, when all types were fulfilled in the reality, it fell to Caiaphas to bring about unconsciously the one sacrifice of atonement for sin. He was high-priest before and after, but it was not enough for the Evangelist's purpose to mark this. He was high-priest in that year—"the year of the Lord" (Luke iv. 19),—and so in the way of divine Providence did his appointed part in causing "*one man to die for the people*" (xi. 50).

(β) From the contents of the fourth Gospel we turn now to its form. And it may truly be affirmed that the style of the narrative alone is conclusive as to its Jewish authorship. The vocabulary, the structure of the sentences, the symmetry and numerical symbolism of the compo-

sition, the expression and the arrangement of the thoughts, are essentially Hebrew. These points will require to be discussed at greater length when we come to examine the composition of the Gospel (II. § 5). It must suffice now to call attention to such terms as "light," "darkness," "flesh," "spirit," "life," "this world," "the kingdom of God," and the like: to such images as "the shepherd," "the living water," "the woman in travail:" to the simplicity of the connecting particles: to the parallelism and symmetry of the clauses. The source of the imagery of the narrative, to sum up all briefly, is the Old Testament. The words are Greek words, but the spirit by which they live is Hebrew.

(y) The Old Testament is no less certainly the source of the religious life of the writer. His Jewish opinions and hopes are taken up into and transfigured by his Christian faith; but the Jewish foundation underlies his whole narrative. The land of Judæa was "the home" (*ra' idia*; comp. xvi. 32, xix. 27) of the Incarnate Word, and the people of Judæa were "His own people" (i. 11). This was the judgment of the Evangelist when the Messiah had been rejected by those to whom He came; and on the other hand, Christ, when He first entered the Holy City, claimed the Temple as being "the house of His Father" (ii. 16). From first to last Judaism is treated in the Fourth Gospel as the divine starting-point of Christianity. It is true that the author records discourses in which the Lord speaks to the Jews of the Law as being "their Law;" and that he uses the name "the Jews" to mark an anti-Christian body; but even these apparent exceptions really illustrate his main position. The Pharisees as a party strove to keep "the Law" in its widest acceptance, the monument, that is, of the various revelations to Israel (x. 34, xv. 25, notes), for themselves alone, and to bar the progress of the life which it enshrined. In the process it became "their Law." With the same fatal narrowness they reduced the representatives and bearers of the ancient revelation to a national faction; and "the Jews" embodied just that which was provisional and evanescent in the system which they misunderstood (comp. III. § 1). These

two characteristic thoughts of the Gospel will become clear when we consider the general development of the history. Meanwhile it must be noticed that the Evangelist vindicates both for the Law and for the people their just historical position in the divine economy. The Law could not but bear witness to the truths which God had once spoken through it. The people could not do away with the promises and privileges which they had inherited. Side by side with the words of Christ which describe the Law as the special possession of its false interpreters (viii. 17, x. 34, xv. 25), other words of his affirm the absolute authority of its contents. It is assumed as an axiom that *The Scripture cannot be broken* (x. 35; see v. 18, note). That which is *written in the prophets* (vi. 45; comp. vi. 31) is taken as the true expression of what shall be. *Moses wrote of Christ* (v. 46. Comp. i. 45). The types of the Old Testament, the brazen serpent (iii. 14), the manna (vi. 32), the water from the rock (vii. 37 f.), perhaps also the pillar of fire (viii. 12), are applied by Christ to Himself as of certain and acknowledged significance. Abraham *saw His day* (viii. 56). It was generally to "the Scriptures" that Christ appealed as *witnessing of Him*. Even the choice of Judas to be an apostle was involved in the portraiture of the divine King (xiii. 18, note, *that the Scripture might be fulfilled*; comp. xvii. 12); and the hatred of the Jews was prefigured in the words *written in their Law, They hated me without a cause* (xv. 25).

Such words of Christ must be considered both in themselves and in the consequences which they necessarily carry with them, if we are to understand the relation of the fourth Gospel to the Old Testament. They shew conclusively that in this Gospel, no less than in the other three, He is represented as offering Himself to Israel as the fulfiller, and not as the destroyer, of "the Law." And it follows also, whatever view is taken of the authorship of the Gospel, that the Evangelist in setting down these sayings of Christ accepts to the full the teaching which they convey.

Nor is this all. Just as the words of the Lord recorded in the fourth Gospel confirm the divine authority of the Old

Testament, so also the Evangelist, when he writes in his own person, emphasizes the same principle. The first public act of Christ reminded the disciples, as he relates, of a phrase in the Psalms (ii. 17). The Resurrection, he says, confirmed their faith in the Scripture, and the word which Jesus spake, as if both were of equal weight. In the light of the same event they understood at last what they had done unconsciously in accordance with prophetic utterances (xii. 14 ff.). So again at the close of his record of Christ's public ministry, he points out how the apparent failure of Christ's mission was part of the great scheme of Providence foreshadowed by Isaiah. The experience, and the words of the prophet, made such a result inevitable (xii. 37 ff.). This fulfilment of the wider teaching of prophecy is further confirmed by examples of the fulfilment of its details. Special incidents of the Passion are connected with the language of the Old Testament. The division of the garments, and the casting lots for the seamless robe (xix. 23 f.); the expression of thirst (xix. 28), the limbs left unbroken (xix. 36), the side pierced (xix. 37)—significant parallels with the treatment of the paschal lamb—give occasion to quotations from the Law, the Psalms, and the Prophets; and these fulfilments of the ancient Scriptures are brought forward as solid grounds of faith (xix. 35).

"The Law," in short, is treated by the writer of the fourth Gospel, both in his record of the Lord's teaching, and, more especially, in his own comments, as only a Jew could have treated it. It was misinterpreted by those to whom it was given, but it was divine. So far as it was held, not only apart from, but in opposition to, its true fulfilment, it lost its true character. This character the Evangelist unfolds. The object with which he wrote was to shew that Jesus was not only the *Son of God*, but also *the Christ*, the promised Messiah of the Jews (xx. 31), just as Nathanael, the true representative of Israel (i. 47), had recognised Him at first under this double title.

The portraiture of the people in the fourth Gospel is no less indicative of its Jewish authorship, whatever false deduc-

tions may have been popularly drawn from the use of the characteristic title "the Jews" for the adversaries of Christianity. Writing as a Christian the Evangelist still records the central truth, true for all ages, which Christ declared: *We—as Jews—worship that which we know, for the salvation—the salvation promised to the world—is from the Jews* (iv. 22), rising by a divine law out of the dispensation intrusted to their keeping. Nothing which was said at a later time neutralised these words of the Lord in which He identified Himself with the old people of God, and signalised their inherent prerogatives. The knowledge which the Jews had was the result of their acceptance of the continuous revelation of God from age to age; while the Samaritans who refused to advance beyond the first stage of His manifestation, worshipped the true Object of worship, but ignorantly. They worshipped *that which they knew not* (iv. 22).

This was the rightful position of the Jews towards Christ, which is everywhere presupposed in the Gospel, but they failed to maintain it, and when the Evangelist wrote their national failure was past hope. They received Him not. But the sources and the kinds of their unbelief were manifold, and the narrative reflects the varieties of their character.

For the people are not, as is commonly assumed to be the case, a uniform, colourless mass. On the contrary, distinct bodies reveal themselves on a careful examination of the record, each with its own distinctive marks. Two great divisions are portrayed with marked clearness, "the multitude," and "the Jews." *The multitude* (ὁ ὄχλος) represents the general gathering of the Jewish inhabitants of Palestine, Galilæans for the most part, who are easily swayed to and fro, with no settled policy, and no firm convictions. These, when they saw the signs which Jesus had wrought at Jerusalem, received Him in Galilee (iv. 45), and followed Him, and, at a later time, would have made Him King (vi. 15). When they went up to the feasts they gathered round Him in expectation and doubt, ignorant of the deadly hostility of their rulers to the new prophet (vii. 20), and inclined to believe (vii. 40;

compare the whole chapter). On the eve of the Passion they brought Him in triumph into the city (xii. 12); and, in the last scene in which they are presented in the Gospel, listen in dull perplexity to Christ's final revelation of Himself (xii. 29, 34). In the fourth Gospel they do not appear in the narrative of the Trial and the Crucifixion. They may have been used as instruments, but the guilt of this issue did not belong to them as a body.

In contrast with "the multitude" stand "the Jews¹." Both titles are general terms, including various elements; both have local centres; both express tendencies of religious feeling. Just as "the multitude" reflect the spirit of Galilee, "the Jews" reflect the spirit of Jerusalem (i. 19), and this term is perhaps used exclusively of those who lived in the limited region of Judæa. "The multitude" have vague, fluent, opinions; "the Jews" hold fast by the popular expectation of a national Messiah, and a national sovereignty. From first to last they appear as the representatives of the narrow finality of Judaism (ii. 18, xix. 38). They begin their opposition by a charge of the violation of the Sabbath (v. 10 ff.; comp. xix. 31). Those of them who are present at Capernaum give expression to "murmurings" at the teaching to which "the multitude" had apparently listened with awed respect (vi. 41, 52; comp. vi. 22—40). They reduce the wavering multitude to silence at Jerusalem (vii. 11—13). If they *believe Christ*, they do not at once *believe on Him*, and while they cling to their own prejudices yield themselves to the perils of fatal error (viii. 31 ff. note). In their zeal for the Law they would at once stone Christ (viii. 59, x. 31); and to them generally the Crucifixion is attributed (xviii. 12, 14, 31, 36, 38, xix. 7, 12, 14). Yet even these are struck with wonder (vii. 15) and doubt (vii. 35, viii. 22); they are divided (x. 19), and ask peremptorily for a clear enunciation of Christ's claim (x. 24); and the defection of many from among them to Him marks the last crisis in the history (xii. 10 f.; comp. xi. 45, 48, ix. 40, xii. 42).

"The Jews" thus presented to a writer who looked back from a Christian point of sight¹ upon the events which he described the aggregate of the people whose opinions were opposed in spirit to the work of Christ. They were not, as they might have been, "true Israelites" (i. 47; comp. v. 31). But at the same time he does not fail to notice that there were among them two distinct tendencies, which found their expression in the Pharisees and Sadducees respectively. The latter are not mentioned by name in the fourth Gospel, but the writer describes them more characteristically, and with a more direct knowledge, by their social position at the time. They were "the high-priests," the faction of Annas and Caiaphas (Acts v. 17), the reckless hierarchy, whose policy is sharply distinguished in one or two life-like traits from that of the religious zealots, the Pharisees. Several times indeed the two parties appear as acting together in the great Council (vii. 32, 45, xi. 47, 57, xviii. 3; comp. vii. 26, 48, xii. 42 *the rulers*), yet even in these cases the two are only once so grouped as to form a single body (vii. 45 *πρὸς τοὺς ἀρχ. καὶ Φαρ.*), and "the chief priests" always stand first as taking the lead in the designs of violence. This is brought out very vividly in the fatal scene in the Sanhedrin after the raising of Lazarus (see xi. 47 note).

In other places when the two parties are mentioned separately the contrast between them familiar to the historian underlies the record. The Pharisees are moved by the symptoms of religious disorder: the high priests (Sadducees) by the prospect of ecclesiastical danger. The Pharisees are the true representatives of "the Jews" (i. 19 || i. 24, ix. 13 || ix. 18, ix. 22 || xii. 42). They send to make inquiries about the mission of John (i. 24); they hear, evidently as of something which deeply concerned them, of baptism among the followers of the Lord (iv. 1); they scornfully reject the opinion of the illiterate multitude (vii. 47); they question the authority of Christ (viii. 13); they condemn His miracles as wrought on the Sabbath (ix.

¹ The term occurs rarely in the discourses of the Lord: iv. 22, xiii. 33, xviii. 20, 36. See note on the last passage.

¹ The phrase "the Passover of the Jews" evidently implies a familiar Christian Passover: ii. 13 note. Comp. ii. 6, v. 1, vii. 2, xix. 42.

13 ff.); they excommunicate His followers (xii. 42; comp. ix. 22); but at last they look with irresolute helplessness upon the apparent failure of their opposition (xii. 19). From this point they appear no more by themselves. "The chief priests" take the direction of the end into their own hands. Five times they are mentioned alone, and on each occasion as bent on carrying out a purpose of death and treason to the faith of Israel. They plotted the murder of Lazarus because *many for his sake believed on Jesus* (xii. 11). Pilate sees in them the true persecutors of Christ: *Thy nation and the chief priests delivered Thee up to me* (xviii. 35). Their voices first raise the cry, *Crucify, Crucify Him* (xix. 6). They make the unbelieving confession, *We have no king but Cæsar* (xix. 15), and utter a vain protest against the title in which their condemnation was written (xix. 21, *the chief priests of the Jews*).

This most significant fact of the decisive action of the Sadducean hierarchy in compassing the death of the Lord, which is strikingly illustrated by the relative attitude of Pharisees and Sadducees to the early Church as described in the Acts, explains the prominent position assigned to Annas in the fourth Gospel (xviii. 13). Annas was the head of the party. Though he had ceased to be high-priest for many years, he swayed the policy of his successors. St Luke in his Gospel significantly sets him with Caiaphas as "high-priest" (*ἐπ' ἀρχιερέως* not *ἐπ' ἀρχιερέων*, iii. 2), as if both were united in one person; and in the Acts he, and not Caiaphas (iv. 6), is alone called "high-priest." The coincidence is just one of those which reveal the actual as distinguished from the official state of things.

One further remark must be made. The general use of the term "the Jews" for the opponents of Christ not only belongs necessarily to the position of an apostle at the close of the first century, but it is even possible to trace in the books of the New Testament the gradual change by which it assumed this specific force. In the Synoptic Gospels it occurs only four times except in the title "king of the Jews;" Matt. xxviii. 15; Mark vii. 3; Luke vii. 3, xxiii. 51; and in the

first of these, which is probably the latest in date, the word marks a position of antagonism. In the Acts the title oscillates between the notions of privilege and of opposition, but the course of the history goes far to fix its adverse meaning. The word is comparatively rare in the Epistles of St Paul. It occurs most commonly (twelve times out of twenty-four) in contrast with "Greek," both alike standing in equal contrast with the idea of Christianity; and for St Paul, "a Hebrew of Hebrews," his countrymen, "Jews by nature" (Gal. ii. 15), are already separated from himself. The name of a race has become practically the name of a sect (Rom. iii. 9; 1 Cor. i. 22 ff., ix. 20, x. 32; comp. Gal. ii. 13, i. 13-f.). The word is not found in the Catholic epistles, but in the Apocalypse it is used twice (ii. 9, iii. 9), evidently to describe those who insisted on their literal descent and ceremonial position, and claimed the prerogatives of Israel outside the Church. Such false-styled Jews were the worst enemies of the Gospel; and a Christian writing at the close of the century could not but speak of the people generally by the title which characterized them to his contemporaries.

(b) *The Author of the Fourth Gospel was a Jew of Palestine.* The facts which have just been noticed carry us beyond the conclusion which they were alleged to establish. They shew that the writer of the fourth Gospel was not only a Jew, but a Palestinian Jew of the first century. It is inconceivable that a Gentile, living at a distance from the scene of religious and political controversy which he paints, could have realised, as the Evangelist has done, with vivid and unerring accuracy the relations of parties and interests which ceased to exist after the fall of Jerusalem; that he could have marked distinctly the part which the hierarchical class—the unnamed Sadducees—took in the crisis of the Passion; that he could have caught the real points at issue between true and false Judaism, which in their first form had passed away when the Christian society was firmly established: that he could have portrayed the growth and conflict of opinion as to the national hopes of

the Messiah side by side with the progress of the Lord's ministry. All these phases of thought and action, which would be ineffaceably impressed upon the memory of one who had lived through the events which the history records, belonged to a state of things foreign to the experience of an Alexandrine, or an Asiatic, in the second century.

For in estimating the value of these conclusions which we have gained, it must be remembered that the old landmarks, material and moral, were destroyed by the Roman war: that the destruction of the Holy City—a true coming of Christ—revealed the essential differences of Judaism and Christianity, and raised a barrier between them: that at the beginning of the second century the influence of Alexandria was substituted for that of the Jewish schools in the growing Church.

(a) And these considerations which apply to the arguments drawn from the religious and political traits of the history, apply also in corresponding degrees to the more special indications that the author of the Fourth Gospel was a Jew of Palestine. Among these, the most convincing perhaps is to be found in his local knowledge. He speaks of places with an unaffected precision, as familiar in every case with the scene which he wishes to recall. There is no effort, no elaborateness of description in his narratives: he moves about in a country which he knows. His mention of sites is not limited to those which are found elsewhere in Scripture, either in the Gospels or in the Old Testament. "Cana of Galilee" (Κανά τῆς Γαλιλαίας, ii. 1, 11, iv. 46, xxi. 2), thus exactly distinguished, is not noticed by any earlier writer. "Bethany beyond Jordan" (i. 28), a place already forgotten in the time of Origen, is obviously distinguished from the familiar Bethany "near Jerusalem," the situation of which is precisely fixed as "about fifteen furlongs" from the city (xi. 18). Ephraim, again, situated "near the wilderness" (xi. 54) may be identical with Ophrah (1 Sam. xiii. 17), but it is not otherwise named in Scripture. Once more, Ænon (iii. 23) is not known from other sources, but the form of the name¹

is a sure sign of the genuineness of the reference, and the defining clause, "near to Salim," even if the identification were as difficult now as it has been represented to be, shews that the place was clearly present to the writer¹. Nothing indeed but direct acquaintance with the localities can account for the description added in each of these cases. A writer for whom these spots were identified with memorable incidents which were for him turning-points of faith, would naturally add the details which recalled them to his own mind: for another the exact definition could have no interest. Other indications of minute knowledge are given in the implied notice of the dimensions of the lake of Tiberias (vi. 19; comp. Mark vi. 47), and of the relative positions of Cana and Capernaum (ii. 12, *went down*).

One name, however, has caused much difficulty. *The city of Samaria named Sychar* (iv. 5) has been commonly identified with Shechem (Sychem, Acts vii. 16), and the changed form has been confidently attributed by sceptical critics to the ignorance of the Evangelist. The importance of Shechem, a city with which no one could have been unacquainted who possessed the knowledge of Palestine which the writer of the fourth Gospel certainly had, might reasonably dispose of such a charge. And more than this: the picture with which the name is connected is evidently drawn from life. The prospect of the corn-fields (v. 35), and of the heights of Gerizim (v. 20), are details which belong to the knowledge of an eye-witness. The notice of the depth of the well (v. 11) bears equally the stamp of authenticity. If then there were no clue to the solution of the problem offered by the strange name, it would be right to acquiesce in the belief that Sychar might be a popular distortion of Shechem, or the name of some unknown "the two springs," but it is doubtful whether it can be so rendered. It is said that Ainan and Ainain, "the two springs," are the names of several places in Arabia. The Syriac versions write the name as two words, "the spring of the dove."

¹ Lieut. Conder in the *Quarterly Statement* of the Palestine Exploration Fund (July, 1874, pp. 191 f.) identifies it with 'Aynûn near to Salim, due east of Nablus. The use of the phrase *beyond Jordan* (iii. 26) implies that the country was on the West of the river.

¹ This is true whether the word be taken as an adjectival form "abounding in springs" (comp. Ez. xlvii. 17); or as a corruption of a dual form

village. But the case does not stand so absolutely without help towards a decision. The earliest ancient authorities (4th cent.) distinguish Shechem and Sychar. Shechem could hardly have been described as *near to the plot of ground which Jacob gave to Joseph* (v. 5). There are, moreover, several references to *Sukra, Sukar, ain-Sukar* (סוכרא, סוכר, שין סוכר) in the Talmud; and a village 'Askar still remains, which answers to the conditions of the narrative. Some difficulty has been felt in identifying 'Askar with Sychar, since it is written at present with an initial 'Ain, but in a Samaritan Chronicle of the 12th century, the name appears in a transitional form with an initial *Yod* (יסקר), and the Arabic translation of the Chronicle gives 'Askar as the equivalent. The description [of S. John], Lieut. Conder writes, "is most accurately applicable to 'Askar. ... It is merely a modern mud village, with no great indications of antiquity, but there are remains of ancient tombs near the road beneath it." (*Report of the Palestine Exploration Fund*, 1877, pp. 149 f., 1876, p. 197.)

The notices of the topography of Jerusalem contained in the fourth Gospel are still more conclusive as to its authorship than the notices of isolated places in Palestine. The desolation of Jerusalem after its capture was complete. No creative genius can call into being a lost site. And the writer of the fourth Gospel is evidently at home in the city as it was before its fall. He knows much that we learn from independent testimony, and he knows what is not to be found elsewhere. But whether he mentions spots known from other sources, or named only by himself, he speaks simply and certainly. As he recalls a familiar scene he lives again in the past, and forgets the desolation which had fallen upon the place which rises before his eyes. "There is," he writes, "*at Jerusalem a pool called Bethesda*" (v. 2), and by the form of the sentence carries us back to the time when the incident first became history. "Bethesda by the sheep-gate," "the pool of Siloam" (ix. 7), "the brook Kidron" (xviii. 1), which are not named by the other evangelists (yet see Luke xiii. 4), stand out naturally in his narrative. What imagination could have in-

vented a Bethesda (or Bethzetha) with its five porches, and exact locality (v. 2)? What except habitual usage would have caused the Kidron to be described as "the winter torrent"? How long must the name Siloam have been pondered over before the perfectly admissible rendering "Sent" was seen to carry with it a typical significance? The *Prætorium* and *Golgotha* are mentioned by the other evangelists; but even here the writer of the fourth Gospel sees the localities, if I may so speak, with the vividness of an actual spectator. The Jews crowd round the *Prætorium* which they will not enter, and Pilate goes in and out before them (xviii. 28 ff.). *Golgotha* is "*nigh to the city*," where people pass to and fro, and "*there was a garden there*" (xix. 17, 20, 41). And the fourth Evangelist alone notices the Pavement, the raised platform of judgment, with its Hebrew title, *Gabbatha* (xix. 13). The places Bethesda and Gabbatha are not, in fact, mentioned anywhere except in the fourth Gospel, and the perfect simplicity with which they are introduced in the narrative, no less than the accuracy of form in the Aramaic titles (whatever be the true reading of Bethesda), marks the work of a Palestinian Jew, who had known Jerusalem before its fall.

The allusions to the Temple shew no less certainly the familiarity of the writer with the localities in which he represents Christ as teaching. The first scene, the cleansing of the Temple, is in several details more lifelike than the similar passages in the Synoptists (ii. 14—16). It is described just as it would appear to an eye-witness in its separate parts, and not as the similar incident is summed up briefly in the other narratives. Each group engaged stands out distinctly, the sellers of oxen and sheep, the money-changers sitting at their work, the sellers of doves; and each group is dealt with individually. Then follows, in the course of the dialogue which ensues, the singularly exact chronological note, "*Forty and six years was this Temple in building*" (ii. 20).

The incidents of the Feast of Taber-

¹ For the discussion of the reading see note on xviii. 1. If the reading "the torrent of the Cedars" be adopted, the argument is not affected.

nacles (which are given in chapters vii. and viii.) cannot be understood, as has been already noticed, without an accurate acquaintance with the Temple ritual. The two symbolic ceremonies — commemorating the typical miracles of the wilderness—the outpouring of water on the altar of sacrifice, and the kindling the golden lamps at night, furnish the great topics of discourse. The Evangelist is familiar with the facts, but he does not pause to dwell upon them. Only in one short sentence does he appear to call attention to the significance of the events. “*These things*,” he says, “*Jesus spake in the treasury, as he taught in the Temple*” (viii. 20). The mention of the exact spot carried with it to minds familiar with the Herodian Temple a clear revelation of what was in the Apostle’s mind. For the treasury was in the court of the women where the great candelabra were placed, looking to which Christ said, “*I am the light*”—not of one people, or of one city, but—“*of the world.*” And there is still another thought suggested by the mention of the place. The meeting-hall of the Sanhedrin was in a chamber adjacent to it. We can understand therefore the hasty attempts of the chief priests and Pharisees to seize Christ, and the force of the words which are added, that even there, under the very eyes of the popular leaders, “*no man laid hands on Him.*”

The next visit to Jerusalem, at the Feast of Dedication, brings a new place before us. “*It was winter*,” we read, “*and Jesus was walking in Solomon’s Porch*” (x. 22), a part of the great eastern cloister suiting in every way the scene with which it is connected.

Once again, as I believe, we have a significant allusion to the decoration of the Temple. On the eve of the Passion, at the close of the discourses in the upper chamber, the Lord said, “*Arise, let us go hence*” (xiv. 31). Some time after we read that when He had finished his High-priestly prayer, He went forth with His disciples over the brook Kidron. It seems to be impossible to regard this notice as the fulfilment of the former command. The house, therefore, must have been left before, as is clearly implied in the narrative, and the walk to the Mount of Olives might well include

a visit to the Temple; and over the gate of the Temple was spread the great vine of gold, which was reckoned among its noblest ornaments. Is it then a mere fancy to suppose that the image of the vine and its branches was suggested by the sight of this symbolic tracery, lighted by the Paschal moon, and that the High-priestly prayer was offered under the shadow of the Temple walls?

However this may be, it is inconceivable that any one, still more a Greek or a Hellenist, writing when the Temple was rased to the ground, could have spoken of it with the unaffected certainty which appears in the fourth Gospel. It is monstrous to transfer to the second century the accuracy of archæological research which is one of the latest acquirements of modern art. The Evangelist, it may be safely said, speaks of what he had seen.

(β) The arguments which have been already drawn from the political, social, religious, and local knowledge of the author of the fourth Gospel, shew beyond all doubt, as it appears, that he was a Palestinian Jew. A presumption in favour of the same conclusion may be derived from the quotations from the Old Testament which are contained in the Gospel. These shew at least so much that the writer was not dependent on the LXX.; and they suggest that he was acquainted with the original Hebrew.

A rapid summary of the facts will enable the student to estimate the weight of this additional evidence.

(1) Quotations by the Evangelist.

ii. 17. ...γεγραμμένον ἐστὶν Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

Ps. lix. (lxviii.) 9. κατέφαγε (Symm. κατηράλωσε). So Hebr. (1)

xii. 14, 15. καθὼς ἐστὶν γεγραμμένον Μὴ φοβού, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

Zach. ix. 9. Χαῖρε σφόδρα, θύγατερ Σιών, ... ἰδοὺ ὁ βασιλεὺς σου ἔρχεται... ἐπιβεβηκὼς ἐπὶ... πῶλον νέον. (All the Greek versions have ἐπιβεβηκὼς. Theodotion has ἐπὶ ὄνον καὶ πῶλον υἱὸν ὄνου.)

Hebr. הָיָה עָלָיו יְלִיד בֶּהֱמוֹת עֵז.

..... (2)

xii. 38. ...ἵνα ὁ λόγος Ἡσαίου... πληρωθῇ

ὃν εἶπεν Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίς ἀπεκαλύφθη;

Is. liii. 1 (exact). (3)

xii. 40. ... ὅτι εἶπεν Ἡσαίας Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσονται αὐτούς.

Is. vi. 10. ἐπαχύνθη ἡ καρδία τοῦ λαοῦ τούτου...καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μὴ ποτε ἴδωσι τοῖς ὀφθαλμοῖς...καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι καὶ ἰάσονται αὐτούς. (The version of Symm. uses the same words generally as LXX.) Comp. Matt. xiii. 13 ff.; Mark iv. 12.

..... (4)

xix. 24. ἵνα ἡ γραφὴ πληρωθῇ Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Ps. xxii. (xxi.) 18 (exact). (5)

xix. 36. ἵνα ἡ γραφὴ πληρωθῇ Ὅσοῦν οὐ συντριβήσεται αὐτοῦ.

Ex. xii. 46. ὅσπου οὐ συντρίψετε ἀπ' αὐτοῦ (al. συντρίψεται). Num. ix. 12. ὁ οὐ συντρίψουσιν αὐτὸν. (al. συντρίψεται). Cf. Ps. xxxiv. (xxxiii.) 20. (6)

xix. 37. ἔτέρα γραφὴ λέγει Ὅψονται εἰς ὃν ἐξεκέντησαν. Hebr. 177.

Zach. xii. 10. ἐπιβλέψονται πρὸς με ἀνθ' ὧν κατωρχήσαντο (Theodot. εἰς ὃν ἐξεκέντησαν. Aq. Symm. ἐξεκέντησαν, ἐπέκεκέντησαν).

Comp. Rev. i. 7. (7)

(2) Quotations in the Lord's discourses.

vi. 45. ἔστιν γεγραμμένον ἐν τοῖς προφήταις Καὶ ἔσονται πάντες διδασκτοὶ θεοῦ.

Is. liv. 13. καὶ (θήσω) πάντας τοὺς υἱοὺς σου διδασκοὺς θεοῦ.

The words are not connected as in LXX. with v. 12, but treated as in the Hebrew, independently. (8)

vii. 38. καθὼς εἶπεν ἡ γραφὴ ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.

There is no exact parallel. The reference is probably general. (9)

x. 34. οὐκ ἔστιν γεγραμμένον... Ἐγὼ εἶπα Θεοί ἐστε;

Ps. lxxxii. (lxxxii.) 6 (exact). (10)

xiii. 18. ἵνα ἡ γραφὴ πληρωθῇ Ὁ τρώγων μου τὸν ἄρτον ἐπῆρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

Ps. xli. (xl.) 9 (10). ... ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν. (Aq.

Symm. Theodot. κατεμεγαλύνθη μου). Hebr. כרע על לרגלי. (11)

xv. 25. ἵνα πλ. ὁ λόγος... Ἐμίσησάν με δωρεάν.

Ps. xxxiv. (xxxv.) 19. οἱ μισοῦντές με δωρεάν. Ps. lxviii. (lxix.) 5. (12)

(3) Other quotations.

By John the Baptist.

i. 23. ἐγὼ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ Εὐθύνατε τὴν ὁδὸν Κυρίου.

Is. xl. 3. ἐτοιμάσατε... εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν (Aq. Theodot. ἀποσκευάσατε. Symm. εὐτρεπίσατε)... (13)

By Galilæans.

vi. 31. καθὼς ἔστιν γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

Ps. lxxviii. (lxxvii.) 24... (μάννα φαγεῖν) καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς. Ex. xvi. 4, 15. ... ὧ ... ἄρτους ἐκ τοῦ οὐρανοῦ... οὗτος ὁ ἄρτος ὃν ἔδωκε Κύριος ἡμῖν φαγεῖν. (14)

The triumphal cry (xii. 13; Ps. cxvii. 25) can hardly be treated as a quotation. In preserving the Hebrew form *Hosanna* St John agrees with the Synoptic Evangelists and differs from the LXX.

An examination of these fourteen citations (1—7 by the Evangelist; 8—12 by the Lord; 13, 14 by others) shews that they fall into the following groups:

1. Some agree with the Hebrew and LXX, where these both agree;

(3), (5), (10), (12).

2. Others agree with the Hebrew against the LXX.;

(7), (8), (11).

3. Others differ from the Hebrew and LXX. where these both agree;

(1).

4. Others differ from the Hebrew and LXX. where they do not agree;

(2), (4).

5. Free adaptations;

(6), (9), (13), (14).

But there is no case where a quotation agrees with the LXX. against the Hebrew.

(γ) There is yet another argument to be noticed in support of the Palestinian authorship of the fourth Gospel, which appears to be of great weight, though it

has commonly been either passed over, or even regarded as a difficulty. The doctrine of the Word, as it is presented in the Prologue, when taken in connexion with the whole Gospel, seems to shew clearly that the writer was of Palestinian and not of Hellenistic training.

In considering St John's teaching on the Logos, "the Word," it is obvious to remark, though the truth is very often neglected in practice, that it is properly a question of doctrine and not of nomenclature. It constantly happens in the history of thought that the same terms and phrases are used by schools which have no direct affinity, in senses which are essentially distinct, while they have a superficial likeness. Such terms (*e.g. idea*) belong to the common dialect of speculation; and it is indeed by the peculiar force which is assigned to them that schools are in many cases most readily distinguished. A new teacher necessarily uses the heritage which he has received from the past in order to make his message readily understood.

It may then be assumed that St John, when he speaks of "the Word," "the Only-begotten," and of His relations to God and to the world, and to man, employs a vocabulary and refers to modes of thought which were already current when he wrote. His teaching would not have been intelligible unless the general scope of the language which he employed, without explanation or preparation, had been familiar to his readers. When he declares with abrupt emphasis that "the Word was in the beginning," and that "the Word became flesh," it is evident that he is speaking of "a Word" already known in some degree by the title, though he lays down new truths as to His being. He does not speak, as in the Apocalypse (xix. 13; comp. Heb. iv. 12) of "the Word of God," but of "the Word" absolutely. Those whom he addressed knew of Whom he was speaking, and were able to understand that which it was his office to make known about Him. In this case, as in every other similar case, the thoughts of men, moving in different directions under the action of those laws of natural growth which are the expression of the divine purpose, prepared the medium and provided the appropriate

means for the revelation which was to be conveyed in the fulness of time.

In this respect the manifold forms of speculation, Western and Eastern, fulfilled a function in respect to Christian philosophy similar to that which was fulfilled in other regions of religious experience by the LXX.; and the results which were gained were embodied in Greek modes of speech, which were ready at last for the declaration of the divine message.

It becomes then a question of peculiar and yet of subordinate interest to determine from what source St John derived his language. It is admitted on all hands that his central affirmation, "the Word became flesh," which underlies all he wrote, is absolutely new and unique. A Greek, an Alexandrine, a Jewish doctor, would have equally refused to admit such a statement as a legitimate deduction from his principles, or as reconcilable with them. The message completes and crowns "the hope of Israel," but not as "the Jews" expected. It gives stability to the aspirations of humanity after fellowship with God, but not as philosophers had supposed, by "unclothing" the soul. St John had been enabled to see what Jesus of Nazareth was, "the Christ" and "the Son of God:" it remained for him to bring home his convictions to others (xx. 31). The Truth was clear to himself: how could he so present it as to shew that it gave reality to the thoughts with which his contemporaries were busied? The answer is by using with necessary modifications the current language of the highest religious speculation to interpret a fact, to reveal a Person, to illuminate the fulness of actual life. Accordingly he transferred to the region of history the phrases in which men before him had spoken of "the Logos"—"the Word," "the Reason"—in the region of metaphysics. St Paul had brought home to believers the divine majesty of the glorified Christ: St John laid open the unchanged majesty of "Jesus come in the flesh."

But when this is laid down it still remains to determine in which direction we are to look for the immediate source from which St John borrowed the cardinal term *Logos*, a term which en-

shrines in itself large treasures of theological speculation.

The scantiness of contemporary religious literature makes the answer more difficult than it might have been if the great Jewish teachers had not shrunk from committing their lessons to writing. And, in one sense, the difficulty is increased by the fact that a striking aspect of Jewish thought has been preserved in the copious writings of PHILO of Alexandria (born c. B. C. 20), who is naturally regarded as the creator of teaching, of which he is in part only the representative. However far this view may be from the truth, the works of Philo furnish at least a starting-point for our inquiry. This typical Alexandrine Jew speaks constantly of "the divine Logos" (ὁ θεῖος λόγος) in language which offers striking, if partial, parallels with the epistle to the Hebrews and St Paul. The divine Logos is "Son of God," "firstborn Son" (πρωτόγονος, I. 414), "image of God" (εἰκὼν θεοῦ, I. 6), "God" (I. 655), "high-priest" (ἀρχιερεὺς, I. 653), "man of God," "archetypal man" (ἀνθρωπος θεοῦ, I. 411, ὁ κατ' εἰκόνα ἀνθρώπου, I. 427), "the head of the body" (I. 640; comp. I. 121), "through whom the world was created" (II. 225).

At first sight it might seem that we have here beyond all doubt the source of St John's language. But the ambiguity of the Greek term *Logos*, which means both *Reason* and *Word*, makes it necessary to pause before adopting this conclusion. When Philo speaks of "the divine Logos" his thought is predominantly of the divine Reason and not of the divine Word. This fact is of decisive importance. The conception of a divine Word, that is, of a divine Will sensibly manifested in personal action, is not naturally derived from that of a divine Reason, but is rather complementary to it, and characteristic of a different school of thought. Is it then possible to find any clear traces of a doctrine of a divine Logos elsewhere than at Alexandria?

The Targums furnish an instructive answer to the question. These paraphrases of the Hebrew Scriptures have preserved, as it appears, the simplest and earliest form in which the term "the

Word" was employed in connexion with God. They were most probably not committed to writing in the shape in which we now have them, till some time after the Christian æra; but all evidence goes to shew that they embody the interpretations which had been orally current from a much earlier time. In the Targum of Onkelos on the Pentateuch, which is the oldest in date, the action of God is constantly though not consistently referred to "His Word" (*Memra*, מִמְרָא, מִימְרָא). Thus it is said that "the Lord protected Noah by His word, when he entered the ark" (Gen. vii. 16): that He "made a covenant between Abraham and His word" (Gen. xvii. 2); that the word of the Lord was with Ishmael in the wilderness (xxi. 20). At Bethel Jacob made a covenant that "the Word of the Lord should be His God" (Gen. xxviii. 21). Moses at Sinai "brought forth the people to meet the Word of God" (Exod. xix. 17). And in Deuteronomy the Word of the Lord appears as a consuming fire talking to His people, and fighting for them against their enemies (Deut. iii. 2, iv. 24).

Such examples might be multiplied indefinitely; and it may be noticed that the term *Debura* (דְּבוּרָא) occurs in this sense as well as *Memra*. Thus it is said in the Jerusalem Targum on Numb. vii. 89, *the word* (דְּבוּרָא) *was talking with him*; and again Gen. xxviii. 10, *the word* (דָּ) *desired to talk with him*.

In connexion with this usage it must also be observed that "a man's word" is used as a periphrasis for "himself." So we read Ruth iii. 8 ("Targ. Jon."), "between his word (*i.e.* himself) and Michal" (Buxtorf and Levy, *s. v.*). The "word" is in fact the active expression of the rational character, and so may well stand for the person from whom it issues. As applied to God, the term was free from any rude anthropomorphism, while it preserved the reality of a divine fellowship for man.

One striking difference between the Aramaic and Greek terms will have been remarked. *Logos*, as we have seen, is ambiguous, and may signify either *reason* or *word*, but *Memra* (*Debura*) means *word* only. If now we return to Philo, the importance of this fact becomes obvious. With Philo the Palestinian sense

of *word* sinks entirely into the background, if it does not wholly disappear. He has borrowed a term which was already current in the Greek Scriptures, and filled it with a new meaning.

Three currents of thought in fact meet in Philo's doctrine of "the Logos," the Stoic, the Platonic, and the Hebraic. He was nothing less than a creative genius. He felt rightly that the revelation of the Old Testament contained implicitly the harmony of the manifold speculations of men, and he therefore adopted boldly the thoughts of Greek philosophy for the interpretation of its language. He found a "Logos" in the Greek Bible which he accepted as the record of revelation, and he applied to that what Greek writers had said of the "Logos," without thinking it necessary to inquire into the identity of the terms. At one time he borrows from Plato when he speaks of the Logos as "the archetypal idea" ('de spec. leg.' 36, II. p. 333 f.), or as bearing "the idea of ideas" ('de migr. Abr.' 18, I. p. 452 m.). More commonly he uses the Stoic conception of the Logos, as the principle of reason, which quickens and informs matter.

At the same time, while it appears that Philo borrowed both the title of the *Logos* as *Reason*, and the most prominent features of His office, from Hellenic sources, he sought the confirmation of his views in the Old Testament; and in doing this he shews that he was not unacquainted with Jewish speculations on the *Word*. But in spite of the unwavering faith with which he found in the letter of the law the germ and the proof of the teaching which he borrowed from Greece, he abandoned the divine position of the Jew. The whole scope of the writers of the Old Testament is religious. They move in a region of life and history. Their idea of God is that of the Lord who rules the world and His chosen people, not simply as the Author of existence, but as One who stands in a moral relation to men, "speaking" to them. The whole scope of Philo on the other hand is metaphysical. He moves in a region of abstraction and thought. His idea of God is pure being. With him the speculative aspect of the Logos-doctrine overpowers the moral. He does not

place the Logos in connexion with the Messiah, nor even specially with Jewish history. It is perhaps of less significance that he speaks of it now as if it were personal, and again as if it were impersonal: now as an attribute, and now as "a second god."

If now we ask with which of these two conceptions of the Logos, current respectively in Palestine and Alexandria, the teaching of St John is organically connected, the answer cannot be uncertain.

Philo occupied himself with the abstract conception of the divine Intelligence, and so laid the foundations of a philosophy. The Palestinian instinct seized upon the concrete idea of "the Word of God," as representing His personal action, and unconsciously prepared the way for a Gospel of the Incarnation. St John started from the conception of "the Word," and by this means in the end he gave reality to the conception of "the Reason."

The development of the action of the Logos, the Word, in the Prologue to the fourth Gospel places the contrast between Philo and the Evangelist in the broadest light. However wavering and complex Philo's description of the Logos may be, it is impossible not to feel that he has in every case moved far away from the idea of an Incarnation. No one, it is not too much to say, who had accepted his teaching could without a complete revolution of thought accept the statement "the Logos became flesh." The doctrine of the personality of the Logos, even if Philo had consistently maintained it, would not have been in reality a step towards such a fact. On the other hand, in the Prologue the description of the Logos is personal from the first (*ἦν πρὸς τ. θ.*), and His creative energy is at once connected with man. "The Life was the light of men." "The Light was coming into the world (*ἦν.. ἐρχ.*)" And in due time "the Logos became flesh." Thought follows thought naturally, and the last event is seen to crown and complete the history which leads up to it.

Philo and St John, in short, found the same term current, and used it according to their respective apprehensions of the truth. Philo, following closely in the track of Greek philosophy, saw in the Logos the divine Intelligence in relation

to the universe: the Evangelist, trusting firmly to the ethical basis of Judaism, sets forth the Logos mainly as the revealer of God to man, through creation, through theophanies, through prophets, through the Incarnation. The Philonean Logos, to express the same thought differently, is a later stage of a divergent interpretation of the term common to Hebrew and Hellenist.

It is however very probable that the teaching of Philo gave a fresh impulse to the study of the complementary conception of the Logos as the divine Reason, which was shadowed forth in the Biblical doctrine of Wisdom (*σοφία*). Nor is there any difficulty in supposing that the apostolic writers borrowed from him either directly or indirectly forms of language which they adapted to the essentially new announcement of an Incarnate Son of God. So it was that the treasures of Greece were made contributory to the full unfolding of the Gospel. But the essence of their doctrine has no affinity with his. The speculations of Alexandria or Ephesus may have quickened and developed elements which otherwise would have remained latent in Judaism. But the elements were there; and in this respect the evangelic message "the Word became flesh," is the complete fulfilment of three distinct lines of preparatory revelation, which were severally connected with "the Angel of the Presence" (Gen. xxxii. 24 ff.; Exod. xxxiii. 12 ff., xxxiii. 20 f.; Hos. xii. 4 f.; Isai. vi. 1 [John xii. 41], lxiii. 9; Mal. iii. 1); with "the Word" (Gen. i. 1; Ps. xxxiii. 6, cxlvii. 15; Isai. lv. 11; comp. Wisd. xviii. 15); and with "Wisdom" (Prov. viii. 22 ff., iii. 19; Eccles. i. 1—10, xxiv. 9 (14); Bar. iii. 37, iv. 1; comp. Wisd. vii. 7—11).

In short, the teaching of St John is characteristically Hebraic and not Alexandrine. It is intelligible as the final coordination through facts of different modes of thought as to the divine Being and the divine action, which are contained in the Old Testament. And on the other hand it is not intelligible as an application or continuation of the teaching of Philo.

The doctrine of the Logos has been very frequently discussed. An excellent account of the literature up to 1870 is

given by Dr Abbot in his appendix to the article on "the Word" in the American edition of the 'Dictionary of the Bible.' Several later works are included in the list given by Soulier, 'La Doctrine du Logos chez Philon d'Alexandrie,' Turin, 1876. The works of Gfroerer, 'Philo u. d. Jud.-Alex. Theosophie,' 1835; Daehne, 'Jud.-Alex. Religions-Philosophie,' 1854; Dörner, 'The Person of Christ' (Eng. Trans.); Jowett, 'St. Paul and Philo' ('Epistles of St Paul,' i. 363 ff.); Heinze, 'Die Lehre v. Logos in Griech. Philosophie,' 1872; Siegfried, 'Philo v. Alex.,' 1875, may be specially mentioned. Grossmann has given a complete summary of the word "Logos" in Philo, in his 'Quæstiones Philonæ,' 1829.

(c) *The Author of the fourth Gospel was an eye-witness of what he describes.* The particularity of his knowledge, which has been already noticed summarily, leads at once to the next point in our inquiry. The writer of the Gospel was an eye-witness of the events which he describes. His narrative is marked by minute details of persons, and time, and number, and place and manner, which cannot but have come from a direct experience. And to these must be added various notes of fact, so to speak, which seem to have no special significance where they stand, though they become intelligible when referred to the impression originally made upon the memory of the Evangelist.

(a) *Persons.* The portraiture of the chief characters in the Gospel will be noticed afterwards. In this connexion it is sufficient to observe the distinctness with which the different actors in the history rise before the writer. There is no purpose, no symbolism to influence his record. The names evidently belong to the living recollection of the incidents. The first chapter is crowded with figures which live and move: John with his disciples, Andrew, Simon Peter, Philip, Nathanael. Momentous questions are connected with definite persons. *He saith unto Philip, Whence shall we buy bread, that these may eat?... Philip answered him...*(vi. 5, 7; comp. Matt. xiv. 14 ff. and parallels). Certain Greeks said to Philip, *Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew*

cometh and Philip and they tell Jesus (xii. 21 f.). Thomas saith unto Him, Lord, we know not whither thou goest; how do we know the way? (xiv. 5). Philip saith, Lord, shew us the Father, and it sufficeth us (xiv. 8). Judas saith, not Iscariot, Lord, how is it that thou wilt manifest thyself to us, and not unto the world? (xiv. 22). The disciple whom Jesus loved... falling back upon His breast, saith, Lord, who is it? (xiii. 25; comp. xxi. 20). Nicodemus (iii. 1 ff., vii. 50, xix. 39), Lazarus (xi. 1 ff., xii. 1 ff.), Simon the father of Judas Iscariot¹ (vi. 71, xii. 4, xiii. 2, 26), and Malchus (xviii. 10), are mentioned only in the fourth Gospel. The writer of this Gospel alone mentions the relationship of Annas to Caiaphas (xviii. 13), and identifies one of those who pointed to Peter as the kinsman of him whose ear Peter cut off (xviii. 26).

(β) *Time*. The details of time belong perhaps more obviously to the plan of the narrative than the details of persons. The greater seasons, even though they are not noted in the Synoptists, may be supposed to have been preserved in tradition, as the first Passover (ii. 13, 23), the Feast of the New Year (v. 1), the Second Passover (vi. 4), the Feast of Tabernacles (vii. 2), the Feast of Dedication (x. 22); but other specifications of date can only be referred to the knowledge of actual experience. Such are the indications of the two marked weeks at the beginning and end of Christ's ministry (i. 29, 35, 43, ii. 1, xii. 1, 12 (xiii. 1), xix. 31, xx. 1), of the week after the Resurrection (xx. 26), the enumeration of the days before the raising of Lazarus (xi. 6, 17, 39), the note of the duration of Christ's stay in Samaria (iv. 40, 43; compare also vi. 22, vii. 14, 37). Still more remarkable is the mention of the hour or of the time of day which occurs under circumstances likely to have impressed it upon the mind of the writer, as *the tenth hour* (i. 40), *the sixth hour* (iv. 6), *the seventh hour* (iv. 52), *about the sixth hour* (xix. 14), *it was night* (xiii. 30), *in the early*

morning (xviii. 28, xx. 1, xxi. 4), *the evening* (vi. 16, xx. 19), *by night* (iii. 2).

(γ) *Number*. The details of number, though fewer, are hardly less significant. It is unnatural to refer to anything except experience such definite and, as it appears, immaterial statements as those in which the writer of the fourth Gospel mentions the *two* disciples of the Baptist (i. 35), the *six* waterpots (ii. 6), the *five* loaves and *two* small fishes (vi. 9), the *five-and-twenty* furlongs (vi. 19), the *four* soldiers (xix. 23). Cp. Acts xii. 4), the *two hundred* cubits (xxi. 8), the *hundred and fifty and three* fishes (xxi. 11).

The number of the loaves and fishes is preserved in the Synoptic narrative, but this single parallel does not in any way lessen the value of the whole group of examples as a sign of immediate observation in the Evangelist. Other records of number shew the clearness if not the directness of the writer's information, as the *five* husbands (iv. 18), the *thirty and eight* years sickness (v. 5), the estimate of *three hundred* pence (xii. 5; comp. Mark xiv. 5), the weight of a *hundred* pounds (xix. 39).

(δ) *Place*. Many of the local details characteristic of the fourth Gospel have been already noticed. Here it is only necessary to observe that the manner in which the scenes of special acts and utterances are introduced shews that they belong to the immediate knowledge of the writer. We cannot naturally account for the particularity except on the supposition that the place was an integral part of the recollection of the incidents. Thus the scenes of John's baptism are given at *Bethany* and *Ænon* (i. 28, iii. 23; comp. x. 40). The son of the nobleman was sick at *Capernaum* while Jesus was at *Cana* (iv. 46 f.). Jesus found the paralytic whom He had healed *in the Temple* (v. 14). He gained many adherents when He went towards the close of His ministry *beyond Jordan to the place where John was at first baptizing* (x. 40 ff.). When Mary came to Him He had not yet come to the village, but *was in the place where Martha met Him* (xi. 30). He spent the interval between the raising of Lazarus and His return to Bethany on the eve of the Passion *in the country near the wilderness, in a city called Ephraim* (xi. 54). The people as

¹ In this connexion it is interesting to notice that the writer of the fourth Gospel knew that the title Iscariot was a local or family name. He applies it both to Judas and to his father Simon: vi. 71, xiii. 2, 26, xii. 4, xiv. 22

they stood in the Temple speculated on His reappearance (xi. 56).

So again Christ spoke certain memorable words in a solemn gathering (ἐν συναγωγῇ) at Capernaum (vi. 59, note), in the treasury (viii. 20), in Solomon's porch (x. 23), before crossing the Cedron (xviii. 1).

(ε) *Manner.* More impressive still are the countless small traits in the descriptions which evince either the skill of a consummate artist or the recollection of an observer. The former alternative is excluded alike by the literary spirit of the first and second centuries and by the whole character of the Gospel. The writer evidently reflects what he had seen. This will appear most clearly to any one who takes the record of a special scene and marks the several points which seem to reveal the impressions of an eye-witness, as (for example) the calling of the first disciples (i. 35—51), or the foot-washing (xiii. 1—20), or the scene in the high-priest's court (xviii. 15—27), or the draught of fishes (xxi. 1—14). In each one of these narratives, and they are simply samples of the nature of the whole narrative, it is almost impossible to overlook the vivid touches which correspond with the actual experience of one who had looked upon what he describes. Thus, to take a single illustration from the first (i. 35—51), we cannot but feel the life (so to speak) of the opening picture. John is shewn standing, in patient expectation of the issue, as the tense implies (εἰστήκει, comp. vii. 37, xviii. 5, 16, 18, xix. 25, xx. 11), with two of his disciples. As Christ moves away, now separate from him, he fixes his eyes upon Him (ἐμβλέψας, comp. v. 43), so as to give the full meaning to the phrase which he repeats, in order that his disciples may now, if they will, take the lesson to themselves. Each word tells; each person occupies exactly the position which corresponds to the crisis. And the description becomes more significant when contrasted with the notice of the corresponding incident on the former day (i. 29 ff.).

Not to dwell at length on these scenes, one or two detached phrases may be quoted which will serve to shew the kind of particularity on which stress is laid. The loaves used at the feeding of the

five thousand are *barley* loaves which a boy has (vi. 9; comp. v. 13); when Mary came to Jesus she *fell at His feet* (xi. 32; contrast vv. 20 f.); after the ointment was poured out *the house was filled from its fragrance* (xii. 3); the branches strewn in the way of Jesus were taken from the *palm-trees* which were by the road-side (xii. 13); *it was night* when Judas went forth (xiii. 30); Judas brings a band of Roman soldiers as well as officers of the priests to apprehend Jesus (xviii. 3); Christ's tunic was *without seam, woven from the top throughout* (xix. 23); the napkin which had been about His head was *wrapped together in a place by itself* (xx. 7); Peter was *grieved* because Jesus said to him the third time, *Lovest thou me?* (xxi. 17).

Compare also xiii. 24, xviii. 6, xix. 5, xxi. 20. Each phrase is a reflection of a definite external impression. They bring the scenes as vividly before the reader as they must have presented themselves to the writer.

If it be said that we can conceive that these traits might have been realised by the imagination of a Defoe or a Shakespeare, it may be enough to reply that the narrative is wholly removed from this modern realism; but besides this, there are other fragmentary notes to which no such explanation can apply. Sometimes we find historical details given bearing the stamp of authenticity, which represent minute facts likely to cling to the memory of one directly concerned (i. 40), though it is in fact difficult for us now to grasp the object of the writer in preserving them. It is equally impossible to suppose that such details were preserved in common tradition or supplied by the imagination of the writer. Examples are found in the exact account of Andrew finding *first his own brother* Simon (i. 41), of the passing visit to Capernaum (ii. 12), of John's baptism (iii. 23), of the boats from Tiberias (vi. 22 f.), of the retirement to Ephraim (xi. 54).

Sometimes the detail even appears to be in conflict with the context or with the current (Synoptic) accounts, though the discrepancy vanishes on a fuller realisation of the facts, as when the words *Arise, let us go hence* (xiv. 31) mark the separation between the discourses in

the upper chamber and those on the way to the garden (compare i. 21 with Matt. xi. 14; iii. 24 with Matt. iv. 12).

Elsewhere a mysterious saying is left wholly unexplained. In some cases the obscurity lies in a reference to a previous but unrecorded conversation, as when the Baptist says to the disciples who had followed him, *Behold the Lamb of God* (i. 29; comp. vi. 36, xii. 34), or, perhaps, to unknown local circumstances (i. 46). In others it lies in a personal but unexpressed revelation, as in the words which carried sudden conviction to Nathanael, *Before Philip called thee, when thou wast under the fig-tree, I saw thee* (i. 48). Apparent contradictions are left without any comment, as v. 31 compared with viii. 14; xiii. 36 compared with xvi. 5; xiv. 19 compared with xvi. 19; and, on the other hand, an explanation is given which, though it might appear superfluous at a later time, becomes at once natural in one who in the process of narration is carried back to the scene itself with all its doubts and perplexities, as when it is said in interpretation of the words, *ye are clean, but not all*; "for He knew him that betrayed (was betraying) Him; for this reason He said, Ye are not all clean" (xiii. 11).

(d) *The Author of the fourth Gospel was an Apostle.* Such touches as those which have been now enumerated, and every page of the Gospel will supply examples, shew that the writer was an eye-witness of many at least of the scenes which he describes. The age of minute historical romance had not yet come when the fourth Gospel was written, even if such a record could possibly be brought within the category. A further examination of the narrative shews that the eye-witness was also an apostle. This follows almost necessarily from the character of the scenes which he describes, evidently as has been shewn from his own knowledge, the call of the first disciples (i. 19—34), the journey through Samaria (iv.), the feeding of the five thousand (vi.), the successive visits to Jerusalem (vii. ix. xi.), the Passion, the appearances after the Resurrection. But the fact is further indicated by the intimate acquaintance which he exhibits with the feelings of "the disciples." He knows their thoughts at critical moments

(ii. 11, 17, 22, iv. 27, vi. 19, 60 f., xii. 16, xiii. 22, 28, xxi. 12; comp. Luke xxiv. 8; Matt. xxvi. 75). He recalls their words spoken among themselves (iv. 33, xvi. 17, xx. 25, xxi. 3, 5) as to their Lord (iv. 31, ix. 2, xi. 8, 12, xvi. 29).

He is familiar with their places of resort (xi. 54, xviii. 2, xx. 19).

He is acquainted with imperfect or erroneous impressions received by them at one time, and afterwards corrected (ii. 21 f., xi. 13, xii. 16, xiii. 28, xx. 9, xxi. 4).

And yet more than this, the writer of the fourth Gospel evidently stood very near to the Lord. He was conscious of His emotions (xi. 33, xiii. 21). He was in a position to be well acquainted with the grounds of His action (ii. 24 f., iv. 1, v. 6, vi. 15, vii. 1, xvi. 19). Nor is this all; he speaks as one to whom the mind of the Lord was laid open. Before the feeding of the five thousand he writes, *This He (Jesus) said trying him, for He Himself knew what He was about to do* (vi. 6). *Jesus knew in Himself* the murmurings of the disciples (vi. 61); *He knew from the beginning who they were that believed not, and who it was that would betray Him* (vi. 64); *He knew the hour of His Passion* (xiii. 1, 3), and who should betray Him (xiii. 11); *He knew indeed all the things that were coming upon Him* (xviii. 4); *He knew when all things were accomplished* (xix. 28).

(e) *The Author of the fourth Gospel was the Apostle John.* Such statements when they are taken in connexion with the absolute simplicity of the narrative necessarily leave the impression that the Evangelist was conscious of having had the opportunity of entering, more deeply even than others, into the conditions of the Lord's life. And this reflection brings us to the last point. If the writer of the fourth Gospel was an apostle, does the narrative indicate any special apostle as the writer? In the Epilogue (xxi. 24) the authorship of the book is assigned, as we shall see afterwards, to *the disciple whom Jesus loved* (ὁν ἠγάπα ὁ Ἰησοῦς). This disciple appears under the same title twice in the narrative of the Passion (xiii. 23, xix. 26), as well as twice afterwards (xxi. 7, 20), and once in connexion with St Peter under a title closely resembling it (xx. 2, ὁν ἐφίλει ὁ Ἰησοῦς).

He is known to the high-priest (xviii. 15), and stands in very close relationship with St Peter (xiii. 24, xx. 2, xxi. 7; comp. xviii. 15; Acts iii.). Though his name is not mentioned, there is nothing mysterious or ideal about him. He moves about among the other apostles quite naturally, and from the enumeration (xxi. 2; comp. i. 35 ff.) of those present at the scene described in the last chapter, it follows that he must have been either one of *the sons of Zebedee*, or one of the *two other disciples* not described more particularly.

If now we turn to the Synoptic narrative we find three disciples standing in a special sense near to Jesus, Peter and the sons of Zebedee, James and John. There is then a strong presumption that the Evangelist was one of these. St Peter is out of the question. Of the two sons of Zebedee, James was martyred very early (Acts xii. 2), so that he could not have been the author of the Gospel. John therefore alone remains; and he completely satisfies the conditions which are required to be satisfied by the writer, that he should be in close connexion with St Peter, and also one admitted to peculiar intimacy with the Lord.

Does then this definite supposition that St John was the anonymous disciple who wrote the fourth Gospel find any subsidiary support from the contents of the history? The answer cannot be doubtful. St John is nowhere mentioned by name in the Gospel; and while it appears incredible that an apostle who stands in the Synoptists, in the Acts (iii. 1, iv. 13, &c.), and in St Paul (Gal. ii. 9), as a central figure among the twelve, should find no place in the narrative, the nameless disciple fulfils the part which would naturally be assigned to St John. Yet further, in the first call of the disciples one of the two followers of the Baptist is expressly named as Andrew (i. 40); the other is left unnamed. Andrew, it is said, found *first his own brother Simon* (i. 41). The natural interpretation of the words suggests that the brother of some other person, and if so, of the second disciple, was also found. A reference to the last scene at the sea of Galilee (xxi. 2) leads to the certain inference that these two brothers were the sons of Zebedee, and so that

the second disciple was St John. Another peculiarity of the Gospel confirms the inference.

The Evangelist is for the most part singularly exact in defining the names in his Gospel. He never mentions Simon after his call (i. 42 f.) by the simple name, as is done in the other Gospels, but always by the full name Simon Peter, or by the new name Peter. Thomas is three times out of four further marked by the correlative Greek name Didymus (xi. 16, xx. 24, xxi. 2), which is not found in the Synoptists. Judas Iscariot is described as the son of a Simon not elsewhere noticed (vi. 71, xii. 4, xiii. 2, 26). The second Judas is expressly distinguished from Iscariot even when the latter had left the eleven (xiv. 22). Nicodemus is identified as *he that came to Jesus by night* (xix. 39 [vii. 50]). Caiaphas on each of the two separate occasions where he is introduced is qualified by the title of his office as *the high-priest of that year* (xi. 49, xviii. 13).

But in spite of this habitual peculiarity the Evangelist never speaks of the Baptist, like the three other Evangelists, as "John the Baptist," but always simply as "John." It is no doubt to be noticed that in most places the addition of the title would have been awkward or impossible; but elsewhere such an identification might have been expected (i. 15 and v. 33, 36; comp. Matt. iii. 1, xi. 11 ff.). If however the writer of the Gospel were himself the other John of the Gospel history, it is perfectly natural that he should think of the Baptist, apart from himself, as John only¹.

But it is said that if it is admitted that the Apostle John is to be identified with the nameless disciple of the fourth Gospel, the second of the two disciples of the Baptist, the companion of St Peter, the disciple whom Jesus loved; it is still impossible, in spite of the attestation of the Epilogue, that he could have written the Gospel. The Gospel, such is the contention, must have been written by some one else, for it is argued that the author could not have spoken

¹ It is also to be observed that the writer of the fourth Gospel does not give the name of Salome, the wife of Zebedee (xix. 25. Comp. Matt. xxvii. 56), or of James (xxi. 2), or of the Mother of the Lord.

of himself as *the disciple whom Jesus loved*, claiming in this way for himself, and not as he might reasonably have done for another whom he took as his hero, a pre-eminence over his fellow-apostles; and (it is further urged in particular) that St John would not have "studiously elevated himself in every way above the Apostle Peter" as this writer does.

The last objection may be disposed of first. The notion that the author of the fourth Gospel wishes to present St John as the victorious rival of St Peter, is based mainly upon the incident at the Last Supper, where St Peter beckoned to St John to ask a question which he did not put himself (xiii. 24 ff.); and it is asserted that the same idea is supported by the scenes in the court of the High Priest, and by the Cross. It would be sufficient to reply that all these incidents belong to details of personal relationship, and not to official position, and St John was (as it appears) the son of the sister of the Mother of the Lord. But if we go into details an examination of the narrative as a whole shews that it lends no support whatever to the theory of any thought of rivalry or comparison between St Peter and St John existing in the writer's mind. St John stands, just as he stands in the Acts, silent by the side of the Apostle to whom the office of founding the Church was assigned (cf. xxi. 21; Acts iii. 1). And as for the incident at the Last Supper, the person who occupied the third and not the second place would be in a position to act the part assigned to St John (John xiii. 23, note). Here then St Peter takes the precedence; and elsewhere he occupies exactly the same place with regard to the Christian Society in the fourth Gospel as in the other three. He receives the promise of his significant surname (i. 42); he gives utterance to the critical confession of Christ's majesty (vi. 68); he is placed first (as it seems) at the foot-washing during the Last Supper (xiii. 6); he is conspicuous at the betrayal in defence of his Lord (xviii. 10); he stands patiently without the high priest's door till he is able to obtain admission (xviii. 16); the message of the Resurrection is brought to him and to "the other disciple" only as second to

him (xx. 2); he first sees the certain signs that Christ had risen (xx. 7); he directs the action of the group of apostles during their time of suspense (xxi. 3); he is the first to join the Lord upon the seashore, and the chief in carrying out His command (xxi. 7, 11); he receives at last the Great Commission (xxi. 15 ff.).

The representative official precedence of St Peter thus really underlies the whole narrative of the fourth Gospel. The nearness of St John to the Lord is a relation of sympathy, so to speak, different in kind.

But this ascription of a special relation of the unnamed disciple to the Lord as *the disciple whom Jesus loved*, with a feeling at once general (*ἡγάπα*) and personal (*ἐφίλει*, xx. 2), requires in itself careful consideration. And if it were true, as is frequently assumed, that St John sought to conceal himself by the use of the various periphrases under which his name is veiled, there might be some difficulty in reconciling the use of this exact title with the modest wish to be unnoticed. But in point of fact the writer of the fourth Gospel evidently insists on the peculiarity of his narrative as being that of a personal witness. He speaks with an authority which has a right to be recognised. It is taken for granted that those whom he addresses will know who he is, and acknowledge that he ought to be heard. In this respect the fourth Gospel differs essentially from the other three. They are completely impersonal, with the exception of the short preface of St Luke. We can then imagine that St John as an eye-witness might either have written his narrative in the first person throughout, or he might have composed an impersonal record, adding some introductory sentences to explain the nature of the book, or he might have indicated his own presence obliquely at some one or other of the scenes which he describes. There is no question of self-concealment in the choice between these alternatives; and there can be also no question as to the method which would be most natural to an apostle living again, as it were, in the divine history of his youth. The direct personal narrative and the still more formal personal preface to an im-

personal narrative seem to be alien from the circumstances of the composition. On the other hand, the oblique allusion corresponds with the devout contemplation from a distance of events seen only after a long interval in their full significance. The facts and the actors alike are all separated from the Evangelist as he recalls them once more in the centre of a Christian Society¹.

But if it be admitted that the oblique form of reference to the fact that the writer of the fourth Gospel was an eye-witness of what he describes was generally the most natural, does it appear that this particular form of oblique reference, to which objection is made, was itself natural? The answer must be looked for in the circumstances under which it is used. After the distinct but passing claim to be an eye-witness (i. 14), the Evangelist does not appear personally in the Gospel till the scenes of the Passion. He may be discovered in the call of the disciples (i. 41), but only by a method of exhaustion. So far there was nothing to require his explicit attestation. But in the review of the issue of Christ's work it might well be asked whether the treachery of Judas was indeed foreseen by Christ. St John shews how deeply he felt the importance of the question (vi. 70, 71, xiii. 11; comp. xiii. 18 f.). It was then essential to his plan that he should place on record the direct statement of the Lord's foreknowledge on the authority of him to whom it was made. That communication was a special sign of affection. Can we then be surprised that, in recalling the memorable fact that it was made to himself, he should speak of himself as *the disciple whom Jesus loved* (ἡγάπα)? The words express the grateful and devout acknowledgment of something received, and

contain no assumption of a distinction above others. Christ loved all (xiii. 1, 34, xv. 9); St John felt, and confesses, that Christ loved him, and shewed His love in this signal manner. The same thought underlies the second passage where the phrase occurs (xix. 26). The charge to receive the Mother of the Lord almost necessarily calls out the same confession. In the last chapter (xxi. 7, 20) the title seems to be repeated with a distinct reference to the former passages, and no difficulty can be felt at the repetition.

The remaining passage (xx. 2) is different, and ought not to have been confounded with those already noticed. There can be no doubt that if the words *she cometh to Simon Peter and the other disciple whom Jesus loved*, had stood alone, the reader would have included St Peter under the description; the word "other" has no meaning except on this interpretation (contrast xxi. 7). But it has been assumed that the entirely different phrase used here (ὃν ἐφίλει) must be identical with that used elsewhere of St John alone (ὃν ἡγάπα), and the passage has been accordingly misunderstood. Yet the contrast between the two words equally translated "love," gives the clue to the right meaning. St Peter and St John shared alike in that peculiar nearness of personal friendship to Christ (if we may so speak) which is expressed by the former word (φιλεῖν, see xi. 3, 36), while St John acknowledges for himself the gift of love which is implied in the latter; the first word describes that of which others could judge outwardly; the second that of which the individual soul alone is conscious. The general conclusion is obvious. If that phrase (ὃν ἐφίλει ὁ Ἰησοῦς) had been used characteristically of St John which is in fact used in relation to St Peter and St John, there might have been some ground for the charge of an apparent assumption of pre-eminence on the part of the Evangelist; as it is, the phrase which is used is no affectation of honour; it is a personal thanksgiving for a blessing which the Evangelist had experienced, which was yet in no way peculiar to himself.

As far therefore as indirect internal evidence is concerned, the conclusion

¹ In illustration of this view, reference may be made to Mr Browning's noble realisation of the situation in his 'Death in the Desert.'

"...much that at the first, in deed and word,
Lay simply and sufficiently exposed,
Had grown (or else my soul was grown to
match,
Fed through such years, familiar with such
light,
Guarded and guided still to see and speak)
Of new significance and fresh result;
What first were guessed as points I now knew
stars."

towards which all the lines of inquiry converge remains unshaken, that the fourth Gospel was written by a Palestinian Jew, by an eye-witness, by *the disciple whom Jesus loved*, by John the son of Zebedee. We have now to consider the direct evidence which the Gospel offers upon the question.

ii. *The direct evidence of the Gospel as to its authorship.*

Three passages of the Gospel appear to point directly to the position and person of the author: i. 14, xix. 35, xxi. 24. Each passage includes some difficulties and uncertainties of interpretation which must be noticed somewhat at length.

(a) Ch. i. 14. *The Word became flesh and dwelt (tabernacled) among us, and we beheld His glory...* (ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ θεασάμεθα τὴν δόξαν αὐτοῦ...). The main question here is as to the sense in which the words *we beheld* are to be taken. Are we to understand this "beholding" of the historical sight of Christ, so that the writer claims to have been an eye-witness of that which he records? or can it be referred to a spiritual vision, common to all believers at all times?

Our reply cannot but be affected by the consideration of the parallel passage in the beginning of the first Epistle of St John, which was written, it may certainly be assumed, by the same author as the Gospel: *That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled, concerning the Word of life...* (1 John i. 1, ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑώρακάμεν τοῖς ὀφθαλμοῖς, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς...). Now there cannot be any doubt that the "beholding" here, from the connexion in which it stands (*we have seen with our eyes, our hands handled*), must be understood literally. Language cannot be plainer. The change of tense moreover emphasizes the specific historical reference (*we beheld*, and not as of that which ideally abides, *we have beheld* [1 John iv. 14; John i. 32, n.]). This being so, the same word in the same tense and in the same general connexion cannot reasonably be understood otherwise in

the Gospel. It may also be added further, that the original word (θεᾶσθαι) is never used in the New Testament of mental vision (as θεωρεῖν)¹. The writer then (such must be our conclusion) claims to have *beheld* that *glory* which his record unfolds.

But it is said that the phrase *among us* cannot be confined to the apostles or immediate disciples of Christ exclusively, and that it must be taken to include *all* Christians (Luke i. 1), or even all men. If however this interpretation of *among us* admits the wider interpretation of the pronoun, it does not exclude the apostles, who are in this connexion the representatives of the Church and of humanity, and it does not therefore touch the meaning of the following clause, in which the sense of *beheld* is fixed independently. The whole point of the passage is that the Incarnation was historical, and that the sight of the Incarnate Word was historical. The words cannot without violence be made to give any other testimony. The objection is thus, on a view of the context, wholly invalid; and the natural interpretation of the phrase in question, which has been already given, remains unshaken. The writer professes to have been an eye-witness of Christ's ministry².

(b) Ch. xix. 35. This second passage, which, like the former one, comes into the narrative parenthetically, is in some respects more remarkable. After speaking of the piercing of the Lord's side, the writer adds, *And forthwith came there out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass that...* (καὶ ὃ ἑώρακὼς μεμαρτύρηκεν καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει ἵνα καὶ ὑμεῖς πιστεύητε. ἐγένετο γὰρ... John xix. 35 ff.). One point in this passage, the contrast between the two words rendered *true*, cannot be given adequately in an English version. The wit-

¹ The word occurs in John i. 32, 38, iv. 35, vi. 5, xi. 45; 1 John i. 1, iv. 12, 14.

² The significant variation of language in v. 16 supports the view which has been given. The Apostolic *we* is distinguished from the Christian *we all*. The use of the direct form in these two cases (*we beheld, we received*) is remarkable. Contrast xx. 30 (ἐν ὧπ. τῶν μαθ.).

ness is described as "fulfilling the true conception of witness" (*ἀληθινός*), and not simply as being correct (*ἀληθής*); it is true to the idea of what witness should be, and not only true to the fact in this special instance (comp. viii. 16, note) so far as the statement is true. There is therefore no repetition in the original in the two clauses, as there appears to be in the English version. This detail is not without significance for the right understanding of the whole comment. It brings out clearly the two conditions which testimony ought to satisfy, the first that he who gives it should be competent to speak with authority, and the second that the account of his experience should be exact. But the main question to be decided is whether the form of the sentence either suggests or admits the belief that the eye-witness to whose testimony appeal is made is to be identified with the writer of the Gospel.

The answer to this question has been commonly made to turn upon a false issue. It has been argued, with a profusion of learning, that the use in the second clause of the pronoun which expresses a remote, or rather an isolated personality (*ἐκεῖνος*), is unfavourable to the identification of the Evangelist and the eye-witness, or, at least, lends no support to the identification. It has also been asserted, as might have been expected, by less cautious scholars, that the use of this pronoun is fatal to the identification. On the other hand, it has been shewn by examples from classical authors and also from St John's Gospel (ix. 37) that a speaker can use this pronoun of himself¹. But in reality the problem contained in the passage must be solved at an earlier stage. If the author of the Gospel could use the first clause (*he that hath seen*, &c.) of himself, there can be no reasonable doubt that he could also use of himself the particular pronoun which occurs in the second clause; and to go even further, there can be no reasonable doubt that according to the common usage of St John he would use this particular pronoun to resume and emphasize the

reference (i. 18, v. 39, 37). No one, in other words, with any knowledge of St John's style can seriously dispute the fact that the "he" of the second clause is the same as the "witness" of the first clause.

This being so, only two interpretations of the passage are possible. The Evangelist either makes an appeal to an eye-witness separate from himself, but not more definitely described, who is said to be conscious of the truth of his own testimony; or he makes an appeal to his own actual experience, now solemnly recorded for the instruction of his readers.

We are thus brought to the right issue. Is it the fact that the second alternative is, as has been confidently affirmed, excluded by the nature of the case? Is it the fact that we cannot suppose that St John, if he were the writer, would have referred to his own experience obliquely? On the contrary, if we realise the conditions under which the narrative was drawn up, it will be seen that the introduction of the first person in this single place would have been more strange. The Evangelist has been already presented as a historical figure in the scene (*vv.* 26, 27); and it is quite intelligible that an Apostle who had pondered again and again, as it may well have been, what he had gradually shaped, should pause at this critical point, and, dwelling upon that which he felt to be a crucial incident, should separate himself as the witness from his immediate position as a writer. In this mental attitude he looks from without upon himself (*ἐκεῖνος*) as affected at that memorable moment by the fact which he records, in order that it may create in others the present faith (*πιστεύητε*) which it had created in his own soul. The comment from this point is therefore perfectly compatible with the identification of the witness and the author.

We may however go further. The comment is not only compatible with the identification; it favours the identification; not indeed by the use of the particular pronoun, which tells neither one way nor the other, but by the whole construction of the passage. The witness is spoken of as something which abides after it has been given; *he hath borne*

¹ The most complete discussion of this part of the problem is to be found in a set of papers in the 'Studien u. Kritiken,' 1859, 1860, by Steitz on the one side, and by Ph. Buttmann on the other.

witness; and, more than this, the witness is given still; *he knoweth that he saith true*; and, yet again, the giver of the witness sets himself in contrast with his readers; *he hath given his witness...that ye may believe*. It is not possible then to doubt that the words taken in their context assert that the eye-witness was still living when the record was written¹; and if so, it is most natural to suppose that his present utterance, to which appeal is made, is that contained in the Gospel itself. It is difficult to appreciate the evidential force of an appeal to the consciousness of an undefined witness.

In this connexion another point must be observed. If the author were appealing to the testimony of a third person he would almost necessarily have used an aorist and not a perfect, *he that saw bore witness*, and not *he that hath seen hath borne witness*. For the mere narrator the testimony centres in the moment at which it was rendered; for the witness himself it is a continuous part of his own life.

The conclusion to which these remarks converge will appear still more certain if the comment be reduced to its simplest elements. If it had stood, *He that hath seen hath borne witness, that ye also may believe*, no ordinary reader would have doubted that the writer was appealing to his own experience, recorded in the history, since no other testimony is quoted. But the intercalated clauses do not in any way interfere with this interpretation. They simply point out, as has been already noticed, the relation in which this special statement stands to its attestation. They shew that this testimony satisfies the two conditions, which must be ratified for the establishment of its authority, that it is adequate in relation to its source, and that it is correct in its actual details. For a witness may give true evidence and yet miss the essential features of that of which he speaks. Hence the writer affirms the competency of the witness, while he affirms also that the testimony itself was exact.

On the whole therefore the statement which we have considered is not only compatible with the identity of the eye-witness and the writer of the Gospel,

but it also suggests, even if it does not necessarily involve, the identification of the two. On the other hand, the only other possible interpretation of the passage is wholly pointless. It supposes that an appeal is made with singular emphasis to an unknown witness, who is said to be conscious of the truthfulness of his own testimony. Such a comment could find no place in the connexion in which the words stand.

(c) Ch. xxi. 24. The third passage which occurs in the appendix to the Gospel (ch. xxi.) is different in character from the other two. After the narrative of the Lord's saying with regard to "the disciple whom he loved," the record continues: *this is the disciple who witnesseth concerning these things, and who wrote these things; and we know that his witness is true* (οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν). There can be no doubt as to the meaning of the words. The writing of the Gospel is distinctly assigned by them to "the beloved disciple" (v. 21). But it is not at once obvious to whom the words are to be assigned. Is the author of the Gospel himself the speaker? or must the note be referred to others who published his Gospel, as, for example, to the Ephesian elders? Before we attempt to answer this question it must be observed that whichever view be taken, the sentence contains a declaration as to the authorship of the Gospel contemporaneous with its publication, for there is not the least evidence that the Gospel was ever circulated in the Church without the epilogue (ch. xxi.). And yet further, the declaration extends both to the substantial authorship (*he that witnesseth concerning these things*) and also to the literal authorship of the record (*he that wrote these things*). So much is clear; but perhaps it is impossible to press the present tense (*he that witnesseth*) as a certain proof that the author was still alive when the work was sent forth. The form as it stands here by itself may simply indicate the vital continuity of his testimony. However this may be, the note at least emphasizes what was felt to be a real presence of the writer in the society to which he belonged.

If we now proceed to fix the author-

¹ This conclusion holds good to whomsoever the comment be referred.

ship of the note, it will at once appear that the passage (xix. 35) which has been already considered practically decides the question. The contrast between the two notes is complete. In that the note is given in the singular and in the third person; in this it is given in the plural and in the first person. In that the witness is regarded as isolated and remote (*he that...and he...*); in this the witness is regarded as present (*this is...*). If we believe that the former is, as has been shewn, a personal affirmation of the writer himself, it seems almost impossible to believe that this is a personal affirmation also. No sufficient reason can be given for the complete change of position which he assumes towards his own work. The plural (*we know*) by itself would be capable of explanation, but the transition from the historical singular (*this is...*) to the direct plural (*we know...*) is so harsh and sudden as to be all but inadmissible; and the difficulty is aggravated by the occurrence of the first person singular (*I suppose*) in the next sentence. On the other hand, if we bear in mind that the Gospel as originally composed ended with xx. 31, to which xxi. 25 may have been attached, and that the narratives in xxi. 1—23 were drawn up by the same author at a later time under circumstances which called for some authoritative interpretation of a mistaken tradition, we can readily understand how the note was added to the record by those who had sought for this additional explanation of the Lord's words, and preserved when the completed Gospel was issued to the Church. At the same time, if v. 25 formed the last clause of the original Gospel, it would naturally be transferred to the end of the enlarged record.

The general result of the examination of these passages is thus tolerably distinct. The fourth Gospel claims to be written by an eye-witness, and this claim is attested by those who put the work in circulation.

2. *External evidence as to the authorship.*

In considering the external evidence¹

for the authorship of the Fourth Gospel, it is necessary to bear in mind the conditions under which it must be sought. It is agreed on all hands that the Gospel was written at a late date, towards the close of the first century, when the Evangelic tradition, preserved in complementary forms in the Synoptic Gospels, had gained general currency, and from its wide spread had practically determined the popular view of the life and teaching of the Lord. And further, the substance of the record deals with problems which belong to the life of the Church and to a more fully developed faith. On both grounds references to the contents of this Gospel would naturally be rarer in ordinary literature than references to the contents of the other Gospels. Express citations are made from all about the same time.

Christian theological literature practically begins for us with Irenæus, Clement of Alexandria, and Tertullian, and these writers use the four Gospels as fully and decisively as any modern writer. The few letters and apostolic treatises and fragments which represent the earlier literature of the second century give very little scope for the direct use of the New Testament. But it is most significant that Eusebius, who had access to many works which are now lost, speaks without reserve of the Fourth Gospel as the unquestioned work of St John, no less than those three great representative Fathers who sum up the teaching of the century. If he had known of any doubts as to its authorship among ecclesiastical writers, he would without question have mentioned these, as he has quoted the criticism of Dionysius of Alexandria on the Apocalypse.

We start then with the undeniable fact that about the last quarter of the second century, when from the nature of the case clear evidence can first be obtained, the Gospel was accepted as authoritative by heretical writers like Ptolemæus and

authorities which are quoted. But it may be said, once for all, that the passages which are set down are used after a careful examination of all that has been urged against their validity. The original texts have been discussed in detail by Dr Sanday ('The Gospels in the Second Century,' 1876) and by Dr Lightfoot in the 'Contemporary Review,' 1875, f., who have noticed at length the most recent literature on the subject.

¹ The character of the present Introduction necessarily excludes detailed criticism of the

Heracleon, and used by the opponents of Christ like Celsus, and assigned to St John by Fathers in Gaul, Alexandria, and North Africa, who claimed to reproduce the ancient tradition of their churches, and this with perfect naturalness, there being evidently no trace within their knowledge of a contrary opinion. It is true that the Gospel was not received by Marcion, but there is no evidence to shew that he was influenced by anything but subjective considerations in the formation of his collection of Scriptures. Irenæus also mentions an earlier sect, of doubtful affinity, which, claiming for itself the possession of prophetic gifts, rejected the Gospel of St John and its characteristic promises of the Paraclete (Iren. 'c. Hær.' III. 11. 9, "Alii ut donum Spiritus frustrentur quod in novissimis temporibus secundum placitum Patris effusum est in humanum genus, illam speciem non admittunt quæ est secundum Joannis evangelium, in qua Paracletum se missurum Dominus promisit; sed simul et evangelium et propheticum repellunt Spiritum"). But the language of Irenæus lends no support to the supposition that this sect questioned the authority of the Gospel on critical grounds. At the same time it must be noticed that Epiphanius ('Hær.' LI. 3) and Philastrius ('Hær.' 60) assert that a body of men whom they call *Alogi* assigned the authorship of the Gospel and of the Apocalypse to Cerinthus. The statement as it stands is scarcely intelligible; and it seems to have arisen from the mistaken extension to the authorship of the Gospel, by way of explaining its rejection, of a late conjecture as to the authorship of the Apocalypse.

Such an exception can have no weight against the uniform ecclesiastical tradition with which it is contrasted. This tradition can be carried still further back than Irenæus, who is its fullest exponent. The first quotation of the Gospel by name is made by THEOPHILUS of Antioch (c. 181 A.D.): "...The holy Scriptures teach us, and all the inspired men (οἱ πνευματοφόροι), one of whom John saith: *In the beginning was the Word, and the Word was God...* Afterwards he saith: *and the Word was God: all things were made through Him, and without Him was not even one thing made* ('ad

Autol.' II. 22). ATHENAGORAS (c. 176 A.D.) paraphrases and combines the language of the Gospel in such a way as to shew that it was both familiar and authoritative, and had been carefully weighed by him: "The Son of God is *the Word* of the Father in idea and actually (ἐν ἰδέᾳ καὶ ἐνεργείᾳ). For *all things were made* in dependence on Him and *through Him* (πρὸς αὐτοῦ [Acts xxvii. 34] καὶ δι' αὐτοῦ), *the Father and the Son being One*. But since *the Son is in the Father and the Father in the Son*, by unity and power of the Spirit (ἐνότητι καὶ δυνάμει πνεύματος), the Son of God is the Mind and Word of the Father" ('Leg.' 10.; comp. John i. 3, x. 30, xvii. 21). About the same time CLAUDIUS APOLLINARIS, bishop of Hierapolis, speaking of the different opinions as to the day of the Last Supper, evidently treats "the disagreement of the Gospels" (i.e. the Synoptists and St John) as something really out of the question (Routh, 'Rel.' I. 167 ff.; comp. 'Hist. of N. T. Canon,' p. 224); and he gives an explanation of John xix. 34 (see note), which shews that the incident had become a subject of deep speculation. Still earlier TATIAN, the scholar of Justin (c. 160 A.D.), quotes words of the Gospel as well known: "This is in fact," he says, "that which hath been said: *The darkness apprehendeth not the light*" ('Orat.' 13, τοῦτο ἔστιν ἄρα τὸ εἰρημένον [Acts ii. 16] ἡ σκοτία τὸ φῶς οὐ καταλαμβάνει, John i. 5; comp. John i. 3 with 'Orat.' 19); and the latest criticism confirms the old belief that his 'Diatessaron' was constructed from the texts of the four Canonical Gospels (Lightfoot, 'Contemporary Review,' May, 1877).

So far the line of testimony appears to be absolutely beyond doubt. The traces of the use of the fourth Gospel in the interval between 100—160 A.D. are necessarily less clear; but as far as they can be observed they are not only in perfect harmony with the belief in its apostolic origin, but materially strengthen this belief.

The EPISTLE OF CLEMENT to the Corinthians was probably written before the Gospel of St John, but already this writing shews traces of the forms of thought which are characteristic of the book (cc. VII. XXXVI. 'Hist. of Canon of

N. T.' pp. 25 f.). The EPISTLE OF BARNABAS again offers some correspondences and more contrasts with the teaching of St John in the common region of "mystical" religious thought. In the LETTERS OF IGNATIUS, which even if they are not authentic certainly fall within the first half of the century, the influence of the teaching, if not demonstrably of the writings, of St John is more direct. The true meat of the Christian, for example, is said to be the "bread of God, the bread of heaven, the bread of life, which is the flesh of Jesus Christ," and his drink is "Christ's blood, which is love incorruptible" ('ad Rom.' vii.; comp. John vi. 32, 51, 53). And again: "The Spirit is not led astray, as being from God. For it knoweth whence it cometh and whither it goeth, and testeth (ἐλέγχει) that which is hidden" ('ad Philad.' vii.; comp. John iii. 8, xvi. 8).

It is however with POLYCARP and PAPIAS¹ that the decisive testimony to the authenticity of St John's writings really begins. Recent investigations, independent of all theological interests, have fixed the martyrdom of Polycarp in 155—6 A.D. (See Lightfoot, 'Contemporary Review,' 1875, p. 838.) At the time of his death he had been a Christian for eighty-six years ('Mart. Polyc.' c. ix.). He must then have been alive during the greater part of St John's residence in Asia, and there is no reason for questioning the truth of the statements that he "associated with the Apostles in Asia (e.g. John, Andrew, Philip; comp. Lightfoot's 'Colossians,' pp. 45 f.), and was entrusted with the oversight of the Church in Smyrna by those who were eye-witnesses and ministers of the Lord" (Euseb. 'H. E.' iii. 36; comp. Iren. 'c. Hær.' iii. 3. 4). Thus, like St John himself, he lived to unite two ages. When already old he used to speak to his scholars of "his intercourse with John and the rest of those who had seen the Lord" (Iren. 'Ep. ad Flor.' § 2); and Irenæus, in his later years, vividly recalled the teaching which he had heard from him as a boy

(Iren. *l. c.*; comp. 'c. Hær.' iii. 3. 4). There is no room in this brief succession for the introduction of new writings under the name of St John. Irenæus cannot with any reason be supposed to have assigned to the fourth Gospel the place which he gives to it unless he had received it with the sanction of Polycarp. The person of Polycarp, the living sign of the unity of the faith of the first and second centuries, is in itself a sure proof of the apostolicity of the Gospel. Is it conceivable that in his lifetime such a revolution was accomplished that his disciple Irenæus was not only deceived as to the authorship of the book, but was absolutely unaware that the continuity of the tradition in which he boasted had been completely broken? One short letter of Polycarp, with which Irenæus was acquainted (Iren. *l. c.*), has been preserved. In this there is a striking coincidence with the language of 1 John: "Every one," he writes, "who doth not confess that Jesus Christ hath come in the flesh, is antichrist" ('ad Phil.' vii.; comp. 1 John iv. 2, 3). The sentence is not a mere quotation, but a reproduction of St John's thought in compressed language which is all borrowed from him (πάς, ὃς αὐτὸν, ὁμολογεῖν 'I. X. ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστος). The words of St John have, so to speak, been shaped into a popular formula. And if it be said that the reference to the Epistle shews nothing as to the Gospel, the reply is that the authorship of the two cannot reasonably be separated. A testimony to one is necessarily by inference a testimony to the other.

The testimony of PAPIAS to the Gospel of St John, is, like that of Polycarp, secondary and inferential. Papias, according to Eusebius, "used testimonies from the former epistle of John" (Euseb. 'H. E.' iii. 39). The mention of this fact, as the epistle was universally received, is remarkable; but the Catholic Epistles formed an exceptional group of writings, and it is perhaps on this account that Eusebius goes beyond his prescribed rule in noticing the use which was made even of those among them which were "acknowledged." At any rate the use of the Epistle by Papias points to his acquaintance with the Gospel. Several minute details in the fragment of the

¹ For a complete discussion of the historical position of these two Fathers in regard to early Christian teaching and literature, see the articles of Dr Lightfoot in the 'Contemporary Review' for May, August and October, 1875.

preface to his "Exposition of Oracles of the Lord" tend in the same direction. And there is a remarkable tradition found in a preface to a Latin MS. of the Gospel which assigns to Papias an account of the composition of the Gospel similar to that given in the Muratorian fragment (see 'Canon of N. T.' p. 76, n.).

But it is said that if Papias had used the Gospel Eusebius would not have neglected to notice the fact. The statement rests on a complete misunderstanding of what Eusebius professed to do. He did not undertake to collect references to "the acknowledged books," among which he placed the four Gospels, so that however often Papias might have quoted St John's Gospel, Eusebius would not according to his plan have noticed the fact, unless something of special interest had been added to the reference (comp. 'Hist. of N. T. Canon,' pp. 229 f.; Lightfoot, 'Contemporary Review,' 1875, pp. 169 ff.).

The object of Papias was, as has been shewn elsewhere, to illustrate the evangelical records by such information as he could gain from the earliest disciples; and it is by no means unlikely that the "history of the woman taken in adultery," which has found a place in the Gospel of St John, was recorded by him in illustration of John viii. 15 (see note *ad loc.*).

In close connexion with Papias stand "the elders" quoted by Irenæus, among whose words is one clear reference to St John (Iren. v. 36. 2): "for this reason [they taught] the Lord said, *there are many mansions in my Father's home* (*ἐν τοῖς τοῦ πατρὸς μου μοναῖς εἶναι πολλάς*. John xiv. 2. Comp. Luke ii. 49). The quotation is anonymous, but it is taken from a writing and not from tradition; and the context makes it at least highly probable that the passage was quoted from Papias' 'Exposition.'

Whatever may be thought of the passing references of Polycarp and Papias to the writings of St John, the main value of their testimony lies in the fact that they represent what can justly be called a school of St John. Papias like Polycarp may himself have heard the Apostle (Iren. v. 33. 4). At least he studied with Polycarp (Iren. *l. c.*). And he had still another point of connexion with

the apostolic body. He conversed at Hierapolis with two daughters of the Apostle Philip (Euseb. 'H. E.' iii. 39; Lightfoot, 'Colossians,' 45 ff.). Nor were these two men alone. There were many about them, like the elders quoted by Irenæus, who shared in the same life. The succession was afterwards continued at Sardis through Melito, at Ephesus through Polycrates (comp. Euseb. 'H. E.' v. 22), at Hierapolis through Claudius Apollinaris, at Lyons through Pothinus and Irenæus (compare also the 'Epistle of the Churches of Vienne and Lyons,' c. 4, 177 A.D.); and the concordant testimony of the latest witnesses in these different Churches is a sure proof that they preserved the belief which had been held from the first by the school to which they belonged (comp. Lightfoot, 'Contemporary Review,' August, 1876).

The testimony to the Gospel of St John is, as might have been expected on the assumption of its authenticity, most clear among the writers who stood in the closest connexion with his teaching. But it is not confined to them. JUSTIN MARTYR certainly appears to have been acquainted with the book. His evidence is somewhat obscure. All his references to the Gospels are anonymous; but at the same time his description of "the Memoirs" as written "by the *Apostles* and those who followed them" ('Dial.' 103), exactly answers to our present collection of four. And though the coincidences of language between Justin and St John are not such as to establish beyond question Justin's dependence on the Evangelist, this at least is the most natural explanation of the similarity ('Hist. of N. T. Canon,' p. 166, n.). And more than this, his acquaintance with the Valentinians ('Dial.' 35; comp. Iren. iii. 11. 7, "qui a Valentino sunt eo [Evangelio] quod est secundum Iohannem plenissime utentes...") shews that the fourth Gospel could not have been unknown to him.

Justin's teaching on the Word is perhaps a still more important indication of the influence of St John. This teaching presupposes the teaching of St John, and in many details goes beyond it. Thoughts which are characteristically Alexandrine, as distinguished from He-

braic, find a place in Justin; and he shews not only how little power there was in the second century to fashion such a doctrine as that of the fourth Gospel, but also how little Christian speculation was able to keep within the limits laid down by the Apostles.

The SHEPHERD OF HERMAS offers an instructive example of the precariousness of the argument from silence. The book contains no definite quotations from the Old or New Testament. The allusions which have been found in it to the characteristic teaching of St John are I believe real, but they are not unquestionable. Yet it is certain from an independent testimony, that the Gospel was accepted as one of the four Gospels almost at the same date when the book was written, and probably in the same place. The Muratorian Fragment notices that the Shepherd was written "very lately (c. 170 A.D.) in our times, in the city of Rome," and at the same time speaks of the Gospel according to St John as "the fourth" Gospel in such a way as to mark its general recognition ('Hist. of N. T. Canon,' pp. 211 ff.; see below, II. § 2). To the same date also must be referred the two great translations of the East and West, the Syriac and Latin, in which the four Gospels stand without rivals.

Outside the Church the testimony to the general use of St John's Gospel is both early and decisive. In the quotations from early heretical writers the references to it are comparatively frequent. In many cases its teaching formed the starting-point of their partial and erroneous conclusions. The first Commentary on the Gospel was written by Heracleon (c. 175 A.D.); and his copy of the book had already been defaced by false readings. At an earlier date the Gospel was used by the author of the Clementine Homilies, by Valentinus and his school, by the Ophites, and by Basilides ('Hist. of N. T. Canon,' 282 ff., Sanday, 'The Gospels in the Second Century,' pp. 292 ff.).

The testimony of Basilides is of singular interest. 'The Refutation of Heresies,' attributed to Hippolytus, which was first published in 1851, contains numerous quotations from his writings and from the writings of his school. In one passage at least where there can be no reason-

able doubt that the author of the 'Refutation' is quoting Basilides himself (c. 130 A.D.), a phrase from the Gospel of St John is used as the authoritative basis for a mystical explanation ('Ref. Hær.,' VII. 22).

In reviewing these traces of the use of the Gospel in the first three-quarters of a century after it was written, we readily admit that they are less distinct and numerous than those might have expected who are unacquainted with the character of the literary remains of the period. But it will be observed that all the evidence points in one direction. There is not, with one questionable exception, any positive indication that doubt was anywhere thrown upon the authenticity of the book. It is possible to explain away in detail this piece of evidence and that, but the acceptance of the book as the work of the Apostle adequately explains all the phenomena without any violence; and hitherto all the new evidence which has come to light has supported this universal belief of the Christian Society, while it has seriously modified the rival theories which have been set up against it.

II. THE COMPOSITION OF THE GOSPEL.

1. *The Author.*

The facts bearing upon the life of St John which are recorded in the New Testament are soon told. He was the son, apparently the younger son, of Zebedee and Salome (Mark xv. 40, xvi. 1, compared with Matt. xxvii. 56). Salome, as it appears from John xix. 25 (see note), was the sister of "the Mother of the Lord," so that St John was the cousin of the Lord "according to the flesh." He was probably younger than the Lord and than the other apostles. It is therefore easily intelligible that his near connexion by birth, combined with the natural enthusiasm of youth, offered the outward occasion for the peculiar closeness in which he stood to Christ.

Of his father Zebedee, a fisherman probably of Bethsaida or the neighbourhood (John i. 41 ff.), nothing is known except that he was sufficiently prosperous to have hired servants (Mark i. 20). At a later time Salome appears as one of the women who followed the Lord and

"ministered to Him of their substance" (Mark xv. 40 f., compared with Luke viii. 3). And it is clear from John xix. 27 that the apostle had some means.

Like the other apostles, with the single exception of Judas Iscariot, St John was a Galilæan. The fact has a moral value. When the rest of the Jewish nation was drawn partly to political intrigues, partly to speculations of the schools, the people of Galilee retained much of the simple faith and stern heroism of earlier times. It was made a reproach to them that they were unskilled in the traditions, and kept to the letter of the Law (comp. vii. 52, note). The rising of Judas "in the days of the taxing" (Acts v. 37) may have been a hopeless outburst of fanaticism, but at least it shewed that there were many in Galilee who were ready to die for the confession that they had "no lord or master but God." The same spirit appears in the multitude who would have "taken Jesus by force" at the lake of Tiberias and made Him king (vi. 14 f.). They were ready to do and to suffer something for their eager if mistaken Messianic hope. It was amidst the memories of such conflicts, and in an atmosphere of passionate longing, that St John grew up. And in some measure he shared the aspirations of his countrymen if he avoided their errors. When the Baptist proclaimed the advent of Christ, St John was at once ranged among his disciples. And more than this: though "simple and unlettered" (Acts iv. 13), he appears to have grasped with exceptional power the spiritual import of the Baptist's message, who directed him immediately to Christ as "the Lamb of God." St John obeyed the sign, and followed without delay the Master who was mysteriously pointed out to him. Thus from the first the idea of sovereignty was mingled with that of redemption, the issue of victory with the way of suffering, in the conception of the work of the Messiah whom he welcomed.

The ardour of the Galilæan temper remained in the apostle. St John with his brother St James received from the Lord (Mark iii. 17) the remarkable surname, Boanerges, "sons of thunder." Thunder in the Hebrew idiom is "the voice of God;" and the sons of Zebedee appear to have given swift, startling, ve-

hement utterance to the divine truth which they felt within them. Theirs was not characteristically the decisive action, but the sudden moving word which witnessed to the inner fire. It may have been some stern voice which marked St James as the first martyr among the apostles. Certainly the sayings of St John which are recorded by St Luke correspond with the prophetic energy which the title indicates (Luke ix. 49 || Mark ix. 38; comp. Num. xi. 28; Luke ix. 54). His zeal was undisciplined, but it was loyal and true. He knew that to be with Christ was life, to reject Christ was death; and he did not shrink from expressing the thought in the spirit of the old dispensation. He learnt from the Lord, as time went on, a more faithful patience, but he did not unlearn the burning devotion which consumed him. To the last, words of awful warning, like the thunderings about the throne, reveal the presence of that secret fire. Every page of the Apocalypse is inspired with the cry of the souls beneath the altar, "How long" (Rev. vi. 10); and nowhere is error as to the Person of Christ denounced more sternly than in his Epistles (2 John 10; 1 John iv. 1 ff.).

The well-known incident which occurred on the last journey to Jerusalem reveals the weakness and the strength of St John's character. His mother, interpreting the desire of her sons, begged of Christ that they might sit, the one on His right hand and the other on His left, in His Kingdom (Matt. xx. 20 ff., comp. Mark x. 35 ff.). So far they misunderstood the nature of that especial closeness to their Lord which they sought. But the reply shewed that they were ready to welcome what would be only a prerogative of suffering. To be near Christ, even if it was "to be near the fire" and "near the sword," was a priceless blessing. And we can feel that the prayer was already granted when Salome and St John waited by the Cross (John xix. 25 ff.).

This last scene reveals St John nearest of all the apostles to Christ, as "the disciple whom Jesus loved" (ch. xiii. 23, note). Together with his brother St James and St Peter, he was one of the three admitted to a closer relationship with Christ than the other apostles (Luke viii.

51, ix. 28; Mark xiv. 33); and of the three his connexion was the closest. He followed Christ to judgment and to death (John xviii. 15, xix. 26), and received from Him the charge of His Mother as her own son (xix. 27, note).

After the Ascension St John remained at Jerusalem with the other apostles. He was with St Peter at the working of his first miracle; and afterwards he went with him to Samaria (Acts i. 13, iii. 1 ff., viii. 14). At the time of St Paul's first visit to Jerusalem he seems to have been absent from the city (Gal. i. 18); but on a later occasion St Paul describes him as one of those accounted to be "the pillars of the Church" (Gal. ii. 9). At what time and under what circumstances he left Jerusalem is wholly unknown. At the opening of the Apocalypse (i. 9) he speaks of himself as "in the island called Patmos, for the word and the testimony of Jesus." Beyond this there is no further notice of him in the New Testament¹.

When we pass beyond the limits of Scripture, St John is still presented to us under the same character, as the Son of Thunder, the prophetic interpreter of the Old Covenant. Now it is related that he refused to remain under the same roof with Cerinthus (or according to another account "Ebion"), who denied the reality of the Incarnation: "Let us fly," he said, "lest the bath fall on us, since Cerinthus is within, the enemy of the truth" (Iren. iii. 3. 4; comp. Epiph. 'Hær.' xxx. 24). Now he is described as a "priest wearing the plate (or diadem)" prescribed by the law (Ex. xxxix. 30 f.) for the high-priest (Polycrates ap. Euseb. 'H. E.' iii. 31, v. 24; comp. ch. xviii. 15, note). Now he is shewn, in one of the most beautiful of early histories, seeking out the lost and enforcing the obligation of ministerial duty (Euseb. 'H. E.' iii. 23, on the authority of Clement of Alexandria). Once again we read that "when he tarried at Ephesus to extreme old age, and could only with difficulty be carried to the church in the arms of his disciples, and was unable to give utterance to many words, he used to say no

more at their several meetings than this, 'Little children, love one another.' At length," Jerome continues, "the disciples and fathers who were there, wearied with hearing always the same words, said, 'Master, why dost thou always say this?' 'It is the Lord's command,' was his worthy reply, 'and if this alone be done, it is enough.'" (Hieron. 'Comm. in Ep. ad Gal.' vi. 10)¹.

These traditions are in all probability substantially true, but it is impossible to set them in a clear historical framework. Nothing is better attested in early Church history than the residence and work of St John at Ephesus. But the dates of its commencement and of its close are alike unknown. It began after the final departure of St Paul, and it lasted till about the close of the first century (Iren. ii. 22. 5, *μέχρι τῶν Τραιάνου χρόνων*, A.D. 98—117). This may be affirmed with confidence; but the account of his sufferings at Rome (Tert. 'de Præscr. Hær.' 36 ... "in oleum demersus nihil passus est;" comp. Hieron. 'ad Matt.' xx. 23), and of the details of his death at Ephesus, are quite untrustworthy. One legend, which is handed down in various forms, is too remarkable to be wholly omitted. It was widely believed that St John was not dead, but sleeping in his grave; and that he would so remain till Christ came. Meanwhile, it was said, "he shewed that he was alive by the movement of the dust above, which was stirred by the breath of the saint." "I think it needless," Augustine adds, "to contest the opinion. Those who know the place must see whether the soil is so affected as it is said; since I have heard the story from men not unworthy of credence" ("revera non e levibus hominibus id audivimus." Aug. 'In Joh. Tract.' cxxiv. 2).

These words of Augustine are part of his commentary on the mysterious saying of the Lord which, as is seen from the Gospel (xxi. 21 ff.), was perceived to mark in some way the future work of the apostle: "If I will that he tarry till I come, what is that to thee?" St John

¹ This is not the place to discuss the authorship of the Apocalypse. Its doctrinal relation to the Gospel of St John, which will be discussed afterwards, appears to be decisive in support of the early date of the banishment.

¹ These traditions are collected in a very agreeable form in Dean Stanley's 'Sermons and Essays on the Apostolic Age.' The later legends are given by Mrs Jameson, in her 'Sacred and Legendary Art,' i.

did most truly "tarry till the Lord came." It is impossible for us to realise fully what was involved in the destruction of the Holy City for those who had been trained in Judaism. It was nothing else than the close of a divine drama, an end of the world. The old sanctuary, "the joy of the whole earth," was abandoned. Henceforth the Christian Church was the sole appointed seat of the presence of God. When Jerusalem fell Christ came, and with His coming came also the work of St John. During the period of conflict and fear and shaking of nations which preceded that last catastrophe, St John had waited patiently; and we may believe that he had fulfilled his filial office to the Mother of the Lord in his own home in Galilee to the last, gaining by that a fuller knowledge of the revelation of the Son of God, and bringing into a completer harmony the works which he had seen, and the words which he had heard.

In these scattered traits we can gain a consistent if imperfect conception of St John. The central characteristic of his nature is intensity, intensity of thought, word, insight, life. He regards everything on its divine side. For him the eternal is already: all is complete from the beginning, though wrought out step by step upon the stage of human action. All is absolute in itself, though marred by the weakness of believers. He sees the past and the future gathered up in the manifestation of the Son of God. This was the one fact in which the hope of the world lay. Of this he had himself been assured by evidence of sense and thought. This he was constrained to proclaim: "We have seen and do testify." He had no laboured process to go through: he saw. He had no constructive proof to develope: he bore witness. His source of knowledge was direct, and his mode of bringing conviction was to affirm.

2. The Occasion and Date.

An early and consistent tradition represents the Gospel of St John as written at the request of those who were intimate with the Apostle, and had, as we must suppose, already heard from his lips that teaching which they desired to see recorded for the perpetual guidance of the

Church. CLEMENT OF ALEXANDRIA has preserved the tradition in its simplest form. He states on the authority "of the elders of an earlier generation" (παράδοσις τῶν ἀνέκων προεσβυτέρων) that "St John, last [of the Evangelists], when he saw that the outward (bodily) facts had been set forth in the [existing] Gospels, impelled by his friends, [and] divinely moved by the Spirit, made a spiritual Gospel" (Clem. Alex. ap. Euseb. 'H. E.' vi. 14.) This general statement is given with additional details in the MURATORIAN FRAGMENT on the Canon. "The fourth Gospel [was written by] John, one of the disciples (*i.e.* Apostles). When his fellow-disciples and bishops urgently pressed (*cohortantibus*) him, he said, 'Fast with me [from] to-day, for three days, and let us tell one another any revelation which may be made to us, either for or against [the plan of writing] (*quid cuique fuerit revelatum alterutrum*)'. On the same night it was revealed to Andrew, one of the Apostles, that John should relate all in his own name, and that all should review [his writing]" (see 'Hist. of N. T. Canon,' p. 527). There can be no doubt that JEROME had before him either this fragment, or, as appears more probable, the original narrative on which it was based, when he says that "ecclesiastical history records that John, when he was constrained by his brothers to write, replied that he would do so, if a fast were appointed and all joined in prayer to God; and that after this [fast] was ended, filled to the full with revelation (*revelatione saturatus*), he indited the heaven-sent preface: *In the beginning was the Word...*" ('Comm. in Matt.' Prol.) Eusebius, to whom we are indebted for the testimony of Clement, adds in another place, as a current opinion, that St John wrote after the other Evangelists, to the truth of whose narrative he bore witness, in order to supply an account of the early period of the Lord's ministry which they omitted; and at the same time he implies, what is otherwise most likely, that the Apostle committed to writing what he had long delivered in unwritten preaching (Euseb. 'H. E.' iii. 24).

Other writers attempt to define more exactly the circumstances under which

St John was induced to compose his Gospel. Thus in the Scholia on the Apocalypse attributed to VICTORINUS of Pettau († c. 304), it is said that "he wrote the Gospel after the Apocalypse. For, when Valentinus and Cerinthus and Ebion and the others of the school of Satan were spread throughout the world, all the bishops from the neighbouring provinces came together to him, and constrained him to commit his own testimony to writing" (Migne, 'Patrol.' v. p. 333). This statement appears to be an amplification of the Asiatic tradition preserved by Irenæus, which has been already noticed; and is only so far interesting as it shews the current belief that the fourth Gospel was written as an answer to the questionings of a comparatively advanced age of the Church. So much indeed seems to be historically certain; for, though it is impossible to insist upon the specific details with which the truth was gradually embellished, there can be no reason to question the general accuracy of a tradition which was widely spread in the last quarter of the second century. The evidence of Clement of Alexandria is independent of that of the Muratorian Canon, while both appear to point back to some common authority, which cannot have been far removed from the time of the Apostle. The fourth Gospel, we may thus conclude from the earliest direct evidence, was written after the other three, in Asia, at the request of the Christian churches there, as a summary of the oral teaching of St John upon the life of Christ, to meet a want which had grown up in the Church at the close of the Apostolic age (comp. Epiph. 'Hær.' xli. 12).

The contents of the Gospel go far to support this view of its relatively late date. It assumes a knowledge of the substance of the Synoptic narratives. It deals with later aspects of Christian life and opinion than these. It corresponds with the circumstances of a new world.

(a) The first of these statements will come under examination at a later time, and will not be contested in its general shape. The two others can be justified by a few references to the Gospel, which will repay careful study.

(b) No one can read the fourth Gospel carefully without feeling that the

writer occupies a position remote from the events which he describes. However clear it is that he was an eye-witness of the Life of the Lord, it is no less clear that he looks back upon it from a distance¹. One plain proof of this is found in the manner in which he records words which point to the spread of the Gospel beyond the limits of Judaism. This characteristic view is distinctly brought out in the interpretation which he gives of the judgment of Caiaphas: *Now this he said not of himself, but being high-priest in that year, he prophesied that Jesus should die for the nation* (τοῦ ἔθνους, see note), *and not for the nation only, but in order that he might gather together in one the children of God that were scattered abroad* (xi. 51 f.). It is beyond question that when the Evangelist wrote these words, he was reading the fulfilment of the unconscious prophecy of Caiaphas in the condition of the Christian Church about him.

The same actual experience of the spread of the Gospel explains the prominent position which St John assigns to those sayings of Christ in which He declared the universality of His mission: *other sheep I have which are not of this fold: them also must I lead...and they shall become one flock, one shepherd* (x. 16). *I, if I be lifted up from the earth, will draw all men unto myself* (xii. 32). The Son has *authority over all flesh* (xvii. 2). *All that which the Father giveth me, He said, shall come to me; and him that cometh to me I will in no wise cast out* (vi. 37). The knowledge of God and of Jesus Christ is *eternal life* (xvii. 3); and this knowledge, the knowledge of the truth, conveys the freedom, of which the freedom of the children of Abraham was only a type (viii. 31 ff.). The final form of worship is the worship of "the Father," in which all local and temporal worships, typified by Gerizim and Jerusalem, should pass away (iv. 21 ff.).

This teaching receives its final seal in the answer to Pilate: *Thou sayest that I*

¹ This is the impression which is conveyed by the notes which he adds from time to time in interpretation of words or facts: vii. 39, xii. 33, xviii. 9, 32, xix. 36, xxi. 19. These notes offer a remarkable contrast to those in which attention is called in the first Gospel to the present and immediate fulfilment of prophecy, Matt. i. 22, xxi. 4, &c. (γέγονεν ἵνα πληρωθῇ).

am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice (xviii. 37). The relation of the believer to Christ is thus shewn to rest on a foundation which is of all most absolute. Christ, while He fulfilled "the Law," which was the heritage of the Jews, revealed and satisfied the Truth, which is the heritage of humanity.

There are indeed traces of the announcement of this universalism of the Gospel in the Synoptic narratives, and especially in that of St Luke. It is taught there that Christ came as *the salvation prepared before the face of all the peoples, a light for revelation to Gentiles, and a glory to God's people Israel* (ii. 31, 32). *Repentance unto remission of sins* was to be preached *in His name unto all the nations beginning from Jerusalem* (xxiv. 47). It may be possible also to see in the fate of the Prodigal Son an image of the restoration of the heathen to their Father's home. But in these cases the truth is not traced back to its deepest foundations; nor does it occupy the same relative position as in St John. The experience of an organized Christian society lies between the two records.

This is plainly intimated by the language of the Evangelist himself. He speaks in his own person of the great crisis of the choice of Israel as over. *He came to His own home and His own people received Him not* (i. 11); and so in some sense, the choice of the world was also decided, *the light hath come into the world, and men loved the darkness rather than the light* (iii. 19). The message of the Gospel had already been proclaimed in such a way to Jew and Gentile that a judgment could be pronounced upon the general character of its acceptance.

This typical example serves to shew how St John brings into their true place in the completed Christian edifice the facts of Christ's teaching which were slowly realised in the course of the apostolic age. And while he does so, he recalls the words in which Christ dwelt upon that gradual apprehension of the meaning of His Life and work, which characterized in fact the growth

of the Catholic Church. Throughout the last discourses of the Lord, the great charge to the apostolate, we seem to hear the warning addressed to St Peter at the outset: *What I do thou knowest not now, but thou shalt come to know* (γνώσῃ) *afterwards* (xiii. 7). It is implied in the recital that the words of patient waiting had found their accomplishment by the mission of the new Advocate. *I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He is come, even the Spirit of truth, He shall guide you into all the truth* (xvi. 12; comp. xv. 26). Even if Christ had already made known all things (xv. 15), there was need of the long teaching of time, that His disciples might master the lessons which they had implicitly received.

The record of these appeals to a future growth of knowledge can admit of only one interpretation. In dwelling on such aspects of Christ's teaching, it is clear that the Evangelist is measuring the interval between the first imperfect views of the Apostles as to the kingdom of God, and that just ideal, which he had been allowed to shape, under the teaching of the Paraclete, through disappointments and disasters. Now at length, on the threshold of a new world, he can feel the divine force of much that was before hard and mysterious. He had waited till his Lord came; and he was enabled to recognise His Presence, as once before by the lake of Galilee, in the unexpected victories of faith.

(c) In the last quarter of the first century, the world relatively to the Christian Church was a new world; and St John presents in his view of the work and Person of Christ the answers which he had found to be given in Him to the problems which were offered by the changed order. The overthrow of Jerusalem, carrying with it the destruction of the ancient service and the ancient people of God, the establishment of the Gentile congregations on the basis of St Paul's interpretation of the Gospel, the rise of a Christian philosophy (γῳσος) from the contact of the historic creed with Eastern and Western speculation, could not but lead one who had lived with Christ to go back once more to those days of a divine discipleship, that he might find in

them, according to the promise, the anticipated replies to the questionings of a later age. This St John has done; and it is impossible not to feel how in each of these cardinal directions he points his readers to words and facts which are still unexhausted in their applications.

(a) We have already touched upon the treatment of the Jewish people in the fourth Gospel. They appear as the heirs of divine blessings who have Esau-like despised their birthright. The prerogatives of the people and their misuse of them are alike noted. But in this respect there is one most striking difference between the fourth Gospel and the other three. The Synoptic Gospels are full of warnings of judgment. Pictures of speedy desolation are crowded into the record of the last days of the Lord's ministry (Matt. xxiv., Mark xiii., Luke xxi.). His coming to judgment is a central topic. In St John all is changed. There are no prophecies of the siege of the Holy City; there is no reiterated promise of a Return; the judgment had been wrought. Christ had come. There was no longer any need to dwell upon the outward aspects of teaching which had in this respect found its accomplishment. The task of the Evangelist was to unfold the essential causes of the catastrophe, which were significant for all time, and to shew that even through apparent ruin and failure the will of God found fulfilment. Inexorable facts had revealed the rejection of the Jews. It remained to shew that this rejection was not only foreseen, but was also morally inevitable, and that it involved no fatal loss. This is the work of St John. He traces step by step the progress of unbelief in the representatives of the people, and at the same time the correlative gathering of the children of God by Christ to Himself. There was a divine law of inward affinity to good or evil in the obedience and disobedience of those who heard. *I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me and I know the Father* (x. 14, 15). *Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me* (x. 26, 27). *This is the judgment, that the light is come into the world, and men loved the darkness*

rather than the light, for their works were evil (iii. 19).

The fourth Gospel reveals in these and similar passages the innermost cause of the rejection of the Jewish people. The fact underlies the record, and the Evangelist lays open the spiritual necessity of it. He reveals also the constitution of the Spiritual Church. The true people of God survived the ruin of the Jews: the ordinances of a new society replaced in a nobler shape the typical and transitory worship of Israel. When this Gospel was written, the Christian congregations, as we see from St Paul's Epistles, were already organized, but the question could not but arise, how far their organization was fitted to realise the ideal of the kingdom which Christ preached. The Evangelist meets the inquiry. He shews from the Lord's words what are the laws of His service, and how they are fulfilled by the institutions in which they were embodied. The absolute worship was to be in *spirit and truth* (iv. 23), as distinguished from letter and shadow; and the discourses with Nicodemus and at Capernaum set forth by anticipation how the sacraments satisfy this condition for each individual. On the other hand, the general ministerial commission, which is contained only in the fourth Gospel (xx.), gives the foundation of the whole. In that lies the un-failing assurance of the permanence of the new society.

(β) So far the fourth Gospel met difficulties which had not been and could not be realised till after the fall of Jerusalem. In like manner it met difficulties which had not been and could not be felt till the preaching of St Paul had moulded the Christian Society in accordance with the law of freedom. Then first the great problems as to the nature of the object of personal faith, as to the revelation of the Deity, as to the universality of the Gospel, were apprehended in their true vastness; and the Evangelist shews that these thoughts of a later age were not unregarded by Christ Himself. The experience of the life of the Church—which is nothing less than the historic teaching of the Holy Spirit—made clear in due time what was necessarily veiled at first. Sayings became luminous which were riddles before their

solution was given. Christ, in relation to humanity, was not characteristically the Prophet or the King, but the Saviour of the world, the Son of Man, the Son of God. In this connexion the fact of the Incarnation obtained its full significance. By the Incarnation alone the words which were partially interpreted through the crowning miracle of the Lord's ministry were brought home to all men; *I am the Resurrection and the Life* (xi. 25).

Thus by the record of the more mysterious teaching of the Lord, in connexion with typical works, St John has given a historical basis for the preaching of St Paul. His narrative is at once the most spiritual and the most concrete. He shews how Faith can find a personal object. The words *He that hath seen me hath seen the Father* (xiv. 9) mark an epoch in the development of religious thought. By them the idea of God receives an abiding embodiment, and the Father is thereby brought for ever within the reach of intelligent devotion. The revelation itself is complete (xvii. 6, 26), and yet the interpretation of the revelation is set forth as the work of the Holy Spirit through all ages (xiv. 26). God in Christ is placed in a living union with all creation (v. 17; comp. i. 3, note). The world, humanity and God are presented in the words and in the Person of Christ under new aspects of fellowship and unity.

It will be evident how this teaching is connected with that of St Paul. Two special points only may be noticed: the doctrine of the sovereignty of the divine will, and the doctrine of the union of the believer with Christ. The foundations of these two cardinal doctrines, which rise supreme in the Pauline Epistles, lie deep in the fourth Gospel.

The first, the doctrine of Providence, Predestination, however it be called, not only finds reiterated affirmation in the discourses of the Lord contained in the fourth Gospel, but it is also implied as the rule of the progress of the Lord's life. His "hour" determines the occurrence of events from man's point of view; and the Evangelist refers to it in connexion with each crisis of the Gospel history, and especially with the Passion in which all crises were consummated (ii. 4, vii. 30, viii. 20, xii. 23, 27, xiii. 1,

xvi. 4, xvii. 1; comp. vii. 6—8, *ὁ καιρός*). So also the will or "the gift" of the Father is the spring of the believer's power (iii. 27, vi. 37, 44, 65, xvii. 12); and Christ fulfils and applies that will to each one who comes to Him (xv. 16, 5, v. 21).

Faith again assumes a new aspect in the narrative of St John. It is not merely the mediative energy in material deliverances, and the measure (so to speak) of material power; it is an energy of the whole nature, an active transference of the whole being into another life. Faith in a Person—in One revealed under a new "name"—is the ground of sonship (i. 12), of life (xi. 25), of power (xiv. 12), of illumination (xii. 36, 46). The keywords of two complementary views of truth are finally combined: *this is the work of God, that ye believe*—believe with a continuous ever-present faith (*πιστεύετε* not *πιστεύετε*)—on Him whom *He sent* (vi. 29; comp. viii. 30, note).

(γ) Once again; when the fourth Gospel was written Christianity occupied a new intellectual position. In addition to social and doctrinal developments, there were also those still vaster questions which underlie all organization and all special dogma, as to the function and stability of knowledge, as to the interpretation and significance of life, as to the connexion of the seen and unseen. The new faith had made these questions more urgent than before, and the teaching of the Lord furnished such answers to them as man can apprehend. Knowledge was placed in its final position by the declaration *I am the Truth... The Truth shall make you free* (xiv. 6, viii. 31 ff.). Everything real is thus made tributary to religious service. Again, the eternal is revealed as present, and life is laid open in all its possible nobility. The separation which men are inclined to make arbitrarily between "here" and "there" in spiritual things is done away. *This is life eternal...* (xvii. 3); *He that heareth my word hath life eternal...* (v. 24). Once more, the essential unity and the actual divisions of the world are alike recognised. *All things were made (ἐγένετο) through Him* [in the Word] (i. 3); *...and the Light shineth in the darkness* (i. 5); and *the Word became (ἐγένετο) flesh*. Thus in Christ there is

offered the historic reconciliation of the finite and the infinite, by which the oppositions of thought and experience are made capable of being reduced to harmony.

These internal indications of date completely accord with the historical tradition, and lead to the conclusion that the composition of the Gospel must be placed late in the generation which followed the destruction of Jerusalem. The shock of that momentous revolution was over, and Christians had been enabled to interpret it. There is no evidence to determine the date exactly. St John, according to the Asiatic tradition recorded by Irenæus (II. 22. 5; III. 3. 4) lived "till the times of Trajan" (A.D. 98—117), and the writing of the Gospel must be placed at the close of his life. It is probable therefore that it may be referred to the last decennium of the first century, and even to the close of it.

Tradition is uniform in fixing St John's residence at Ephesus (Iren. III. 3. 4; Polycr. ap. Euseb. 'H. E.' III. 31; Clem. Alex. 'Quis div. salv.' c. 42; Orig. ap. Euseb. 'H. E.' III. 1, &c.), and naming that city as the place where he wrote his Gospel (Iren. III. 1. 1, &c.); and no valid objection has been brought against the belief which was preserved on the spot by a continuous succession of Church teachers¹.

3. *The Object.*

From what has been already said it will be clear that the circumstances under which the fourth Gospel was written served to define its object. This is clearly expressed by St John himself: *Many other signs did Jesus in the presence of His disciples which have not been written in this book; but these have been written that ye may believe (πιστεύετε, cf. vi. 29) that Jesus is the Christ, the Son of God, and that believing ye may have life in His name (xx. 30 f.).* The record is there-

fore a selection from abundant materials at the command of the writer, made by him with a specific purpose, first to create a particular conviction in his readers, and then in virtue of that conviction to bring life to them. The conviction itself which the Evangelist aims at producing is twofold, as corresponding with the twofold relation of Christianity to the chosen people and to mankind. He makes it his purpose to shew that Jesus, who is declared by that human name to be truly and historically man, is at once *the Christ*, in whom all types and prophecies were fulfilled¹, and also *the Son of God*, who is, in virtue of that divine being, equally near to all *the children of God*—His Father and their Father (xx. 17)—*scattered throughout the world* (xi. 52; comp. i. 49). The whole narrative must therefore be interpreted with a continuous reference to these two ruling truths, made clear by the experience of the first stage in the life of the Church; and also to the consequence which flows from them, that life is to be found in vital union with Him who is made known in this character (*ἐν τῷ ὀνόματι αὐτοῦ*). Each element in the fundamental conviction is set forth as of equal moment. The one (*Jesus is the Christ*) bears witness to the special preparation which God had made; the other (*Jesus is the Son of God*) bears witness to the inherent universality of Christ's mission. The one establishes the organic union of Christianity with Judaism; the other

¹ It is not without instruction to notice that writers of very different schools have unconsciously omitted the words "the Christ" in quoting this verse, and thereby obscured the full design of the Apostle. Among others I may quote as representatives:

Reuss, 'Hist. de la Théologie Chrétienne' ed. 2, II. 426, "Ceci, dit-il dans ses dernières lignes, ceci est écrit, afin que vous croyiez que Jésus est le Fils de Dieu, et afin que vous ayez la vie par cette croyance."

Weisz, 'Lehrbuch d. Bibl. Theol.' Ausg. 2, s. 636, "Der Glaube, welcher die Bedingung des Heilsaneignung bildet... ist die zuversichtliche Ueberzeugung davon, dass Jesus der Sohn Gottes ist."

Lias, 'The Doctrinal System of St John,' p. 2. [The purpose for which the Gospel was written] "is stated in express language by the author: 'These things have been written that ye might believe that Jesus is the Son of God, and that, believing, ye might have life through His name' (John xx. 31)."

¹ The denial of the Asiatic residence of St John does not call for serious discussion. To suppose that the belief grew out of Irenæus' confusion of "John the presbyter" with "John the apostle," involves the further assumption that Polycarp himself led him into the error (Iren. 'Ep. ad Flor.'). Comp. Steitz, 'Stud. u. Krit.' 1868; Hilgenfeld, 'Einl.' 394 ff.

liberates Christianity from Jewish limitations¹.

It will at once appear that this pregnant description of the object of the Gospel coincides completely with the view which has been given as to the date and occasion of its composition. To establish that *Jesus is the Christ* is to prove that Christianity is the true spiritual heir of Judaism, through which a divine society and a divine service have been established for all time. To establish that *Jesus is the Son of God* is to place the doctrine of St Paul upon a firm basis, inasmuch as the Saviour is revealed in His essential relation of Creator to all the world. To establish that *life is* to be had *in His name*, is to raise all being, all thought, into a new region, where rests the hope (at least) of the reconciliation of the conflicts and contradictions of our present order.

So far then the fourth Gospel is distinguished from the other three in that it is shaped with a conscious design to illustrate and establish an assumed conclusion. If we compare the avowed purpose of St John with that of St Luke (i. 1—4), it may be said with partial truth that the inspiring impulse was in the one case doctrinal, and in the other case historical. But care must be taken not to exaggerate or misinterpret this contrast. Christian doctrine is history, and this is above all things the lesson of the fourth Gospel. The Synoptic narratives are implicit dogmas, no less truly than St John's dogmas are concrete facts. The real difference is that the earliest Gospel contained the fundamental facts and words which experience afterwards interpreted, while the latest Gospel reviews the facts in the light of their interpretation. But in both cases the exactness of historical truth is paramount. The discovery of the law of phenomena does not make the record of the phenomena less correct than before in the hands of him who has ascertained it. On the contrary, such knowledge keeps the observer from many possibilities of error, while it enables him to regard facts in new relations, and to present them in such a way that

they may suggest to others the general truth which he has gained. The historic interest of St John in the substance of his narrative is, in other words, purified and made more intense by the dogmatic significance with which he feels that each incident is charged.

If the scope of the fourth Gospel is thus distinctly apprehended in all its fulness according to the Evangelist's own description, it becomes unnecessary to discuss at any length the different special purposes which have been assigned as the motive of his work. The narrative is not in express design polemical, or supplementary, or didactic, or harmonizing; and yet it is all this, because it is the mature expression of apostolic experience perfected by the teaching of the Holy Spirit in the writer's own life and in the life of the Church.

i. The Gospel is not specifically polemical (Iren. 'Adv. Hær.' III. 11, Hieron. 'Comm. in Matt.' Prol.; comp. 'De Virr. Ill.' 9). It is quite true that many passages in the Gospel of St John are conclusive against particular points of Ebionitic and Docetic error (comp. 1 John ii. 22, iv. 2), and against false claims of the disciples of the Baptist (comp. Acts xix. 3 f.); but it does not follow that it was the particular object of St John to refute these false opinions. The full exhibition of the Truth was necessarily their refutation; and in this respect their existence may have called attention to points which had been overlooked or misunderstood before. But the first Epistle shews with what directness the Apostle would have dealt with adversaries if controversy had been the purpose immediately present to his mind.

ii. The same remark applies to the "supplemental" theory (Eusebius, 'H. E.' III. 24; comp. Hieron. 'De Virr. Ill.' 9). As a matter of fact the fourth Gospel does supplement the other three, which it presupposes. It supplements them in the general chronology of the Lord's life, as well as in detailed incidents. But this is because the Gospel is the vital analysis of faith and unbelief. It traces in order the gradual development of the popular views of Christ among those to whom He came. As a natural consequence it records the successive crises in the

¹ This definition of the object of the Gospel must be compared with the parallel definition of the object of the First Epistle, 1 John i. 1—4.

divine revelation which happened in Jerusalem, the centre of the religious activity of the Jewish theocracy. The scope of the Gospel is from the nature of the case supplementary to that of the other three; and this being so, the history is also supplementary.

iii. But though the scope of the fourth Gospel is supplementary to that of the other three, it cannot rightly be said that the aim of the Evangelist was essentially didactic (comp. Clem. Alex. ap. Euseb. 'H. E.' vi. 14) in such a sense that he has furnished an interpretation of the Gospel rather than a historical record. The substance of the narrative is distinctly affirmed to be facts (*these signs are written*); and the end contemplated is practical (*that ye may have life*), and speculative only so far as right opinion leads to right action.

iv. Once again: The conciliatory—irénical—effect of the Gospel cannot be questioned, but this effect is due to the teaching on Christ's Person which it discloses, and not to any conscious aim of the writer. Just as it rises above controversy while it condemns error, it preserves the characteristic truths which heresy isolated and misused. The fourth Gospel is the most complete answer to the manifold forms of Gnosticism, and yet it was the writing most used by Gnostics. It contains no formal narrative of the institution of sacraments, and yet it presents most fully the idea of sacraments. It sets forth with the strongest emphasis the failure of the ancient people, and yet it points out most clearly the significance of the dispensation which was committed to them. It brings together the many oppositions—antitheses—of life and thought, and

leaves them in the light of the one supreme fact which reconciles all, *the Word became Flesh*; and we feel from first to last that this light is shining over the record of sorrow and triumph, of defeat and hope.

4. *The Plan.*

The view which has been given of the object of the Gospel enables us to form a general conception of what we must call its plan. This is, to express it as briefly as possible, the parallel development of faith and unbelief through the historical Presence of Christ. The Evangelist is guided in the selection, and in the arrangement, and in the treatment of his materials by his desire to fulfil this purpose. He takes a few out of the vast mass of facts at his disposal (xxi. 25, xx. 30), which are in his judgment suited to produce a particular effect. Every part of his narrative is referred to one final truth made clear by experience, that "Jesus is the Christ, the Son of God." He makes no promise to compose a life of Christ, or to give a general view of His teaching, or to preserve a lively picture of the general effect which He produced on average observers, or to compose a chapter on the general history of his own times, or to add his personal recollections to memoirs of the Lord already current; nor have we any right to judge his narrative by the standard which would be applicable to any one of such writings. He works out his own design, and it is our first business to consider how he works it out. When this is done we shall be in a position to consider fairly the historical characteristics of the Gospel.

The development and details of St John's plan are considered at length elsewhere. Here it will be sufficient to indicate in a tabular form the outlines of the history.

THE PROLOGUE, i. 1—18.

The Word in His absolute, eternal Being; and in relation to Creation.

THE NARRATIVE, i. 19—xxi. 23.

The Self-revelation of Christ to the world and to the Disciples.

I.—THE SELF-REVELATION OF CHRIST TO THE WORLD (i. 19—xii. 50).

1. *The Proclamation* (i. 19—iv. 54).

- i. The testimony to Christ (i. 19—ii. 11)
 - of the *Baptist*, i. 19—34,
 - disciples*, i. 35—51,
 - signs* (water turned to wine), ii. 1—11.
- ii. The work of Christ (ii. 13—iv. 54)
 - in *Judæa* (Nicodemus), ii. 13—iii. 36,
 - Samaria* (the woman of Samaria), iv. 1—42,
 - Galilee* (the nobleman's son healed), iv. 43—54.
 - Unbelief as yet passive.
2. *The Conflict* (v. 1—xii. 50).
 - i. The Prelude (v., vi.),
 - (a) *In Jerusalem* (the impotent man healed on the Sabbath), v.
The Son and the Father.
 - (b) *In Galilee* (the five thousand fed), vi.
Christ and men.
 - ii. The great Controversy (vii.—xii.).
 - (a) *The Revelation of faith and unbelief*, vii.—x.
The Feast of Tabernacles, vii., viii.
The Feast of Dedication (the blind man healed on the Sabbath), ix., x.
 - (b) *The decisive Judgment*, xi., xii.
The final sign and its issues (the raising of Lazarus), xi.
The close of Christ's public ministry, xii.

II.—THE SELF-REVELATION OF CHRIST TO THE DISCIPLES (xiii.—xxi.).

1. *The last ministry of love* (xiii.—xvii.).
 - i. The last acts of love (xiii. 1—30).
 - ii. The last discourses (xiii. 31—xvi. 33),
In the chamber, xiii. 31—xiv.,
On the way, xv., xvi.
 - iii. The prayer of consecration, xvii.
2. *The Victory through death* (xviii.—xx.).
 - i. The Betrayal (xviii. 1—11).
 - ii. The double Trial (xviii. 12—xix. 16).
 - iii. The end (xix. 17—42).
 - iv. The new life (xx.).
3. *The Epilogue*, xxi.
 - i. The Lord and the body of disciples (the miraculous draught of fishes), xxi. 1—14.
 - ii. The Lord and individual disciples (xxi. 15—23).
Concluding notes, xxi. 24, 25¹.

¹ The data for fixing the chronology are very meagre. The following appears to be the best arrangement of the main events.

Early spring: the calling of the first disciples, i. 19—ii. 11.

First Passover (April), ii. 13—iii. 21;

iii. 22—iv. 54.

The Feast of the New Year (September), v. See Additional Note.

Second Passover (April), vi.

The Feast of Tabernacles (October), vii., viii.

The Feast of Dedication (December), ix., x.;

xi., xii.

Third Passover (April), xiii.—xx.

Such in a rough outline appears to be the distribution of the parts of the Gospel. It will be felt at once how fragmentary the record is, and yet how complete. The incidents all contribute to the orderly development of the truths which it is the object of the Evangelist to commend to his readers. In developing the plan thus broadly defined he dwells on three pairs of ideas, witness and truth, glory and light, judgment and life. There is the manifold attestation of the divine mission: there is the progressive manifestation of the inherent majesty of the Son: there is the continuous and necessary effect which this manifestation produces on those to whom it is made; and the narrative may be fairly described as the simultaneous unfolding of these three themes, into which the great theme of faith and unbelief is divided. A rapid survey of their treatment will bring out many instructive features in the composition.

(a) *The Truth and the Witness.* It is characteristic of Christianity that it claims to be "the Truth." Christ spoke of Himself as "the Truth" (xiv. 6). God is revealed in Christ as "the only true (ἀληθινός) God" (xvii. 3). The message of the Gospel is "the Truth." This title of the Gospel is not found in the Synoptists, the Acts or the Apocalypse; but it occurs in the Catholic Epistles (James v. 19; 1 Pet. i. 22; 2 Pet. ii. 2), and in the Epistles of St Paul (2 Thess. ii. 12; 2 Cor. xiii. 8; Eph. i. 13, &c.). It is specially characteristic of the Gospel and Epistles of St John.

According to the teaching of St John, the fundamental fact of Christianity includes all that "is" in each sphere. Christ the Incarnate Word is the perfect revelation of the Father: as God, He reveals God (i. 18). He is the perfect pattern of life, expressing in act and word the absolute law of love (xiii. 34). He unites the finite and the infinite (i. 14, xvi. 28). And the whole history of the Christian Society is the progressive embodiment of this revelation.

In the presence of Pilate, the representative of earthly power, Christ revealed the object of His coming, as a permanent fact, to be that He might "bear witness to the truth" (γενένημαι, ἐλθὼν, not ἦλθον, ἵνα μαρτυρήσω τῇ

ἀληθείᾳ, xviii. 37). This "Truth," it is implied, was already, in some sense, among men even if it was unrecognised. There were some who "were of the Truth," drawing, as it were, their power of life from it (comp. 1 John ii. 21, iii. 19). Over these Christ claimed the supremacy of a King.

Among the chosen people this testimony of conscience was supplemented by the voice of the representative of the prophets. The Baptist bore, and still bears, witness to the Truth (v. 33, μαρτυρήκε).

But Christ came not only to maintain a Truth which was present among men, but to make known a new fulness of Truth. The "Truth came (ἐγένετο "was realised as the right issue of things") through Him" (i. 17; comp. v. 14 πλήρης... ἀληθείας). His teaching was "the Truth" (viii. 40; comp. xvii. 17, ὁ λόγος ὁ σός). He is Himself the Truth (xiv. 6).

And this work is carried out step by step by the Spirit (xvi. 13 ff.) who is sent in Christ's name by the Father (xiv. 26), as He also is sent by Christ Himself (xvi. 7). Under this aspect the Spirit, like Christ, is the Truth which He makes known (1 John v. 6).

And again, the whole sum of the knowledge of Christ and of the Spirit is "the Truth" (1 John ii. 21; 2 John 1), which can be recognised by man (John viii. 32, γνώσθε τὴν ἀλήθειαν), and become the object of fixed knowledge (1 John ii. 21, οἴδατε τὴν ἀλ.); though on the other hand men can withstand and reject its claims (viii. 44 f.; comp. Rom. i. 18).

So far the Truth is regarded as a whole without us (objectively), working and witnessing (3 John 8, 12). But at the same time the Spirit, as the Spirit of Truth, or rather of "the Truth," brings the Truth into direct communication with man's spirit (xiv. 17, xv. 26, xvi. 13; 1 John iv. 6, opposed to τὸ πν. τῆς πλάνης); and "the Truth" becomes an inward power in the believer (1 John i. 8, ii. 4; 2 John 2).

Truth therefore reaches to action. *We do or do not the Truth* (iii. 21; 1 John i. 6)¹. It follows that the reception of the Truth

¹ This aspect of the Truth is brought out specially by St Paul, who contrasts "unrighteousness" with "truth": Rom. i. 18, ii. 8; 1 Cor. xiii. 6; 2 Thess. ii. 12. Comp. Eph. iv. 24, v. 9.

brings freedom (viii. 32), because the Truth corresponds with the law of our being. By the Truth we are sanctified (xvii. 17).

No one therefore can fail to see how inconsistent it is with the apostolic conception of Christianity to represent the Faith as antagonistic to any form of Truth. It is interpreted by every fragment of Truth. All experience is a commentary on it. And we must be careful to keep ourselves open to every influence of light.

The message which St John has to convey in his Gospel is "the Truth," and this is commended to men by various forms of witness (*μαρτυρία*). There is nothing in the Synoptic Gospels to prepare for the remarkable development which he gives of this idea. It evidently belongs to a time when men had begun to reason about the faith, and to analyse the grounds on which it rested. The end of the witness is the confirmation of the truth (xviii. 37); and the Evangelist, looking back upon his own experience, is able to distinguish the several forms which the witness assumed and still essentially retains.

The witness to Christ which he records is therefore manifold, and extends over the whole range of possible attestation of divine things. In due succession there is, (1) the witness of the Father; (2) the witness of Christ Himself; (3) the witness of works; (4) the witness of Scripture; (5) the witness of the Forerunner; (6) the witness of disciples; and that which illuminates and quickens all, (7) the witness of the Spirit.

(1) The witness of the Father is that to which Christ appeals as the proper witness of Himself: *I (ἐγώ) receive not my witness from a man...the Father which sent me, He (ἐκεῖνος) hath borne witness concerning me* (v. 34, 37). *If I (ἐγώ) bear witness concerning myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which He beareth concerning me is true* (v. 31 f.; contrast viii. 14). *I am he that beareth witness concerning myself, and the Father that sent me beareth witness concerning me* (viii. 18). This witness then is distinguished from the witness of a prophet (e.g. John the Baptist), and from the witness of Christ standing (if

we can so conceive) in the isolation of His Personality. It lies in the absolute coincidence between the will and words and works of Christ and the will of the Father, realised by Christ in His divine-human Person (*I know*, v. 32). Such witness carries conviction to men so far as they have themselves been brought into unity with God. Man can feel what is truly divine while he reaches after it and fails to attain to it. The sense of his own aspirations and of his own shortcomings enables him to appreciate the perfection of Christ. Thus the witness of the Father is (what we speak of as) the "character" of Christ. The witness is continuous, present and abiding (*μαρτυρεῖ, μεμαρτύρηκε*), and it reposes upon the general conception of God as Father (*the Father not my Father*), standing in this paternal relation to all men. As soon as the thought of "the Fatherhood of God" is gained, it is felt that "the Son" expresses it absolutely. The witness of this perfect coincidence therefore finds its cogency in the response which it calls out from the soul of man. Man recognises the voice as naturally and supremely authoritative (1 John v. 9).

(2) The witness of the Father finds a special expression in the witness of the Son concerning Himself. This witness is valid because it reposes on a conscious fellowship with God (comp. x. 30), in which no element of selfishness can find any place, and on a direct and absolute knowledge of divine things (iii. 11, 32 f.), and of a divine mission seen in its totality (viii. 14; comp. v. 55). In this sense Christ said, *Even if I bear witness concerning myself my witness is true, because I know whence I came and whither I go* (viii. 14). Such witness necessarily derives power from what can be seen of the witness of the Father in Christ's character. And more than this, Christ's claim to universal sovereignty lay in the fact that He came into the world in order to bear witness to the truth (xviii. 37). Every one therefore, He adds, *that is of the truth heareth my voice* (id.). Thus it is seen that the final power of the witness of Christ to Himself is derived from man's affinity to truth which is found perfectly in Him. *His sheep*, according to the fa-

miliar image, *know His voice* (x. 4 f.). And He has a special message for each: *He calleth (φωνεῖ) His own sheep by name* (x. 3). The end of this is that *he that believeth on Him hath the witness in himself* (1 John v. 10).

(3) This divine witness, the internal witness which is addressed to man's moral constitution, takes a special and limited form in the witness of works. Thus Christ said, *The witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do bear witness concerning me that the Father hath sent me* (v. 36, note). Within a narrow range and in a concrete and sensible manner, His works revealed His perfect communion with the Father (v. 17 ff.). Men could see in them, if not otherwise, tokens of His real nature and authority. *The works which I do in my Father's name*, claiming a special connexion with Him, making Him known as *my Father*, *these bear witness concerning me* (x. 25; comp. xiv. 11, xv. 24). And this kind of witness which was given in one form by Christ Himself during His historical presence is still continued. His disciples are enabled to perform *greater works* than those to which He appealed (xiv. 12 ff.). The Christian Society has still the living witness of "signs."

For in the record of the "works" of Christ St John draws no line between those which we call natural and supernatural. The separate "works" are fragments of the one "work" (iv. 34, xvii. 4). Whether they are predominantly works of power or of love, wrought on the body or on the spirit, they have the same office and end (comp. v. 20 f., 36, ix. 3 f., xiv. 10). They are "shewn:" they require that is a sympathetic interpretation (x. 32; comp. v. 20). The earliest emotion which they produce may be simply "wonder" (v. 20), but wonder is the first step to knowledge. This follows both in its decisive apprehension and in its progressive extension (x. 38, *ἵνα γινώτε καὶ γινώσκητε*).

Works therefore according to St John are signs (vi. 26); and their witness, from their want of directness and from their outwardness of form, is secondary to that of "words" (xiv. 11, xv. 22 ff.). The internal witness, according to our

mode of speaking, is placed above the external. The former is an appeal to the spiritual consciousness, the latter to the intellect.

(4) So far we have seen that the witness to Christ is found in Himself, in what He is, and in what He did and does through His disciples. But He stood also in a definite relation to the past. Witness was borne to Him both by the records of the ancient dispensation and by the last of the prophets. *Ye search the Scriptures*, Christ said to the Jews, *because ye think that in them ye have eternal life*—that they are in themselves the end, and not the preparation for the end—and *they are they which witness concerning me; and ye will not come to me that ye may have life* (v. 39, 40). Without Christ the Old Testament is an unsolved riddle. By the writings of Moses and the prophets (v. 46, i. 45) He was seen to be the goal and fulfilment of immemorial hopes which became a testimony to Him in whom they were satisfied. The Old Testament was to the first age and is to all ages, if regarded in its broad and indisputable outlines, a witness to Christ.

(5) The witness of the Old Testament found a final expression in the latest of the prophets. John the Baptist occupied a position which was wholly peculiar. *He came for witness, to bear witness concerning the Light, that all men might believe through him* (i. 7). His own light was borrowed and kindled (v. 35, i. 8); yet it was such as to attract and arrest (v. 35), and served to prepare men for that which should follow. In this sense Christ appealed to it. *Ye have sent to John, and he hath borne witness to the truth. But I receive not my witness from a man, but these things I say that ye may be saved* (v. 33 f.). The witness was, so to speak, an accommodation to the moral condition of those for whom it was given. It was the attestation of a personal conviction based upon a specific proof. The Baptist realised his own character and office (i. 19 ff.); and he recognised Christ by the sign which had been made known to him (i. 32 ff.). He realised the sternest form of Judaism, and at the same time perceived the universality of that in

which Judaism should be crowned. In a signal example he offered the witness of the leader of men who sways the thoughts of the multitude.

(6) The witness of the Baptist was to one decisive event. By this was revealed to him the relation of Christ to the old covenant of which he was himself the last representative. His was the individual witness of an exceptional man. To this was added the witness, so to speak, of common life. The witness of the disciples was in various degrees a witness to what they had experienced in their intercourse with Christ, a witness to facts. *Ye also, Christ said to the eleven, bear witness, because ye are with me from the beginning* (xv. 27). *He that hath seen hath borne witness* (xix. 35). *This is the disciple that witnesseth concerning these things and wrote these things* (xxi. 24; comp. 1 John i. 2, iv. 14).

(7) But in all these cases there was need of an interpreter. Neither the mission nor the Person of Christ could be understood at once. It was necessary that He should be withdrawn in order that the disciples might be able to receive the full revelation of His Nature. This was their consolation in the prospect of persecution and hatred. *When the Paraclete is come whom I will send from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall bear witness concerning me* (xv. 26). In this witness lies the continual unfolding of the infinite significance of the Incarnation. The Spirit takes of that which is Christ's, and declares it (xvi. 14). It is the Spirit, as St John himself says elsewhere, *that beareth witness, because the Spirit is the truth* (1 John v. 6).

If now we look back over these seven types of witness to which St John appeals in the Gospel, it will be seen that they cover the whole range of the possible proof of religious truth, internal and external. The witness of the Father and of Christ Himself is internal, and rests on the correspondence of the Gospel with that absolute idea of the divine which is in man. The witness of works and of Scripture is external and historical, and draws its force from the signs which the Gospel gives of fulfilling a divine purpose. The witness of the prophet and of the disciples is personal and experi-

ential, and lies in the open declaration of what men have found the Gospel to be. Lastly, the witness of the Spirit is for the believer the crown of assurance and the pledge of the progress of the Truth.

(b) *Light and Glory.* The second pair of words, Light and Glory, which characterize St John's narrative correspond to a certain extent with the Witness and the Truth. The Witness becomes effective through Light. The Truth is revealed in Glory.

The description of God as Light (1 John i. 5) expresses in its final form that idea of self-communication which is realised in many ways. The works of God are a revelation of Him (i. 4 f., note); and among these man's own constitution, though this is not specially brought out by St John (comp. Matt. vi. 23; Luke xi. 35). The Word as Light visited men (ix. 5, ὅταν) before the Incarnation (i. 9 f.; comp. v. 38; Rom. ii. 15 f.), at the Incarnation (viii. 12, xii. 46, iii. 19—21; comp. xi. 9 f.), and He still comes (xiv. 21); even as the Spirit who still interprets His "name" (xiv. 26, xvi. 13; comp. 1 John ii. 20 ff., 27).

St John draws no distinction in essence between these three different forms of revelation, in nature, in conscience, in history: all alike are natural or supernatural, parts of the same harmonious plan. But man has not independently light in himself. The understanding of the outward revelation depends upon the abiding of the divine word within (v. 37 f.). Love is the condition of illumination (xiv. 22 ff.). And the end of Christ's coming was that those who believe in Him may move in a new region of life (xii. 46), and themselves become sons of light (xii. 35 f.), and so, as the last issue of faith, have the light of life (viii. 12).

Under the action of the Light the Truth is seen in Christ as Glory. Christ, "the Light of the world," is seen by the believer to be the manifested glory of God.

(1) Step by step the Gospel of St John lays open the progress of this manifestation. The summary of its whole course is given by the Apostle at the outset: *The Word became flesh and tabernacled*

among us, and we beheld His glory, glory as of an only son from a father (i. 14), absolutely representing, that is, Him from whom He came. The beginning of Christ's signs was a manifestation of His glory (ii. 11), and that it might be so, it was shewn only when *the hour was come* (ii. 4). For the glory of the Son was not of His own seeking (viii. 50), but was wholly the expression of His Father's will through Him (viii. 54). And conversely the Son by His perfect conformity to the Father's will *glorified the Father upon earth* in the fulfilment of His appointed work (xvii. 4), wherein He was also glorified Himself (xvii. 10).

(2) The glory of Christ was therefore in a true sense the glory of God. *This sickness, the Lord said in regard to Lazarus, is not unto death*, as its real issue, *but for the glory of God, that the Son of God may be glorified through it* (xi. 4). And so the restoration of Lazarus to life was a vision of the glory of God (xi. 40), as producing faith in Him whom He sent (xi. 42). The glorification of "the name" of the Father was the historic work of the Son (xii. 28). When the crisis was past, *Jesus saith, Now was the Son of man glorified* (ἐδόξασθη), *and God was glorified in Him* (xiii. 31). At the end the correlation is not between the Son and the Father, but between the Son of man and God. In Him, little by little, under the conditions of human existence, the absolute idea of manhood was fulfilled.

(3) It follows that the thought of Christ's glory is extended beyond the Incarnation. The glory which was consummated through the Incarnation *he had with the Father before the world was* (xvii. 5); and when the prophet was allowed to look upon the Lord, *sitting upon a throne, high and lifted up* (Is. vi. 1 ff.), what he saw was *the glory of Christ* (xii. 41).

(4) And on the other hand, as the glory of the Son is extended backward, so also the glory of *Jesus, the Son of man*, consummated on the divine side even in God (xiii. 32) at the Ascension (vii. 39, xii. 16), to which the way was opened by the Passion (xii. 23, xiii. 31), is to be realised by men little by little in the course of ages. The petitions of believers are granted *that the Father may*

be glorified in the Son (xiv. 13): their fruitfulness, already regarded as attained, is a source of this glory (xv. 8). And one chief office of the Spirit is *to glorify Christ* by making Him more fully known (xvi. 14).

(c) *Judgment and Life.* The glory of Christ and of God in Christ, which is thus presented as the substance of revelation, belongs to a spiritual sphere. It can therefore only be perceived by those who have true spiritual vision. As an inevitable consequence, the revelation of the divine glory carries with it a judgment, a separation.

The fundamental notion of this Judgment lies in the authoritative and final declaration of the state of man as he is in relation to God and standing apart from God. It follows as a necessary consequence that Judgment in this sense is contrasted with "salvation," "life." *He that believeth [on the Son] is not judged* (iii. 18). *He hath passed out of death into life* (v. 24; comp. v. 29). For Christ has life (i. 4, v. 26), and His words are life (vi. 53; comp. vi. 68, xii. 50). He came to offer life to men (x. 28, xvii. 2), that they too may have it (iii. 15 f., v. 40, vi. 40, x. 10). He is indeed Himself "the Life" (xi. 25, xiv. 6) and the support of life (vi. 33, 35, 48, 51; comp. iv. 14). To know the Father and Him is eternal life (xvii. 3); and he that "believeth in Him," he that is united with Him by faith, hath the life as a present possession (iii. 36, v. 24, vi. 47, 54; comp. viii. 12), which otherwise he cannot have (vi. 53). The relation of the believer to Christ is made parallel with the relation of the Son to the Father (vi. 57). *Because I live*, Christ said to the eleven, *ye shall live also* (xiv. 19). Thus the believer, in virtue of the vital connexion which he has realised with God in His Son, is no longer considered apart from Him. Judgment therefore in his case is impossible.

This conception of judgment explains the apparent contradiction in the views which are given of the part of Christ in regard to it. On the one side judgment is realised as self-fulfilled in the actual circumstances of life. *This is the judgment, that the light is come into the world and men loved the darkness rather than the light, for their works were evil* (iii. 19);

and by this contrast the unbeliever is convicted from within: *he hath one that judgeth him: the word that I spake*, Christ said, *shall judge him at the last day* (xii. 48). Hence it is said: *God sent not the Son into the world to judge the world, but that the world may be saved through Him* (iii. 17). *I came not to judge the world, but to save the world* (xii. 47).

And yet on the other side judgment belongs to Christ, and satisfies the utmost ideal of judgment because it reposes upon adequate knowledge. Thus we read: *the Father hath given all judgment unto the Son* (v. 22; comp. v. 27); and *for judgment (κρίμα) came I into this world...* (ix. 39; comp. viii. 26). *I judge no man; yea, and if I (ἐγώ) judge, my judgment is true (ἀληθινή, viii. 15 f.). As I hear I judge, and my judgment is just* (v. 30).

Striking as the contrast between these passages appears to be, it is only necessary to consider what the judgment is in order to feel their harmony. Spiritual judgment is a consequence involved in the rejection of the revelation which Christ made. His will was to unite men to Himself, so that they might have life and not be judged. So far then as they rejected Him and stood away from Him, His Presence shewed them as they truly were. He judged them; and judgment was equivalent to condemnation. Thus the exhibition of the contrast of the true and the false became one of the means for developing belief and unbelief according to the character of Christ's hearers (viii. 26). Whatever might be the result, His message must be delivered.

In one sense therefore judgment, like the gift of life, is immediate. It lies in the existence of an actual relation (iii. 18) which carries with it its final consequences. In another sense it is still future, so far as it will be realised in a spiritual order of being in *the last day* (xii. 48). There is a *resurrection of life* and a *resurrection of judgment* (v. 29), in which the issues of both begun here will be completely fulfilled. Meanwhile the process is going on upon earth. The manifestation of perfect holiness presented to the world in perfect self-sacrifice (v. 30) has set up a standard which cannot be put out of sight. Under this

aspect Christ's coming was a sentence of judgment (κρίμα, ix. 39). The judgment of the sovereign power of the world in the Passion (xii. 31) has left men no excuse (see xvi. 11, note). In that they can see the mind of God, and according as they surrender themselves to it or resist it, they find life or judgment.

So far the judgment is self-fulfilled. It cannot but be carried out. The word of Christ sooner or later must justify itself (xii. 48). There is no need that He should seek to assert and vindicate its supremacy. *There is one that seeketh and judgeth* (viii. 50), the eternal power of righteousness symbolized in the Law (v. 45), and expressed in the Gospel (xii. 48 ff.).

But though this is so, the idea of divine action is never lost in the Bible in an abstraction, however emphatic. And while the eternal necessity of judgment is thus set forth, the historical execution of judgment, both present and final, is recognised as a work of the Son; and though it was not the purpose of His mission, yet it was committed to Him in virtue of His mission. *The Father doth not judge any man, but hath given all judgment to the Son* (v. 22). Even as the Father gave Him *to have life in Himself*, and so to be a spring of life to all who are united with Him, so also He gave Him *authority to execute judgment because He is a Son of man*—not the Son of man—(v. 27), because He is truly man, and not only the representative of humanity. His judgment therefore (comp. Hebr. iv. 14 ff.) is essentially united with His complete sympathy with man's nature, and extends to the fulness of human life. It finds place always and everywhere.

These contrasts bring out into full relief the conflict between faith and unbelief, which, as has been said, is the main subject of St John's Gospel. In the Synoptic Gospels faith occupies a different position. It is in these almost exclusively relative to a particular object (Matt. viii. 10, ix. 2, 22, 29, &c.; Mark ix. 23, &c.). Only once does the full expression for faith in the Person of Christ occur (πιστεύειν εἰς, Matt. xviii. 6, || Mark ix. 42). In St John, on the other hand, this is the characteristic form under which faith is presented. The simple

noun is not found in his Gospel. Faith is the attitude of the whole believing man. Such faith in Christ is the condition of eternal life (i. 12, vi. 40). To produce it was the object of the Evangelist (xx. 31). And the history marks in typical crises the progress of its development.

The first sign is followed by an access of faith in the disciples (ii. 11). The first entrance into Jerusalem was followed by faith disturbed by preconceived ideas (ii. 23, iii. 12 ff.). The preaching in Samaria called out a complete confession of faith (iv. 39 ff.), which stands in contrast with the faith resting on signs which followed in Galilee (iv. 48 ff.).

From this point active unbelief appears side by side with faith. By claiming authority over the Sabbath, and "making Himself equal with God" (v. 17 f.), the Lord offered a test of devotion to those who followed Him: He fulfilled that to which Moses pointed (v. 39, 45 ff.). The decisive trial in Galilee caused a fresh division between those who had hitherto been disciples. It was now revealed that life was to be gained by the personal appropriation of the virtue of Christ's Life and Death (vi. 53 ff.). Some turned aside, and St Peter confessed the Apostolic faith even in the mysterious prospect of the Passion (vi. 66 ff.). At the Feast of Tabernacles the antagonism of the hierarchy was more decided (vii. 32, 47 ff.), and the Lord traced it to its source in an analysis of the spirit of those who believed Him with a view to the execution of their own designs (viii. 31, note). At the same time He revealed His pre-existence (viii. 31 ff., 58). The separation between the old Church and the new, which was implicitly included in these discourses, was openly shewn in the scenes which followed. Christ offered Himself openly as the object of faith as "the Son of man" (ix. 35 ff.), and declared the universality of His work (x. 16). The raising of Lazarus, which carried with it the condemnation of the Lord, shewed Him to be the conqueror of death and through death (xi. 25 f., 50, xii. 23 ff.). So the public revelation was completed, and with it faith and unbelief were brought to their last issue (xii. 37 ff.).

The last discourses and the last prayer

point to the future victories of faith; and the narrative closes with the beatitude of the Risen Christ: *Blessed are they that have not seen, and yet have believed* (xx. 29), which crowned the loftiest confession of faith triumphant over doubt: *My Lord and my God* (xx. 28).

Even from this rapid summary it will be seen that the self-revelation of Christ became stage by stage the occasion of fuller personal trust and more open personal antagonism. In Him *thoughts from many hearts were revealed* (Luke ii. 35). And St John lays open the course of the original conflict which is the pattern of all conflicts to the end of time.

5. The Style.

The characteristic repetition and development of the three pairs of ideas, Witness and Truth, Glory and Light, Judgment and Life, in the structure of St John's Gospel, serve to indicate the peculiarities of the style of the book. There is both in the vocabulary and in the form of the sentences a surprising simplicity, which becomes majestic by its solemn directness.

(a) It is not necessary to dwell upon the vocabulary. Any one who will trace out the use of the six words already discussed will feel how the apparent monotony contains a marvellous depth and fullness. An examination of other words, as *sign* (σημεῖον), and *works* (ἔργα), and *name* (ἐν τῷ ὀνόματι, εἰς τὸ ὄνομα), the *Father* (ὁ πατήρ), and *my Father* (ὁ πατήρ μου), the *world* (κόσμος, not ὁ αἶων οὗτος and the like), to *love*, to *know* (εἰδέναι and γινώσκειν), will lead to the same conclusion (compare Additional Notes on i. 10, iv. 21). The apparent sameness of phraseology produces throughout an impressive emphasis.

(b) This emphatic monotony is still more observable in the form and in the combination of the sentences. The constructions are habitually reduced to the simplest elements. To speak of St John's Gospel as "written in very pure Greek" is altogether misleading. It is free from solecisms, because it avoids all idiomatic expressions. The grammar is that which is common to almost all language. Directness, circumstantiality, repetition, and personality, are the characteristic marks of the separate sentences. And

the sentences and thoughts are grouped together in a corresponding manner. They are co-ordinated and not subordinated. The sequence of the reasoning is not wrought out, but left for sympathetic interpretation.

The narrative is uniformly direct. Even the words and opinions of others are given directly and not obliquely. Any one of the detailed incidents in St John's narrative will illustrate this characteristic of his style. Thus we read in the opening scene: *This is the witness of John when the Jews sent...to ask him, Who art thou? and he confessed...I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not...*(i. 19 ff.). And again, *Certain of the multitude therefore, when they heard these words, said, This is of a truth the Prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee?* (vii. 40 f.; comp. ii. 3 ff., iv. 27 ff., v. 10 ff., vi. 14, viii. 22, ix. 2 ff., &c.).

It is a part of the same method that illustrative details are added parenthetically or as distinct statements, and not wrought into the texture of the narrative (vi. 10, iv. 6, x. 22, xiii. 30, xviii. 40).

The circumstantiality of St John's style is a necessary result of this directness. Each element in the action is distinguished, as a general rule, and set out clearly. Thus while the other Evangelists write habitually according to the common Greek idiom [*Jesus*] *answering said* (ἀποκριθεὶς εἶπε), St John never uses this form, but writes instead [*Jesus*] *answered and said* (ἀπεκρίθη καὶ εἶπεν). He places the two parts of the act in equal prominence; and though it might appear at first sight that the phrases are exactly equivalent, yet the co-ordination of details brings a certain definiteness to the

picture which fixes the thought of the reader. The same tendency is shewn in St John's analysis of other actions, *Jesus cried aloud and said* (xii. 44). *Jesus cried aloud in the temple, teaching and saying* (vii. 28). *John beareth witness of Him and hath cried, saying...*(i. 15). *They questioned him, and said* (i. 25). In these and similar cases it will be found that the separation of the whole into its parts adds to the impressiveness, and to the meaning of the description.

One remarkable illustration of this particularity is found in the combination of the positive and negative expression of the same truth. *All things were made through Him, and without Him was not any thing made* (i. 3). *He confessed, and denied not* (i. 20). *Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any one should bear witness concerning man* (ii. 24 f.). *God...gave His only Son that whosoever believeth on Him may not perish, but have eternal life* (iii. 16). Comp. x. 5, xviii. 20; 1 John i. 6, ii. 4, 27.

The circumstantiality of St John's style leads to frequent repetition of the subject or of the significant word in a sentence (i. 1, *Word*; i. 7, *witness*; i. 10, *world*; iv. 22, *worship*; v. 31 f., *witness*; vi. 27, *meat*; xi. 33, *weeping*).

Such repetitions are singularly marked in the record of dialogues, in which the persons are constantly brought into prominence. Sentence after sentence begins with words, "Jesus said," "the Jews said," and the like, so that the characters in the great conflict are kept clearly present to the mind of the reader in sharp contrast (ii. 18 ff., iv. 7 ff., viii. 48 ff., x. 23 ff.).

This usage leads to what has been called above the personality of St John's narrative. This is shewn by the special frequency with which he introduces a demonstrative pronoun to call back the subject, when a clause has intervened between the subject and the verb. This he does in two ways. Sometimes he employs the pronoun of present reference: *He that abideth in me and I in him, this man (ὁὗτος) beareth much fruit* (xv. 5; comp. vii. 18, &c.); and sometimes, which is the more characteristic usage, the pronoun of remote, isolated reference: *He that entereth not by the*

¹ This directness of construction is so universal in the Gospel that the only example (so far as I have observed) of an oblique sentence is in iv. 51, where the true reading appears to be *met him, saying that his son liveth*, in place of *met him and told him, saying, Thy son liveth*; for, on the other hand, the common oblique reading in xiii. 24 is incorrect; and the vivid phrase, *and saith to him, Say, who is it?* must be substituted for *that he should ask who it should be of whom he spake*.

This is in fact a characteristic of the New Testament style generally; see Winer, § LX. 9; but in St John it is most marked.

door...that man (ἐκεῖνος) is a thief and a robber (x. 1; comp. i. 18, 33, v. 11, 37, 38, xii. 48, xiv. 21, 26, xv. 26).

Another feature of the same kind is the frequency of St John's use of the personal pronouns, and especially of the pronoun of the first person. In this respect much of the teaching of the Lord's discourses depends upon the careful recognition of the emphatic reference to His undivided Personality. *Yea, and if I (ἐγώ) judge—I, who am truly God, and truly man—my judgment is true; for I am not alone, but I and the Father that sent me* (viii. 16). In this case, as in most cases, the pronoun calls attention to the nature of the Lord: elsewhere it marks the isolation (so to speak) of His personality; so that we read two sentences which, being in appearance directly contradictory, are harmonized by giving due emphasis to the exact force of the pronoun (v. 31, viii. 14 note).

(c) The method of combining sentences in St John corresponds completely to the method of their separate construction. The simplicity, directness, circumstantiality, repetition, which mark the constituent sentences, mark also whole sections of his work. Words, sentences, paragraphs follow one another in what must appear to an unreflecting reader needless iteration, though in fact it is by this means that the central thought is placed in varied lights, so that its fulness can at last be grasped. The multiplication of simple elements in this instance, as elsewhere, produces in the end an effect of commanding grandeur, and so the student learns to pause in order that he may carefully consider the parts which separately contribute to it. (See, for example, ch. xvii.)

The most obvious illustration of this feature lies in St John's constant habit of framing his record of events and discourses without connecting particles. When the feeling is most intense clause follows clause by simple addition. No conjunction binds the parts together. The details are given severally, and the reader is left to seize them in their unity (iv. 7, 10 ff., xi. 34, 35, xiv. 15 ff., xv. 1—20).

At the same time St John does in fact insist more than the other Evangelists upon the connexion of facts, even

if he commonly leaves them in simple juxtaposition. His most characteristic particle in narrative (it is rare in the discourses) is *therefore* (οὖν), and this serves in very many cases to call attention to a sequence which is real, if not obvious. *There arose therefore a question on the part of John's disciples with a Jew about purifying* (iii. 25). *When therefore He heard that he was sick, He abode for the time two days in the place where He was* (xi. 6). Comp. iii. 29, iv. 46, vii. 28.

In like manner the unusual frequency of the phrase *in order that* (ἵνα), which marks a direct object, is a sign of the habitual tendency of St John to regard things in their moral and providential relations. Even where the usage departs most widely from the classical standard, it is possible to see how the irregular construction springs out of a characteristic mode of thought (e.g. iv. 34, v. 36, vi. 29, viii. 56, xii. 23, xiii. 34, xvii. 3); and frequently the particle suggests a profound interpretation of the divine counsel (v. 20, x. 17, xii. 38, xv. 8, xvi. 2).

The simple coordination of clauses is frequently assisted by the repetition of a marked word or phrase, such as occurs in separate sentences. In this way a connexion is established between two statements, while the idea is carried forward in a new direction. Sometimes the subject is repeated: *I am the good Shepherd. The good Shepherd layeth down his life for the sheep* (x. 11). Sometimes a word is taken up from a former clause and repeated with significant emphasis: *Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends...No longer do I call you servants...but I have called you friends...* (xv. 13 ff.). Sometimes a clause is repeated which gives (so to speak) the theme of the passage: *I am the door of the sheep...I am the door: by me if any man enter in, he shall be saved...* (x. 7 ff.). *I am the good Shepherd: the good shepherd layeth down his life for the sheep...I am the good Shepherd...and I lay down my life for my sheep* (x. 11, 14). *I am the true vine...I am the vine: ye are the branches* (xv. 1, 5). Sometimes a clause is repeated which gives a closing cadence: *The world hated them because they are not of the world, even as I am not of the world...They are not of the*

world, even as I am not of the world... Sanctify them in the truth...that they themselves may be sanctified in truth (xvii. 14 ff.). Three times in the sixth chapter the clause recurs: *I will (may) raise him up at the last day* (39, 40, 44). And even in the simple narrative of St Peter's denial the scene is impressed upon the reader by the solemn repetition of the words: *Peter was standing and warming himself* (xviii. 18, 25)¹.

(d) This repetition in some cases leads to a perfect poetic parallelism: (xiv. 26, 27).

And in fact the spirit of parallelism, the instinctive perception of symmetry in thought and expression, which is the essential and informing spirit of Hebrew poetry, runs through the whole record, both in its general structure and in the structure of its parts. From first to last the Truth is presented, so to speak, in ever-widening circles. Each incident, each discourse, presupposes what has gone before, and adds something to the result.

6. *Historical Exactness.*

Our inquiry up to this point has established beyond doubt that the structure of the fourth Gospel corresponds with the fulfilment of a profound purpose. It is composed both generally and in detail with singular symmetry. There is a growing purpose wrought out from stage to stage in the great divisions of the record; and there are subtle and minute traits in each separate narrative which reveal to careful examination the presence of an informing idea throughout it. The correspondences of part with part may indeed be due as much to the one fundamental conception of the whole work as to special and conscious adaptation of details; but none the less we must feel that the historical elements are means to an end; that the narrative expresses distinctly (as it professes to do) the writer's interpretation of the events with which he deals. We must feel that it is not an exhaustive exposition (so far as the Evangelist's knowledge went) of the incidents of the Lord's life; that it

does not preserve some features of His work which were unquestionably prominent; that we could not put together from it a complete picture of *Jesus of Nazareth* as He *went about doing good, and healing all that were oppressed of the devil* (Acts x. 38). We allow, or rather we press, the fact that the fourth Gospel, so far as it is regarded as a biography, or as a biographical sketch, is confined to certain limited aspects of the Person and Life and Work with which it deals. But while we make the fullest acknowledgment of these truths, we affirm also that the literal accuracy of the contents of the Gospel is not in any way prejudiced by the existence of this particular purpose. The historical illustrations of the writer's theme—if we even so regard the incidents which he relates—are no less historical because they are illustrations: the Evangelist's conception of the real significance of Christ's Presence is not to be set aside because it is his conception: the special traits which are given are in no degree open to suspicion, because they are special traits emphasized with a definite object. Neither the apostolical authorship nor the historical trustworthiness of the narrative is affected by the admission that the writer fulfils his work, according to his own words, with an express purpose in view.

The first point is not before us now; but there is one argument directly bearing upon it, which underlies very much of the popular criticism of the Gospel though it is not very often put into a distinct shape, which may be most conveniently noticed here. It is sometimes plainly said, and more often silently assumed, that an Apostle could not have spoken of One with whom he had lived familiarly, as the writer of the fourth Gospel speaks of the Lord. In reply to this argument one sentence only is necessary. In order to have any force the argument takes for granted all that is finally at issue, and implies that it is *not* true that "the Word became flesh." If, on the other hand, this revelation is true, as we believe, then the fourth Gospel helps us to understand how the overwhelming mystery was gradually made known: how the divine Nature of Christ was revealed little by little to those with whom He had conversed as man. Un-

¹ So also words are repeated through considerable sections of the Gospel: *love*, to *love* (xiii.—xvii.); *life* (v., vi.); *light* (viii.—xii.).

less our faith be false, we may say that we cannot conceive any way in which it could have been historically realised except that which is traced out in the experience reflected in the writings of St John. The Incarnation is confessedly a great mystery, in every sense of the word, but no fresh difficulty is occasioned by the fact that in due time it was laid open to those among whom the Son of God had moved.

Moreover, it may be added, the difficulty of admitting that an Apostle came to recognise the true divinity of One with whom he had lived as man with man is not done away by denying the apostolic authorship of the Gospel. The most conspicuous critics who refuse to assign the Gospel to St John agree in assigning the Apocalypse to him; and it is no easier for us to understand how (not to quote xxii. 13) an Apostle could speak of the Master whom he had followed to the Cross as being the Holy and the True, who has the key of David, "who openeth, and no man shutteth; and shutteth, and no man openeth" (iii. 7), as joined with "Him that sitteth on the throne," in being "worthy to receive blessing, and honour, and glory, and might, for ever and ever" (v. 13), than to understand how he could look back upon His *life* as the life of the Incarnate Word. The Christology of the Gospel and the Christology of the Apocalypse are alike, we may venture to say, historically inexplicable unless we take as the key to their interpretation the assertion of the fact, "the Word became flesh," apprehended under the action of the Spirit, in the consciousness of those who had known Christ "from the Baptism of John to the Resurrection."

These considerations however carry us away from our immediate subject; for we are not concerned at present with the apostolic authorship of the Gospel. We have to inquire how far its trustworthiness is affected by the existence of a specific didactic design in the writing. But before discussing this question one other topic must be referred to, only to be set aside, which will be examined in detail afterwards. The arguments against the trustworthiness of the Gospel drawn from the fact that its contents do not for the most part coincide with the contents of the

Synoptic Gospels may be dismissed, or, at least, held in suspense. For this end it will be enough to insist on the obvious fact that a general difference in the contents of two narratives relating to a complex history, which are both avowedly incomplete, cannot be used to prejudice the accuracy of either. And the most cursory consideration of the fragmentariness of the records of Christ's life will make it evident that the mere addition of the facts related by St John to those preserved in the other Gospels cannot create any difficulty. They do not differ in kind from incidents related by the Synoptists; and we have no external means for determining the principles by which the choice of incidents embodied in the Synoptic narratives was determined. There is certainly no reason for supposing that these narratives would have included the incidents peculiar to St John, if they had been familiarly known at the time when the records were drawn up. The Synoptists indicate summarily cycles of events which they do not relate; and St John refers definitely to "many other signs" with which he was personally acquainted.

Thus we are brought back to the proper subject of our inquiry. Does the author of the fourth Gospel forfeit his claim to observe accuracy of fact because the facts are selected with a view to a definite purpose? He professes to write, as we have seen, in the hope of creating in others the faith which he holds himself (xix. 35, xx. 31). Now that faith is in reality a special interpretation of all history drawn from a special interpretation of One Life. We may therefore modify our question and ask, Does the Evangelist forfeit his claim to be a truthful historian, because he turns his eye steadily to the signs of the central laws of being? The answer to the question must be sought finally in the conditions of the historian's work. These conditions include in every case choice, compression, combination of materials. And he fulfils his work rightly who chooses, compresses, combines his materials according to a certain vital proportion. In other words, the historian, like the poet, cannot but interpret the facts which he records. The truth of history is simply the truth of the inter-

pretation of an infinitude of details contemplated together. The simplest statement of a result presents a broad generalization of particulars. The generalization may be true or false; it may be ruled by an outward or by an inward principle; but in any case it only represents a total impression of the particulars seen in one way. It does not represent either all the particulars or all the impressions which they are capable of producing. What is called pure "objective" history is a mere phantom. No one could specify, and no one would be willing to specify, all the separate details which man's most imperfect observation can distinguish as elements in any one "fact;" and the least reflection shews that there are other elements not less numerous or less important than those open to our observation, which cannot be observed by us, and which yet go towards the fulness of the "fact." The subjectivity of history is consequently a mere question of degree. A writer who looks at the outside of things, and reproduces the impression which this would convey to average men, is as far from the whole truth as the writer who brings his whole power to bear upon an individual realisation of it. Thus every record of a "fact" is necessarily limited to the record of representative details concerning it. The truthfulness of the historian as a narrator lies therefore in his power of selecting these details so as to convey to others the true idea of the fact which he has himself formed. In this respect the literal accuracy of any number of details is no guarantee for the accuracy of the impression conveyed by the sum of them regarded as a whole; and it is no paradox to say that a "true" detail which disturbs the proportion of the picture becomes in the connexion false.

What has been said of separate "facts" is obviously true of the sequence of facts. It is impossible not to feel that a true conception of the character of a life or (if such a phrase may be used) of the spirit of a social movement would illuminate the connexion and meaning of the external details in which they are manifested, and that many details regarded externally would be liable to the gravest misapprehension if the concep-

tion were either false or wanting. And further, it is no less clear that the necessity for this interpretative power becomes more urgent as the subject becomes more complex.

There is undoubtedly at present a strong feeling in favour of realistic, external, history; but it may reasonably be questioned whether this fashion of opinion will be permanent, and it is obviously beset by many perils. Realistic history often treats only of the dress and not of the living frame, and it can never go beyond the outward circumstances of an organization which is inspired by one vital power. The photographer is wholly unable to supply the function of the artist; and realism must be subordinated to the interpretation of the life, if history is to take its true place as a science. This is the thought which underlies the Hebrew type of historic record. In the Old Testament the prophet is the historian. The facts which he records are significant, if fragmentary, expressions of an inner divine law wrought out among men. His interest is centred in the life which is manifested in action, but not exhausted by it. His aim is to reveal this life to others through the phenomena which the life alone makes truly intelligible to him.

We are not now concerned to inquire whether the prophetic interpretation of the life of men and nations and humanity be true or false. All that needs to be insisted upon is that the historian must have some view of the life whereby the events which he chronicles are held together. This view will influence him both in the choice of incidents and in the choice of details. And he will be the best historian who grasps the conception of the life most firmly, and who shews the absolute and eternal in the ordinary current of events. For him each event will be a sign.

Now whatever debates may arise on other points it cannot be doubted that the writer of the fourth Gospel has a distinct conception of a spiritual law of the life of humanity which found its final realisation in the Incarnation. This conception is therefore his clue in the choice and arrangement of facts. He takes just so many events and so much of each as will illustrate the central truth

which he finds in a particular view of the Person of Christ. If his view of Christ be right, it cannot be seriously questioned that the traits on which he chiefly dwells are intrinsically natural ; and no other view appears to be able to explain the phenomena of the belief attested by the earliest Christian literature, the letters of St Paul and the Apocalypse, and by the existence of the Christian Church. Thus the Gospel of St John adds that express teaching on the relation of Christ to God—of the Son to the Father—which underlies the claims to exclusive and final authority made by Him in the Synoptists. And the definiteness of the Evangelist's aim does not diminish but rather increases his interest in the exact conditions and circumstances under which Christ acted and spoke ; for our historic interest must always vary directly with our sense of the importance of the history.

Some of these points will come before us again in greater detail, but so much at least is clear, that the "subjectivity" of the fourth Evangelist affords in itself no presumption against his historical accuracy. Every historian is necessarily subjective. And it must be shewn that the Evangelist's view of the Person of Christ, which is established independently of his Gospel, is false, before any argument against his trustworthiness can be drawn from a representation of Christ's works and words which corresponds with that view.

It is then no disparagement of the strict historical character of the fourth Gospel that the writer has fulfilled the design which he set before himself, of recording such "signs" out of the whole number of Christ's works as he considered likely to produce a specific effect. But even if it is admitted that historical exactness is generally reconcilable in theory with the execution of a particular design in the selection and exhibition and combination of facts, and further that this particular design may be the interpretation of the innermost meaning of the life, while it includes only a small fraction of the outward events, yet it will be urged that this method of explanation does not apply to all the phenomena of St John's Gospel : that the discourses of the Lord, in especial as given there,

cannot be regarded otherwise than as free compositions of the Evangelist ; that their contents are monotonous and without progress from first to last ; that they are of the same character under different circumstances ; that they have no individuality of style ; that, on the contrary, they are almost undistinguishable in form and substance from the first epistle in which the writer speaks in his own person, and from the speeches which he places in the mouth of other characters, as the Baptist. These objections, it will be seen, are quite independent of any supposed incompatibility of the accounts of St John and of the Synoptists, and require a separate examination. They arise out of the study of the book itself, and must be considered first. The apparent contrasts between the records of the teaching of the Lord given in the first three Gospels and in the fourth will be noticed afterwards.

I. What has been already said as to the conditions which determine the selection of representative details and of representative incidents in a narrative of events applies with necessary limitations to the historical record of teaching. It is obvious that if a record of a debate of several hours length is to be compressed into a few sentences, the value of the record will depend not upon the literal reproduction of the exact words used here and there or in a brief episode of the discussion, but upon the power of the historian to enter into the spirit of the debate and to sketch its outline in right proportion. The thoughts of the speakers are more important than the style of the speakers. And it is quite conceivable that the meaning and effect of a long discourse, when reduced to a brief abstract, may be conveyed most truly by the use of a different style, and even, to a certain extent, of different language from that actually employed.

Again : the style of a speaker enters in very various degrees into his teaching, according to his subject and his circumstances. At one time it is of the essence : at another time, it is wholly subordinate to the general drift of the exposition. The keen, pregnant saying, the vivid illustration must be preserved exactly, or their character is lost. The subtle argument may be best touched suggest-

ively, so that the sympathetic reader can supply the links which cannot be given in full. A many-sided speaker will thus furnish materials for very different studies. But it would be wholly wrong to conclude that the sketch which preserves most literally those fragments of his words, which are capable of being so preserved, is more true than the sketch which gives a view of the ultimate principles of his doctrine. The former may give the manner and even the outward characteristics: the latter may reveal the soul.

Now to apply these principles to the discourses contained in the fourth Gospel, it is undeniable that the discourses of the Lord which are peculiar to St John's Gospel are, for the most part, very brief summaries of elaborate discussions and expositions in relation to central topics of faith. It is wholly out of the question that they can be literally complete reports of what was said. From the necessities of the case the Evangelist has condensed his narrative. He has not given, and he could not have given, consistently with the nature of this work, all the words which were actually spoken; and this being so, it follows that he cannot have given the exact words or only the words which were spoken. Compression involves adaptation of phraseology. And when once we realise the inevitable conditions of condensation, we find ourselves constrained to trust (in this case as in others) to the insight and power of him who selects, arranges, emphasizes words which are in his judgment best suited to convey the proportionate impression of discourses which he apprehends in their totality.

One or two illustrations will shew how a conversation is compressed in St John's narrative. A simple example is found in xii. 34. The question of the Jews turns upon the title "Son of man," which has not been recorded in the context. But it is easy to see how the previous references to the sufferings of Christ in connexion with the universality of His mission gave a natural opportunity for the use of it. The Evangelist however has noticed only the fundamental facts. The reader himself supplies what is wanting for the explanation of the abrupt use of names. The idea of "elevation"

is the key to the thought, and that word St John has preserved in his record of what had gone before (*v.* 32): the title "Son of man" was already familiar, and he passes over the particular phrase in which it occurred.

In *viii.* 34ff. there is a more complicated and still more instructive example of the compression of an argument. The recorded words do no more than give the extreme forms: the course which the spoken words must have followed can only be determined by careful thought, though it can be determined certainly. Men are sinners, and if sinners then slaves of sin. What, therefore, is the essential conception of slavery? It is an arbitrary, an unnatural, relation: the opposite of sonship, which expresses a permanent, an absolute connexion answering to the very constitution of things. The communication of sonship to the slave is consequently the establishment of his freedom. And in spiritual things He alone can communicate the gift to whom the dispensation of it has been committed. If, therefore, "the Son"—the one absolute Son—give freedom, they who receive it are free indeed. The imagery of a whole parable lies implicitly in the brief sentence.

In other cases "answers" of the Lord evidently point to detailed expressions of feeling or opinion with which the Evangelist was familiar, and which yet he has not detailed: *e.g.* xii. 23, 35. At the close of his account of the public ministry of Christ he gives, without any connexion of place or time, a general summary of the Lord's judgment on His hearers (xii. 44—50). The passage is apparently a compendious record and not a literal transcription of a single speech.

And so elsewhere it is probable that where no historical connexion is given, words spoken at different times, but all converging on the illumination of one truth, may be brought together: *e.g.* x. (λόγος, *v.* 19).

The force of these considerations is increased if, as seems to be surely established, most of the discourses recorded by St John were spoken in Aramaic. Whatever may have been the case in some other parts of Palestine, a large and miscellaneous crowd gathered

at Jerusalem was able to understand what was spoken to them "in the Hebrew tongue" (Acts xxi. 40), and the favour of the multitude was conciliated by the use of it. The divine voice which St Paul heard was articulate to him in Hebrew words (Acts xxvi. 14). St Peter evidently spoke in an Aramaic dialect in the court of the high-priest, and the bystanders not only understood him but noticed his provincialism (Matt. xxvi. 73; Mark xiv. 70). Aramaic, it is said, in the Acts (i. 19), was the proper language of "the dwellers in Jerusalem" (*τῇ διαλέκτῳ αὐτῶν*). And again, the title with which Mary addressed the risen Lord was "Hebrew" (*Παββουεῖ*, John xx. 16). The phrase which the Lord quoted from the Psalms upon the cross was "Hebrew" (Mark xv. 34). These indications, though they are not absolutely conclusive, are yet convergent, and lead to the conclusion that at the Holy City and in intercourse with the inner circle of the disciples Christ used the vernacular Aramaic dialect. As claiming to be the fulfiller of the Law, He could hardly have done otherwise without offering violence to the religious instincts of the nation. If then He spoke in Aramaic on those occasions with which St John chiefly deals, the record of the Evangelist contains not only a compressed summary of what was said, but that also a summary in a translation¹.

It may be remarked yet further that the providential office of St John was to preserve the most universal aspect of Christ's teaching. His experience fitted him to recall and to present in due proportions thoughts which were not understood at first. In this way it is probable that his unique style was slowly fashioned as he pondered the Lord's words through long years, and delivered them to his disciples at Ephesus. And there is nothing arbitrary in the supposition that the Evangelist's style may have been deeply influenced by the mode in which Christ set forth the mysteries of His own

Person. Style changes with subject, according to the capacity of the speaker; and St John's affinity with his Lord, which enabled him to reproduce the higher teaching, may reasonably be supposed to have enabled him also to preserve, as far as could be done, the characteristic form in which it was conveyed.

However this may have been, such a view of St John's record of the Lord's discourses as has been given derogates in no respect from their complete authority and truthfulness. A complete reproduction of the words spoken would have been as impossible as a complete reproduction of the details of a complicated scene. Even if it had been possible it would not have conveyed to us the right impression. An inspired record of words, like an inspired record of the outward circumstances of a life, must be an interpretation. The power of the prophet to enter into the divine thoughts is the measure of the veracity of his account.

Thus the question finally is not whether St John has used his own style and language in summarising the Lord's teaching, but whether he was capable of so entering into it as to choose the best possible method of reproducing its substance. It may or may not be the case that the particular words, in this sentence or that, are his own. We are only concerned to know whether, under the circumstances, these were the words fitted to gather into a brief space and to convey to us the meaning of the Lord. We may admit then that St John has recorded the Lord's discourses with "freedom." But freedom is exactly the reverse of arbitrariness, and the phrase in this connexion can only mean that the Evangelist, standing in absolute sympathy with the thoughts, has brought them within the compass of his record in the form which was truest to the idea¹.

These considerations seem to be amply sufficient to meet the objections which are urged against the general form

¹ It may be sufficient to add, without entering further into the subject, that the testimony of Josephus 'Antt.' xx. 11 2 is explicit as to the feeling with which Jews regarded Greek as a foreign language, and to the fact that the Jews of Jerusalem habitually spoke Aramaic (*ἡ. Ἀπῖον*). I. 9, *μόνος αὐτοῖς συνήνη*.

¹ In this connexion the notes which are given by the Evangelist in ii. 21, vii. 39, xii. 33, are of the greatest importance. If he had not kept strictly to the essence of what Christ said, he might easily have brought out in the saying itself the sense which he discovered in it at a later time.

of the discourses in St John. A more particular examination will shew how far the more special objections which are based upon their alleged monotony are valid.

2. St John, as we have seen, writes with the purpose of revealing to his readers the Person of the Lord, and shews Him to be "the Christ," and "the Son of God." As a natural consequence he chooses for his record those discourses which bear most directly upon his theme, and dwells on that side of those discourses which is most akin to it. It will be seen later that the Synoptists have preserved clear traces of this teaching, but it was not their object to follow it out or to dwell upon it predominantly. With St John it was otherwise. He wished to lead others to recognise Christ as what he had himself found Him to be. There is therefore in the teaching which he preserves an inevitable monotony up to a certain point. The fundamental truths of the Gospel as an object of faith are essentially simple. They do not, like questions of practice and morals, admit of varied illustration from life. Christ is Himself the sum of all, and St John brings together just those words in which on exceptional occasions (as it appears) He revealed Himself to adversaries and doubters and friends. For there is an indication that the discourses recorded by St John are not (so to speak) average examples of the Lord's popular teaching, but words called out by peculiar circumstances. Nothing in the fourth Gospel corresponds with the circumstances under which the Sermon on the Mount, or the great group of parables were spoken. On the other hand, the private discussions with Nicodemus and the woman of Samaria find no parallels in the other Gospels, and yet they evidently answer to conditions which must have arisen. The other discourses, with the exception of those in ch. vi., which offer some peculiar features, were all held at Jerusalem, the centre of the true and false theocratic life. And more than this: they were distinctively festival discourses, addressed to men whose religious feelings and opinions were moved by the circumstances of their meeting. On such occasions we may naturally look for special revelations. The festivals commemorated

the crises of Jewish history; and a closer examination of the discourses shews that they had an intimate connexion with the ideas which the festivals represented. As long as the Jewish system remained, this teaching would be for the most part unnoticed or unintelligible. When the old was swept away, then it was possible, as the result of new conditions of religious growth, to apprehend the full significance of what had been said.

Yet further: while there is so far a "monotony" in the discourses of St John that the Lord, after the beginning of His public ministry, turns the thoughts of His hearers in each case to Himself, as the one centre of hope, yet the form in which this is done presents a large variety of details corresponding with the external circumstances under which the several discourses were held, and there is also a distinct progress in the revelation. The first point will be touched upon in the next section: the second becomes evident at once, if account be taken of the order of the successive utterances of the Lord, and of the limits of possible change in the variable element which they contain.

It is undoubtedly true that as we read St John's Gospel in the light of the Prologue we transfer the full teaching which that contains into all the later parts of the narrative, and that they derive their complete meaning from it. But if the discourses are examined strictly by themselves, it will be seen that they offer in succession fresh aspects of the Lord's Person and work: that the appearances of repetition are superficial: that each discourse, or rather each group of discourses, deals completely with a special topic. Thus in ch. v. the Son and the Jews are contrasted in their relation to God, and from this is traced the origin of unbelief. In ch. vi. the Son is shewn to be the Giver and the Support of life. In cc. vii., viii. He is the Teacher and the Deliverer: in cc. ix., x., the Founder of the new Society. The discourses of the eve of the Passion have, as will be seen afterwards, a character of their own.

3. There is, then, a clear advance and historical development in the self-revelation of Christ as presented by St John. There is also an intimate correspondence between the several dis-

courses and their external conditions. For the most part the discourses grew (so to speak) out of the circumstances by which they were occasioned. The festival discourses, for example, are coloured by the peculiar thoughts of the season. The idea of the Passover is conspicuous in ch. vi., that of the Feast of Tabernacles in cc. vii., viii., that of the Dedication in ch. x. The traits of connexion are often subtle and unemphasized, but they are unmistakable. There is a psychological harmony between the words and the hearers for the time being. Nothing less than a complete and careful analysis of the Gospel can bring home the force of this argument, but two illustrations will indicate the kind of details on which it rests. The scene by the well at Sychar illustrates one type of teaching (iv. 4—42): the discourse after the healing at Bethesda another (v. 19—47).

There can be no question as to the individuality of the discourse with the woman of Samaria. The scene, the style, the form of opinion are all characteristic. The well, the mountain (v. 20), the fertile corn-fields (v. 35), form a picture which every traveller recognises. The style of the conversation is equally life-like. The woman, with ready intelligence, enters into the enigmatic form of the Lord's sentences. She gives question for question, and, like Nicodemus, uses His imagery to suggest her own difficulties. At the same time, her confession keeps within the limits of her traditional faith. For her the Christ is a prophet. And it is easy to see how the fuller testimony of her countrymen unparalleled in the Gospels was based upon later teaching (v. 42), which their position enabled them to receive as the Jews could not have done.

The discourse in ch. v. is characteristic in other ways. It is the recorded beginning of Christ's prophetic teaching. He unfolds the nature of His work and of His Person in answer to the first accusations of the Jews before some authoritative body (see v. 19, note). It is not a popular discourse, but the outline of a systematic defence. It springs naturally out of the preceding act, and it appears to refer to the circumstances of the Feast. It is not so much an argument

as a personal revelation. At the same time it offers an analysis of the religious crisis of the time. It discloses the relation in which Jesus stood to the Baptist (33—35), to Moses (46), to revelation generally (37 f.), to Judaism (39 f.). It deals, in other words, with just those topics which belong to the beginnings of the great controversy at Jerusalem¹.

One other illustration may be given to shew the inner harmony which underlies the progress of the self-revelation of the Lord as recorded by St John. Without reckoning the exceptional personal revelations to the woman of Samaria (iv. 26), and to the man born blind (ix. 37), the Lord reveals Himself seven times with the formula "I am," five times in His public ministry, and twice in the last discourses. It must be enough here to enumerate the titles. Their general connexion will be obvious.

- (1) vi. 35 ff. *I am the Bread of life.*
 viii. 12. *I am the Light of the world.*
 x. 7. *I am the Door of the sheep.*
 x. 11. *I am the good Shepherd.*
 xii. 25. *I am the Resurrection and the Life.*
 (2) xiv. 6. *I am the Way, and the Truth, and the Life.*
 xv. 1 ff. *I am the true Vine.*

4. But it is said that the language attributed to the Baptist and that of the Evangelist himself are undistinguishable from that of the discourses of the Lord. What has been said already shews to what extent this must be true. St John

¹ It may be added also that the occasion and contents of the discourse are in complete agreement with the Synoptic narrative. In these no less than in St John the open hostility of the Jews starts from the alleged violation of the Sabbath (Matt. xii. 2; Mark ii. 27 f.); and they offer the following correspondences of thought with St John's record:

v. 14, Matt. xii. 45 (Luke xvii. 19).
 vv. 19 f., Matt. xi. 27; Luke x. 22.
 v. 20, Matt. iii. 17.
 v. 22, Matt. xxviii. 18.
 v. 23, Luke x. 16 (Matt. x. 40).
 vv. 22, 27, Matt. xvi. 27.
 v. 29, Matt. xxv. 32, 46.
 v. 30, Matt. xxvi. 39.
 v. 39, Luke xxiv. 27 (Matt. xxvi. 54).
 v. 43, Matt. xxiv. 5.
 v. 44, Matt. xiii. 14 ff., xviii. 1 ff.
 v. 46, Luke xvi. 31.

deals with one aspect of the truth, and uses the same general forms of speech to present the different elements which contribute to its fulness. But beneath this superficial resemblance there are still preserved the characteristic traits of the teaching of each speaker. There is, as has been pointed out, a clear progress in the Lord's revelation of Himself. The words of the Baptist, coming at the commencement of Christ's work, keep strictly within the limits suggested by the Old Testament. What he says spontaneously of Christ is summed up in the two figures of the "Lamb" and "the Bridegroom," which together give a comprehensive view of the suffering and joy, the redemptive and the completive work of Messiah under the prophetic imagery. Both figures appear again in the Apocalypse; but it is very significant that they

do not occur in the Lord's teaching in the fourth Gospel or in St John's epistles. His specific testimony, again, *this is the Son of God* (i. 34), is no more than the assertion in his own person of that which the Synoptists relate as a divine message accompanying the Baptism (Matt. iii. 17, and parallels). And it is worthy of notice, that that which he was before prepared to recognise in Christ (i. 33) was the fulness of a prophetic office which the other Evangelists record him to have proclaimed as ready to be accomplished (Matt. iii. 11)¹.

Even in style too, it may be added, the language assigned to the Baptist has its peculiarities. The short answers, *I am not; No; I am not the Christ* (i. 20 f.), are unlike anything else in St John, no less than the answer in the words of prophecy (i. 23). Comp. iii. 29, note.

The correspondences of expression between the language attributed to the Lord in the Gospel and the Epistles of St John are more extensive and more important. They are given in the following table:

John iii. 11. *We speak that we do know, and testify that we have seen.*

i John i. 1—3. *That which was from the beginning ... which we have seen with our eyes ... for the life was manifested, and we have seen it, and bear witness (testify) ... that which we have seen and heard declare we unto you.*

v. 32 ff. *There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true ... I receive not witness from man ...*

v. 9 ff. *If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son...*

v. 24. *He that heareth my word ... is passed from death unto life.*

iii. 14. *We know that we have passed from death unto life, because we love the brethren.*

v. 38. *... ye have not his word abiding in you.*

ii. 14. *... the word of God abideth in you.*

vi. 56. *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.* Comp. xiv. 17.

iv. 15. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.* Comp. v. 16; iii. 24.

viii. 29. *I do always those things that please him.*

iii. 22. *... because we ... do those things that are pleasing in his sight.*

viii. 44. *He (the devil) was a murderer from the beginning.*

iii. 8. *... the devil sinneth from the beginning.* Comp. iii. 12, 15.

viii. 46. *Which of you convinceth me of sin?*

iii. 5. *... in him is no sin.*

viii. 47. *He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*

iv. 6. *We are of God: he that knoweth God heareth us; he that is not of God heareth not us.*

x. 15. *I lay down my life for the sheep.*

iii. 16. *... he laid down his life for us.*

¹ The passage, iii. 31—36, is to be attributed to the Evangelist and not to the Baptist. See note.

John xii. 35. *He that walketh in darkness knoweth not whither he goeth.*

xiii. 34. *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

xv. 10. *If ye keep my commandments, ye shall abide in my love.*

xv. 18. *If the world hate you ...*

xvi. 24. *Ask and ye shall receive, that your joy may be fulfilled.*

xvi. 33. *I have overcome the world.*

Compare also the following passages:

iv. 22 f.

vi. 69 (πειπτο. κ. ἐγνώκ.).

viii. 35.

i John ii. 11. *...he that hateth his brother ... walketh in darkness, and knoweth not whither he goeth ...*

iii. 23. *This is his commandment, That we should believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment.*

iv. 11. *Beloved, if God so loved us, we ought also to love one another.* Comp. ii. 7 ff., iii. 11, 16.

iv. 16. *God is love, and he that dwelleth in love dwelleth in God, and God in him.*

iii. 13. *Marvel not, my brethren, if the world hate you.*

i. 4. *These things write we unto you, that your joy may be fulfilled.* Comp. 2 John 12.

v. 4 f. *This is the victory that overcome (ἡ νίκησας) the world, even our faith.*

v. 20.

iv. 16.

ii. 17.

In addition to these phrases there are single terms, more or less characteristic, which are common to the Lord's discourses and the Epistle: "true" (ἀληθινός), "murderer," "to ask" (ἐρωτᾶν), "to receive witness," "the Son;" and the frequent use of the final particle (ὅτι) is found in both (xv. 12, xvii. 3; compared with iii. 23).

An examination of the parallels can leave little doubt that the passages in the Gospel are the originals on which the others are moulded. The phrases in the Gospel have a definite historic connexion: they belong to circumstances which explain them. The phrases in the Epistle are in part generalisations, and in part interpretations of the earlier language in view of Christ's completed work and of the experience of the Christian Church. This is true of the whole doctrinal relation of the two books, as will

be seen later on. The Epistle presupposes the Gospel, and if St John had already through many years communicated his account of the Lord's teaching orally to his circle of disciples, it is easy to see how the allusions would be intelligible to the readers of the Epistle if it preceded the publication of the Gospel. If the Epistle was written after the Gospel was published, the use of the Lord's words in what is practically a commentary upon them can cause no difficulty.

The Prologue to the Gospel offers the real parallel to this Epistle. In this there is the same application of the teaching of the Gospel from the point of view of the advanced Christian society. The exposition of the truth assumes the facts and words which follow in the narrative, while it deals with them freely and in the Apostle's own phraseology.

This will appear from the following table:

v. 1. *In the beginning was the Word.*

... the Word was with God (ἦν πρὸς).

Contrast xvii. 5.

... the Word was God.

i. 1. *That which was from the beginning ... concerning the word of life ...*

i. 2. ... the eternal life, which was with the Father (ἦν πρὸς).

v. 20.

v. 9. *The true light ... was coming into the world.*

v. 5. *The light shineth in the darkness.* Comp. xii. 35.

v. 12. *As many as received him, to them gave he right to become children of God ...*

— ... to them that believe on his name.

v. 13. *Which were born ... of God* (ἐγενν. ἐκ).

v. 14. *The Word became flesh.*

— ... we beheld his glory.

v. 18. *No man hath seen* (ὥρακεν) *God at any time.* Comp. vi. 46.

ii. 8. *The darkness is past, and the true light now shineth.*

iii. 1. *Behold, what manner of love the Father hath given unto us, that we should be called children of God, and such we are* (καὶ ἐσμὲν).

v. 13. ... you that believe on the name of the Son of God.

v. 1. *Whosoever believeth that Jesus is the Christ is born of God* (γενέν. ἐκ).

iv. 2. *Every spirit that confesseth that Jesus Christ is come in the flesh is of God.*

i. 1. *That which we beheld.*

iv. 12. *No man hath beheld* (τεθέαται) *God at any time.* Comp. v. 20.

These parallels, which are found in eighteen verses only, offer, as it will be felt, a close affinity to the Epistle not in language only, but in formulated thought. And further, the Prologue and the Epistle stand in the same relation of dependence to the discourses. In this respect it is interesting to compare what is said in the Prologue on "the Life," and "the Light," and "the Truth," with the passages in the Lord's words from which the Evangelist draws his teaching.

(1) The Life. Comp. v. 26, xi. 25, xiv. 6.

(2) The Light. Comp. viii. 12, ix. 5, xii. 46.

(3) The Truth. Comp. viii. 32, xiv. 6.

It will be remembered that the cardinal phrases "the Word," "born (begotten) of God," are not found in the discourses of the Lord¹.

Elsewhere in the Gospel there are in the narrative natural echoes, so to speak, of words of the Lord (ii. 4 compared with vii. 30, *his hour was not yet come*); and correspondences which belong to the repetition of corresponding circumstances (iv. 12 || viii. 53; iii. 2 || ix. 33), or to the stress laid upon some central truth (vii. 28 || ix. 29 f. || xix. 9). Still the conclusion remains unshaken that the discourses of the Lord have a marked

character of their own, that they are the source of St John's own teaching, that they perfectly fit in with the conditions under which they are said to have been delivered.

7. *The Last Discourses.*

But it may be said that the last discourses, in which there may have been some compression yet not such as to alter their general form, offer peculiar difficulties: that they are disconnected, indefinite, and full of repetitions: that it is most improbable that thoughts so loosely bound together could have been accurately preserved in the memory for half a century: that we must therefore suppose that the Evangelist here at least has allowed his own reflections to be mingled freely with his distant recollections of what the Lord said.

It may be at once admitted that these discourses offer a unique problem. They belong to an occasion to which there could be no parallel, and it may be expected that at such a crisis the Lord would speak much which "the disciples understood not at the time," over which still some of them would untiringly reflect. Our modes of thought again follow a logical sequence; Hebrew modes of thought follow a moral sequence. With us, who trust to the instruction of books, the power of memory is almost untrained; a Jewish disciple was disciplined to retain the spoken words of his master.

Thus we have to inquire primarily

¹ The remarks made upon the Prologue generally, including the brief comment on the Baptist's testimony (i. 16—18), apply also to the two comments of the Evangelist upon the conversation with "the teacher of Israel" (iii. 16—21), and on the Baptist's last testimony (iii. 31—36). See notes.

whether the teaching really suits the occasion? whether there is a discernible coherence and progress in the discourses? If these questions are answered in the affirmative, it will be easy to understand how a sympathetic hearer, trained as a Jew would be trained, should bear them about with him till his experience of the life of the Church illuminated their meaning, when the promised Paraclete "taught him all things and brought all things to his remembrance which Christ had spoken."

If the discourses are taken as a whole it will be found that their main contents offer several peculiarities. Three topics are specially conspicuous: the mission of the Paraclete, the departure and the coming of Christ, the Church and the world. And generally a marked stress is laid throughout upon the moral aspects of the Faith.

It is scarcely necessary to point out the fitness of such topics for instruction at such a time. If the Lord was what the Apostles announced Him to be it is scarcely conceivable that He should not have prepared them by teaching of this kind before His departure, in order that they might be fitted to stand against the antagonism of the Jewish Church, and to mould the spiritual revolution which they would have to face. The book of the Acts—"the Gospel of the Holy Spirit"—is in part a commentary upon these last words.

At the same time it is most important to observe that the ideas are not made definite by exact limitations. The teaching gains its full meaning from the later history, but the facts of the later history have not modified it. The promises and warnings remain in their typical forms. At first they could not have been intelligible in their full bearing. The fall of Jerusalem at length placed them in their proper light, and then they were recorded.

The moral impress of the last discourses is clear throughout. They are a sermon in the chamber to the Apostles, completing the Sermon on the Mount to the multitudes. In this section only Christ speaks of His "commandments" (ἐντολαί, ἐντολή, xiv. 15, 21, xv. 10, xiii. 34, xv. 12; comp. xv. 14, 17), and by the use of the word claims for them a

divine authority. The commandments are summed up in one, "to love one another." The love of Christian for Christian is at once the pattern and the foundation of the true relation of man to man. And as the doctrine of love springs out of Christ's self-sacrifice (xv. 13, xiii. 34), so is it peculiar to these discourses in the Gospel. The time had come when it could be grasped under the influence of the events which were to follow.

The successive forms under which the principle of love is inculcated illustrate the kind of progress which is found throughout the chapters (e.g. xiii. 34, xv. 12). The three following passages will indicate what is meant:

xiv. 15. *If ye love me, ye will keep (τηρήσετε) my commandments.*

xiv. 21. *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

xv. 10. *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

At a first reading it might be easy to miss the advance from obedience resting on love to progressive knowledge, and then to a divine certainty of life. When the relation of the three connected texts is seen, it is difficult not to feel that what appears to be repetition is a vital movement.

A similar progress is noticeable in the four chief passages which describe the work of the Paraclete:

xiv. 16, 17.
I will ask the Father, and he shall give you another Paraclete, that he may be with you for ever; even the Spirit of truth, whom the world cannot receive...

xiv. 26.
The Paraclete, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all things that I said unto you.

xv. 26.
When the Paraclete is come whom I will send unto you from the Father

*even the Spirit of truth,
which proceedeth from the Father,
he shall bear witness of me.*

xvi. 7 ff.

*If I go not away, the Paraclete will not
come to you;*

but if I go, I will send him unto you.

*And he, when he is come, will convict
the world...*

*...when he is come, even the Spirit of
truth,*

he will guide you into all the truth...

Step by step the relation of the Paraclete to Christ is made clear: (1) *I will ask, another Paraclete*; (2) *the Father will send in my name*; (3) *I will send*; (4) *if I go I will send him*. And again His work is defined more and more exactly: (1) *be with you for ever*; (2) *teach all things...that I said unto you*; (3) *bear witness of me*; (4) *convict the world, guide into all the truth*. Such subtle correspondences are equally far from design and accident: they belong to the fulness of life.

The teaching on the relation of the Church to the world, which is peculiar to this section, moves forward no less plainly. In xiv. 17, 22 ff., it is shewn that the world is destitute of that sympathy with the divine Spirit which is the necessary condition of the reception of revelation. Afterwards the hatred of the world is foretold as natural (xv. 18 ff.); and then this hatred is followed out to its consequences (xvi. 1 ff.). Yet, on the other hand, it is promised that the Spirit shall convict the world; and at last Christ declares that He Himself has already conquered the world (xvi. 33).

The same general law of progress applies to the notices of Christ's departure and return in cc. xiv., xvi. In the first passage the central thought is "I come;" attention is concentrated on what Christ will do (xiv. 3, 18, 23). In the second the thought is rather of the relation of the disciples to Him (xvi. 16, 22).

These examples indicate at least the existence of a real coherence and development of thought in the discourses. It is unquestionably difficult to follow out the development of thought in detail. In the notes an endeavour has been made to do this. Here it must be sufficient to give a brief outline of the general

course which the addresses take. These form two groups, the discourses in the chamber (xiii. 31—xiv.) and on the way (xv., xvi.). The predominant thoughts in the first are those of separation from Christ as He had been hitherto known, and of sorrow in separation: in the second, of realised union with Christ in some new fashion, and of victory after conflict.

I. THE DISCOURSES IN THE CHAMBER (xiii. 31—xiv.).

1. *Separation, its necessity and issue* (xiii. 31—38).

(a) Victory, departure, the new Society (31—35).

(β) The discipline of separation (St Peter) (36—38).

2. *Christ and the Father* (xiv. 1—11).

(a) The goal and purpose of departure (1—4).

(β) The way to the divine (St Thomas) (5—7).

(γ) The knowledge of the Father (St Philip) (8—11).

3. *Christ and the disciples* (xiv. 12—21).

(a) The disciples continue Christ's work (12—14).

(β) He still works for them (15—17).

(γ) He comes to them Himself (18—21).

4. *The law and the progress of revelation* (22—31).

(a) The conditions of revelation (St Jude) (22—24).

(β) The mode of revelation (25—27).

(γ) Christ's work perfected by His return (28—31).

The teaching springs from the facts of the actual position, and then deals with successive difficulties which it occasions.

II. THE DISCOURSES ON THE WAY (xv., xvi.).

1. *The living union* (xv. 1—10).

(a) The fact of union (1, 2).

(β) The conditions of union (3—6).

(γ) The blessings of union (7—10).

2. *The issues of union: the disciple and Christ* (11—16).

(a) Christ's joy comes from sacrifice (12, 13).

(β) The disciple's connexion with Christ is by love (14, 15).

(γ) It is stable as resting on His choice (v. 16).

3. *The issues of union: the disciples and the world* (17—27).

(a) Love of Christ calls out hatred of the world (17—21).

(β) With this inexcusable hatred the disciples must contend (22—27).

4. *The world and the Paraclete* (xvi. 1—11).

(a) The last issues of hatred (1—4).

(β) The necessity of separation (4—7).

(γ) The conviction of the world (8—11).

5. *The Paraclete and the disciples* (12—15).

(a) He completes Christ's work (12, 13),

(β) and glorifies Christ (14, 15).

6. *Sorrow turned to joy* (16—24).

(a) A new relation (16, 17).

(β) Sorrow the condition of joy (19—22).

(γ) Joy fulfilled (23, 24).

7. *Victory at last* (25—33).

(a) A summary (25—28).

(β) A confession of faith (29, 30).

(γ) Warning and assurance (31—33).

The form of the discourse is changed. The Lord reveals uninterruptedly the new truths, till the close, when the disciples again speak no longer separately, but, as it were, with a general voice. The awe of the midnight walk has fallen upon them.

It is not of course affirmed that this view of the development of the discourses is exhaustive or final; but at least it is sufficient to shew that they are bound together naturally, and that the dependence of the parts is such as could be easily apprehended and retained by those who listened. There is novelty under apparent sameness: there is variety under apparent repetition: there is a spiritual

connexion underneath the apparently fragmentary sentences. This is all that it is necessary to shew. As far as we can venture to judge the words befit the occasion: they form a whole harmonious in its separate parts: they are not coloured by later experiences: they might easily have been preserved by the disciple who was in closest sympathy with the Lord.

III. CHARACTERISTICS OF THE GOSPEL.

1. *Relation to the Old Testament.*

St John recognises in his narrative the divine preparation for the advent of Christ which was made among the nations. Such a discipline is involved in the view which he gives of the general action of the Word before His Incarnation (i. 5), and particularly in his affirmation of His universal working (i. 9). Nor was this discipline wholly without immediate effect. At the time of the advent Christ had *other sheep*, which were not of the Jewish fold (x. 16). There were *children of God scattered abroad* (xi. 52): some who had yielded themselves to the guidance of the divine light which had been given to them, and who were eager to welcome its fuller manifestation (iii. 20 ff.): citizens of a kingdom of truth waiting for their king (xviii. 37).

But while these broader aspects of the divine counsel find a place in the fourth Gospel, St John brings out with especial force that the discipline of Israel was the true preparation for the Messiah, though Judaism had been perverted into a system antagonistic to Christianity, and Christ had been rejected by His own people. If he affirms more distinctly than the other apostolic writers, from the circumstances of his position, that the Jews had proved to be ignorant of the contents and scope of the revelation which had been committed to them (v. 37 ff.), and of the nature of the LORD whom they professed to worship with jealous reverence (xvi. 3, vii. 28, viii. 19, 54 f., xv. 21); if he affirms that their proud confidence in the literal interpretation of the facts of their providential history was mistaken and delusive (v. 37; contrast Gen. xxxii. 30; Exod. xx. 18 ff., xxiv. 10; Deut. iv. 12, 36, v. 4, 22;—vi.

32, cf. Ps. lxxviii. 24); he affirms no less distinctly that the old Scriptures did point to Christ, and that the history was instinct with a divine purpose. This appears by (a) his general recognition of the peculiar privileges of the Jews; (b) his interpretation of types; (c) his application of prophecies; and particularly by his treatment of the Messianic expectations of the people.

(a) The words of the Prologue, *He came to His own home* (τὰ ἴδια), and *His own people* (οἱ ἰδιοὶ) received Him not (i. 11, note), place beyond question the position which the Evangelist assigned to his countrymen in the divine order. They were in a peculiar sense the subjects of the Christ. In this sense Christ claimed their allegiance, and sovereign authority in the centre of their religious life. His greeting to Nathanael was: *Behold an Israelite indeed* (i. 47): His command in the temple at His first visit: *Make not my Father's house a house of merchandise* (ii. 16). In answer to the questionings of the Samaritan woman, who placed the tradition of her fathers side by side with that of the Jews, He asserted the exceptional knowledge and the unique office of His people: *we worship that which we know* (iv. 22), and *salvation*—the promised salvation (ἡ σωτηρία)—*is from* (ἐκ) *the Jews* (iv. 22), two phrases which mark at once the progressive unfolding of the divine truth (Heb. i. 1), and the office of the old dispensation to furnish the medium out of which the new should spring. In the beginning of His conflict with official Judaism, Christ assigns to the Scriptures their proper function towards Himself (v. 39, 46 f.). From this point "the Jews" take up a position of antagonism, and their privileges perish in their hands (comp. pp. lxxv., lxxvi.).

(b) It is a significant fact that three and three only of the old saints, Abraham, Moses, and Isaiah, are mentioned by the Lord or by the Evangelist in connexion with Messiah. These three cover and represent the three successive periods of the training of the people: so subtle and so complete are the harmonies which underlie the surface of the text. Christ claimed for Himself testimonies from the patriarchal, the theocratic, and the monarchical stages of the life of Israel.

viii. 56. *Your father Abraham rejoiced to see*—in the effort to see (ἵνα ἴδῃ)—*my day: and he saw it, and was glad.*

The point of the reference lies in the view which it gives of the first typical example of faith as reaching forward to a distant fulfilment. It was not stationary, but progressive. In that onward strain lies the secret of the Old Testament.

The second reference to the patriarchal history in the Gospel of St John is the complement of this effort after the remote. Abraham looked onwards to that which was not yet revealed: Jacob rested in his present covenant with God. This aspect of faith also is recognised by the Lord.

i. 51. *Verily, verily, I say unto you, ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.*

The desire of Abraham was fulfilled in the universal sovereignty of Christ: the vision of Jacob was fulfilled in the abiding presence of Christ. A greater than Abraham brought freedom for all through the Truth: a greater than Jacob opened a well whose waters sprang up within the believer unto eternal life.

The references to Moses are not less pregnant. It is shewn that just as Christ was the object to whom the patriarch looked in the future and in the present, so He was the object in regard of whom all the discipline of the law was shaped. Jesus said to the leaders of the Jews: *Had ye believed* (*Did ye believe*) *Moses, ye would have believed* (*would believe*) *me, for he wrote of me* (v. 46).

This thought is brought out by references both to details of the Law and also to the circumstances which accompanied the promulgation of the Law.

Twice the Lord defended Himself from the charge of violating the Sabbath. On each occasion He laid open a principle which was involved in this institution.

v. 17. *My Father worketh even until now, and I work.*

The cessation from common earthly work was not an end, but a condition for something higher: it was not a rest from work, but for work (see note *ad loc.*).

vii. 22. *For this cause*—by which I have been moved in my healing—*hath Moses given you circumcision* (*not that it*

is of Moses, but of the fathers), and on the sabbath ye circumcise a man.

The Sabbath, therefore, was subordinate to the restoration of the fulness of the divine covenant. It was made to give way to acts by which men were "made whole."

The one reference to the idea of the Passover is equally significant. *These things*, the Evangelist writes in his record of the crucifixion, *were done that the Scripture should be fulfilled, A bone of him shall not be broken* (xix. 36, note). The words come like an after-thought. They are left without definite application, and yet in that single phrase, by which the Lord is identified as the true Paschal Lamb, the meaning of the old sacrifices is made clear. "The Lamb of God" is revealed as the one offering to whom all offerings pointed.

The two interpretations of facts in the history of the Exodus which St John has given are even more remarkable than these lights thrown upon the Mosaic discipline and the Mosaic ritual. The first is the interpretation of the brazen serpent: the second the interpretation of the manna.

Jesus said to Nicodemus: *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up* (iii. 14). The Jews said: *Our fathers did eat the manna in the wilderness; as it is written, He gave them bread from heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven... I am the bread of life...* (vi. 31 ff.). Thus the most significant deliverance from the effects of sin, and the most striking gift of divine Providence recorded in the Pentateuch, are both placed in direct connexion with Christ. In each case that which was temporal is treated as a figure of that which is eternal. Great depths of thought are opened. The life-long wanderings of the Jews are shewn to be an image of all life¹.

(c) St John's dealing with the later teaching of the prophets, the interpreters of the kingdom, is of the same character. He does not deal so much with external details as with the inner life of prophecy.

¹ Compare also the notes on vii. 37, viii. 12, and above, p. vii.

He presents Christ as being at once the Temple (ii. 19), and the King (xii. 13). He makes it clear that the new dispensation towards which the prophets worked was one essentially of spiritual blessing. The sense of complete devotion to God, of the union of man with God in Christ, of the gift of the Spirit through Him, were the thoughts in which he found the stamp of their inspiration. Thus it is that he has preserved the words in which the Lord gives us the prophetic description of the Messianic times: *They shall all be taught of God* (vi. 45); and those again in which He gathers up the whole doctrine of Scripture on this head: *If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water* (vii. 37 f., note); and those in which He shewed that the conception of the union of God and man was not foreign to the Old Testament, when it was said even of unjust judges, *Ye are gods*, because the Word of God, in which was a divine energy, came to them (x. 34 f., note).

On the other hand St John has recorded how the Lord recognised the hostile unbelief of the Jews in the spirit of their fathers, *who hated the Lord's Anointed without a cause* (xv. 25), and pointed out how the treachery of Judas had its counterpart in that of Ahitophel, of whom it was written, *He that eateth bread with me hath lifted up his heel against me* (xiii. 18).

There is the same mysterious depth, the same recognition of a spiritual undercurrent in common life, in the references which the Evangelist himself makes to the later books of Scripture. Once at the beginning of the Gospel he tells how the disciples were enabled to see fulfilled in the Lord the words of the suffering prophet, *The zeal of thine house shall consume me* (ii. 17); and at the close of the account of the public ministry he points out how the unbelief of the Jews, the most tragic of all mysteries, had been foreshadowed of old. *These things*, he writes, *said Isaiah, because—because, not when (ὅτε not ὅτε, see note)—he saw Christ's glory, and spake of Him in the most terrible description of the unbelief and blindness of Israel* (xii. 37 ff.¹).

¹ The following table of the prophecies quoted

It seems to be impossible to study such passages without feeling that the writer of the fourth Gospel is penetrated throughout—more penetrated perhaps than any other writer of the New Testament—with the spirit of the Old. The interpretations which he gives and records, naturally and without explanation or enforcement, witness to a method of dealing with the old Scriptures which is of wide application. He brings them all into connexion with Christ. He guides his readers to their abiding meaning, *which cannot be broken*; he warns the student against trusting to the letter, while he assures him that no fragment of the teaching of *the Word of God* is without its use. And in doing this he shews also how the scope of revelation grows with the growth of men. Without the basis of the Old Testament, without the fullest acceptance of the unchanging divinity of the Old Testament, the Gospel of St John is an insoluble riddle.

2. *The unfolding of the Messianic idea.*

The history of the Gospel of St John is, as has been seen, the history of the development of faith and unbelief, of faith and unbelief in Christ's Person. It is therefore under another aspect the history of the gradual unfolding of the true Messianic idea in conflict with popular expectations. On the one side are the hopes and the preoccupations of the

in the Gospel will suggest further illustrations:

Prophecies,

(1) Design marked (*ὡς αὐτὸς πρὸς* Comp. xviii. 9).

(a) By the Evangelist.

xii. 38.

[xii. 40, *ὅτι εἶπεν ὁ Ἰσ.*]

xix. 24.

— 36.

[xix. 37, *ἐτέρα γὰρ λέγει.*]

(β) By Christ.

xiii. 18.

xv. 25.

[xvii. 12.]

(2) Coincidence marked (*καθὼς ἐστι γεγραμμένον*).

(a) By the Evangelist.

ii. 17.

xii. 14 f.

(β) By Christ.

vi. 45.

(Comp. vii. 38.)

x. 34.

Compare also above, pp. xiii. f.

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Jews: on the other side are the progressive revelations of the Lord. And there is nothing which more convincingly marks the narrative as a transcript from life than the clearness with which this struggle is displayed. A summary outline of the Gospel from this point of view will probably place the facts in a distinct light.

The opening scene reveals the contrasted elements of expectation as they had been called into activity by the preaching of the Baptist (i. 19 ff.). The Baptist's words and testimonies (i. 29, 33, 36) were fitted to check the popular zeal, and at the same time to quicken the faith of those who were ready to receive and to follow that greater One who should come after according to the divine promise (i. 29 f., 36). So it came to pass that some of his disciples found in Jesus, to whom he mysteriously pointed, the fulfilment of the old promises and of their present aspirations (i. 35—42). Others at once attached themselves to the new Teacher (*Rabbi*, i. 38); and He was acknowledged as *Messiah* (i. 41); *the Son of God*, and *King of Israel* (i. 49). The "sign" which followed confirmed the personal faith of these first followers (ii. 11); but so far there was nothing to shew how the titles which had been at least silently accepted were to be realised.

The cleansing of the temple was in this respect decisive. Messiah offered Himself in His Father's house to His own people, and they failed to understand, or rather they misunderstood, the signs which He gave them. As a consequence, He *did not commit himself unto them, because He knew all men; and... what was in man* (ii. 23 ff.). The origin of this misunderstanding is shewn in the imperfect confession of Nicodemus (iii. 2 ff.), and in the complaint of the disciples of the Baptist (iii. 26). On the other hand, the testimony of Christ and the testimony of the Baptist set the real issue before men, as the Evangelist shews in his comments on the words. The Messiah of those whom the Evangelist characterizes as "the Jews" had no place in the work of Jesus; and His work as Messiah had no place in their hearts.

Such was the situation at Jerusalem. It was otherwise in Samaria. There Jesus

could openly announce Himself to be the Christ, inasmuch as the claim was rightly though imperfectly understood (iv. 25 f.); and the confession of the Samaritans who had sought His fuller teaching shewed how far they were from resting in any exclusive or temporal hopes (iv. 42, *the Saviour of the world*, according to the true reading).

The next visit to Jerusalem (ch. v.) gave occasion for a fundamental exposition of the nature and work of the Lord, and of the manifold witness to Him, side by side with an analysis of the causes of Jewish unbelief. The later history is the practical working out of the principles embodied in this discourse.

The first decisive division between the followers of Christ was in Galilee. There superficial faith was more prevalent and more eager. The "multitude" wished to precipitate the issue according to their own ideas (vi. 14 f.). In answer to this attempt Christ turned the minds of those who came to Him by most startling imagery from things outward, and foreshadowed His own violent death as the condition of that personal union of the believer with Himself, to bring about which was the end of His work. So He drove many from Him (vi. 60), while He called out a completer confession of faith from the twelve (vi. 69). Words which had been used before (ch. i.), have now a wholly different meaning. To believe in Christ now was to accept with utter faith the necessity of complete self-surrender to Him who had finally rejected the homage of force.

The issue at Jerusalem was brought about more slowly. The interval between ch. v. and ch. vii. was evidently filled with many questionings (vii. 3 f., 11 f.); and when Jesus appeared at Jerusalem He created divisions among the multitude (vii. 30 f., 43). Some thought that He must be the Christ from His works (vii. 31), and from His teaching (vii. 26, 37 ff., 46 ff.). They even questioned whether possibly their leaders had reached the same conclusion (vii. 26, *ἐγνωσαν*). But they did not see that He satisfied the prophetic tests which they applied to Messiah (vii. 27, 42, 52).

In the midst of this uncertainty the rulers openly declared themselves (vii.

32, 48); and under their influence the mass of the people fell away when Christ set aside their peculiar claims and purposes (viii. 33, 58 f.). He still however continued to lay open more truths as to Himself, and revealed Himself to the outcast of the synagogue as "the Son of man" (ix. 35, note). Divisions spread further (ix. 16, x. 19); and at last the request was plainly put: *If thou art the Christ, tell us plainly* (x. 24). Again, the result of the answer was a more bitter hostility (x. 39), and wider faith (x. 42).

The end came with the raising of Lazarus. This was preceded by the confession of Martha (xi. 27), and followed by the counsel of Caiaphas (xi. 47 ff.). There was no longer any reason why Christ should shrink from receiving the homage of His followers. He accepted openly the title of King when He entered the Holy City to die there (xii. 13 ff.); and the public ministry closed with the questioning of the people as to "the Son of man," who seemed to have usurped the place of Him who should reign for ever (xii. 34).

Such a history of the embodiment of an idea, an office, carries with it its own verification. The conflict and complexity of opinion, the growth of character, the decisive touches of personal and social traits, which it reflects, stamp it not only as a transcript from life, but also as an interpretation of life by one who had felt what he records. The whole history moves along with a continuous progress. Scene follows scene without repetition and without anticipation. The revelation of doctrine is intimately connected with a natural sequence of events, and is not given in an abstract form. Thoughts are revealed, met, defined from point to point. We not only see individualised characters, but we see the characters change under intelligible influences as the narrative goes forward. And this is all done in the narrowest limits and in a writing of transparent simplicity. Art can shew no parallel. No one, it may be confidently affirmed, who had not lived through the vicissitudes of feeling, which are indicated often in the lightest manner, could have realised by imagination transient and complicated modes of thought which had no existence in the second century.

It did not fall within the scope of the Synoptists to trace out the unfolding of the Messianic idea in the same way; but the teaching upon the subject which they record is perfectly harmonious with that of St John.

The Synoptists and St John agree in describing (a) the universal expectation at the time of the Advent (Matt. iii. 5, and parallels; John i. 41, 19, 20, iii. 26, iv. 25); (β) the signs by which the Christ should be heralded (Matt. xvi. 1; John vi. 30 f.); the preparation by Elijah (Matt. xi. 14, xvii. 10; John i. 21), and (none the less) the suddenness of His appearance (Matt. xxiv. 26 f.; John vii. 27); (γ) the readiness of some to welcome Him even as He came (Luke ii. 25 ff., Symeon; 36, Anna; John i. 45, Philip; 49, Nathanael).

They agree likewise in recording that the Lord pointed to His death under figures from an early time (Matt. ix. 15, and parallels; John iii. 14); and that open hostility to Him began in consequence of His claims to deal authoritatively with the traditional law of the Sabbath (Matt. xii. 13 ff.; John v. 16); and of His assumption of divine attributes (Mark ii. 6; John v. 18).

There is, however, one difference in this far-reaching agreement. All the Evangelists alike recognise the prophetic, royal, and redemptive aspects of Christ's work; but St John passes over the special reference to the Davidic type, summed up in each of the two Synoptists by the title "Son of David" (yet see vii. 42; Rev. v. 5, xxii. 16)¹. The explanation is obvious. The national aspect of Messiah's work passed away when "the Jews" rejected Him. It had no longer in itself any permanent significance. The Kingdom of Truth (xviii. 37) was the eternal antitype of Israel. The Gospel was a message for the world. The fall of Jerusalem proclaimed the fact; and that catastrophe which interpreted the earlier experience of the Apostle made the recurrence of like experience impossible.

Thus the fall of Jerusalem determined the work of St John with regard to the conception of the Lord's office. The

apprehension of the absolute office of Messiah corresponds with the apprehension of Christianity as essentially universal. These truths St John established from Christ's own teaching; and so by his record the title of "the Son of God" gained its full interpretation (xx. 31; 1 John iv. 15, v. 13, 20).

St John shews in a word how Christ and the Gospel of Christ satisfied the hopes and destinies of Israel, though both were fatally at variance with the dominant Judaism. And in doing this he fulfilled a part which answered to his characteristic position. The Judaism in which the Lord lived and the early Apostles worked, and the Judaism which was consolidated after the fall of Jerusalem, represented two distinct principles, though the latter was, in some sense, the natural issue of the former. The one was the last stage in the providential preparation for Christianity: the other was the most formidable rival to Christianity.

3. *The Characters.*

The gradual self-revelation of Christ which is recorded in St John's Gospel carries with it of necessity the revelation of the characters of the men among whom He moved. This Gospel is therefore far richer in distinct personal types of unbelief and faith than the others.

Attention has been called already (pp. viii. ff.) to the characteristic traits by which the classes of people who appear in the history are distinguished—"the multitude," "the Jews," "the Pharisees," "the high-priests." In them the broad outlines of the nature of unbelief are drawn. In the events of the Passion three chief actors offer in individual types the blindness, and the weakness, and the selfishness, which are the springs of hostility to Christ. Blindness—the blindness which will not see—is consummated in the high-priest: weakness in the irresolute governor: selfishness in the traitor apostle. The Jew, the heathen, the disciple become apostate, form a representative group of enemies of the Lord.

These men form a fertile study. All that St John records of Caiaphas is contained in a single sentence; and yet in that one short speech the whole soul of

¹ The title occurs twice only in the Epistles, but in important passages: Rom. i. 3; 2 Tim. ii. 8.

the man is laid open. The Council in timid irresolution expressed their fear lest "the Romans might come and take away both their place and nation if Christ were let alone." They had petrified their dispensation into a place and a nation, and they were alarmed when their idol was endangered. But Caiaphas saw his occasion in their terror. For him Jesus was a victim by whom they could appease the suspicion of their conquerors: *Ye know nothing at all, nor consider that it is expedient for you that one man should die for the people, and that the whole nation perish not* (xi. 49 f.). The victim was innocent; but the life of one could not be weighed against the safety of a society. Nay rather it was, as his words imply, a happy chance that they could seem to vindicate their loyalty while they gratified their hatred. To this the divine hierarchy had come at last. Abraham offered his son to God in obedience to the Father whom he trusted: Caiaphas gave the Christ to Cæsar in obedience to the policy which had substituted the seen for the unseen.

Caiaphas had lost the power of seeing the Truth: Pilate had lost the power of holding it. There is a sharp contrast between the clear, resolute purpose of the priest, and the doubtful, wavering answers of the governor. The judge shews his contempt for the accusers, but the accusers are stronger than he. It is in vain that he tries one expedient after another to satisfy the unjust passion of his suitors. He examines the charge of evil-doing and pronounces it groundless; but he lacks courage to pronounce an unpopular acquittal. He seeks to move compassion by exhibiting Jesus scourged and mocked and yet guiltless; and the chief-priests defeat him by the cry, *Crucify, Crucify* (xix. 6). He hears His claim to be a "King not of this world" and "the Son of God," and is "the more afraid;" but his hesitation is removed by an argument of which he feels the present power: *If thou let this man go, thou art not Cæsar's friend* (xix. 12). The fear of disgrace prevailed over the conviction of justice, over the impression of awe, over the pride of the Roman. The Jews completed their apostacy when they cried: *We have no king but Cæsar* (xix. 15); and Pilate, unconvinced, baffled,

overborne, delivered to them their true King to be crucified, firm only in this, that he would not change the title which he had written in scorn, and yet as an unconscious prophet.

Caiaphas misinterpreted the divine covenant which he represented: Pilate was faithless to the spirit of the authority with which he was lawfully invested: Judas perverted the very teaching of Christ Himself. If once we regard Judas as one who looked to Christ for selfish ends, even his thoughts become intelligible. He was bound to his Master not for what He was, but for what he thought that he would obtain through Him. Others, like the sons of Zebedee, spoke out of the fulness of their hearts, and their mistaken ambition was purified; but Judas would not expose his fancies to reproof: St Peter was called Satan—an adversary—but Judas was a devil, a perverter of that which is holy and true. He set up self as his standard, and by an easy delusion he came to forget that there could be any other. Even at the last he seems to have fancied that he could force the manifestation of Christ's power by placing Him in the hands of His enemies (vi. 70, xviii. 6, notes). He obeys the command to "do quickly what he did," as if he were ministering to his Master's service. He stands by in the garden when the soldiers went back and fell to the ground, waiting, as it were, for the revelation of Messiah in His Majesty. Then came the end. He knew the sovereignty of Christ, and he saw Him go to death. St John says nothing of what followed; but there can be no situation more overwhelmingly tragic than that in which he shews the traitor for the last time standing (ἐσθίει) with those who came to take Jesus.

The types of faith in the fourth Gospel are no less distinct and representative. It is indeed to St John that we owe almost all that we know of the individual character of the disciples. St Peter, it is true, stands out with the same bold features in all the Evangelists. St Matthew and St Mark have preserved one striking anecdote of the sons of Zebedee. St Luke gives some traits of those who were near the Lord in His Infancy, of Zacchæus, of Martha and Mary. But we learn only from St John to trace

the workings of faith in Nathanael, and Nicodemus, and Andrew, and Philip, and Thomas, and "the disciple whom Jesus loved;" in the woman of Samaria, and in Mary Magdalene. As in the case of Caiaphas, Pilate and Judas, a few words and acts lay open the souls of all these in the light of Christ's presence.

Of St John it is not necessary to speak again. His whole nature, his mode of thought, his style of speech, pass by a continuous reflection into the nature, the thought, the style, of the Master for whom he waited. In the others there is a personality more marked because more limited. To regard them only from one point of view, in Nicodemus and the woman of Samaria we can trace the beginnings of faith struggling through the prejudice of learning and the prejudice of ignorance. In St Philip and St Thomas we can see the growth of faith overcoming the hindrances of hesitation and despondency. In St Peter and St Mary Magdalene we can see the activity of faith chastened and elevated.

The contrast between Nicodemus and the woman of Samaria, the two to whom Christ, according to the narrative of St John, first unfolds the mysteries of His kingdom, cannot fail to be noticed. A rabbi stands side by side with a woman who was not even qualified in popular opinion to be a scholar: a Jew with a Samaritan: a dignified member of the Council with a fickle, impulsive, villager. The circumstances of the discourses are not less different. The one is held in Jerusalem, the other almost under the shadow of the schismatical temple in Gerizim: the one in the house by night, the other in the daylight by the well-side. Christ is sought in the one case; in the other He asks first that so He may give afterwards. The discourses themselves open out distinct views of the kingdom. To Nicodemus Christ speaks of a new birth, of spiritual influence witnessed by spiritual life, of the elevation of the Son of man in whom earth and heaven were united: to the Samaritan He speaks of the water of life which should satisfy a thirst assumed to be real, of a worship in spirit and truth, of Himself as the Christ who should teach all things.

But with all this difference there was

one thing common to the Jewish ruler and to the Samaritan woman. In both there was the true germ of faith. It was quickened in the one by the miracles which Jesus did (iii. 2); in the other by His presence. But both were drawn to Him and rested in Him. Both expressed their difficulties, half seizing, half missing His figurative language. Both found that which they needed to bring them into a living union with God. The pretensions of superior knowledge and discernment were cast down. The suspicions of rude jealousy were dispelled. The revelation of a suffering Redeemer scattered the proud fancies of the master of Israel: the revelation of a heavenly Father raised the conscience-stricken woman to new hope. Even after the Crucifixion Nicodemus, "who came by night at first," openly testified his love for Christ; and the Samaritan at once, forgetful of all else, hastened to bring her countrymen to Him whom she had found.

Here we see the beginning of faith: in St Philip and in St Thomas we see something of the growth of faith. It is an old tradition (Clem. Alex. 'Strom.' III. 4, § 25) that St Philip was the disciple who asked the Lord that he might first go and bury his father, and received the stern reply, "Follow thou me, and let the dead bury their dead." Whether this be true or not, it falls in with what St John tells us of him. He appears to hang back, to calculate, to rest on others. "Jesus," we read, "findeth Philip" (i. 43). He had not himself come to Jesus, though the words imply that he was ready to welcome, or even waiting for, the call which was first spoken to him. So again, when the Lord saw the multitude in the wilderness, it was to Philip He addressed the question, to "prove him," "Whence shall we buy bread, that these may eat?" (vi. 5 ff.). And even then he could only estimate the extent of the want. He had no suggestion as to how it must be met. But if his was a slow and cautious and hesitating faith, it was diffusive. He had no sooner been strengthened by the words of Christ than he in turn found Nathanael. "We have found," he saith, "Him of whom Moses in the Law and the prophets wrote" (i. 45). He appealed, as we must believe, to the witness of their

common search in the Scriptures in times gone by, and his only answer to his friend's doubt—the truest answer to doubt at all times—was simply "Come and see." Yet his own eyes were holden too in part. Even at the last he could say, "Lord, shew us the Father, and it sufficeth us" (xiv. 8). But he said this in such a spirit that he received the answer which for him and for us gives faith an object on which it can rest for ever: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father" (xiv. 9 f.).

Philip believed without confidence. Thomas believed without hope. The whole character of Thomas is written in the first sentence which we hear him speak: "Let us also go, that we may die with him" (xi. 16). He could love Christ even to the last, though he saw nothing but suffering in following Him. He knew not whither He went; how could he know the way? (xiv. 5). But even so, he could keep close to Him: one step was enough, though that was towards the dark. No voice of others could move him to believe that which of all he wished most. The ten might tell him that the Lord was risen, but he could not lightly accept a joy beyond all that for which he had looked. "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (xx. 24 ff.). But when the very test which he had laid down was offered, the thought of proof was lost in the presence of Christ. He saw at once what had not yet been seen. The most complete devotion found the most fervent expression in those last words of faith, "My Lord, and my God" (xx. 27 f.).

In this way disciples were led on little by little to know the Master in whom they trusted. Often they failed through want of enthusiasm or want of insight. Some there were also who failed by excess of zeal. Mary Magdalene, when the blindness of sorrow was removed, would have clung to the Lord whom she had again found, lest again He should be taken from her. She would have kept Him as she had known Him. She

would have set aside the lesson that it was good that He should go away. Then came those words which at once satisfied and exalted her affection, "Go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God" (xx. 15 ff.). She, the tender, loving woman, is made the messenger of this new Gospel: she is first charged to declare the truth in which her own passionate desire was transfigured: she who would have chained down heaven to earth is commissioned to proclaim that earth is raised to heaven.

Something of the same kind may be noticed in the history of St Peter. Unlike Philip he is confident, because he knows the strength of his love: unlike Thomas he is hopeful, because he knows whom he loves. But his confidence suggests the mode of his action: his hope fashions the form of its fulfilment. Peter saith unto Jesus, "Thou shalt never wash my feet," and then with a swift reaction, "Lord, not my feet only, but also my hands and my head" (xiii. 6 ff.). If he hears of a necessary separation, he asks, "Lord, why cannot I follow thee now? I will lay down my life for thy sake" (xiii. 36 ff.). He draws his sword in the garden (xviii. 10 f.): he presses into the courtyard of the high-priest (xviii. 16 ff.). He dares all and doubts nothing. But when the trial came he was vanquished by a woman. He had chosen his own part, and the bitterness of utter defeat placed him for ever at the feet of the Saviour whom he had denied. He knew, though it was with grief, the meaning of the last triple charge: he knew, though it was through falls, the meaning of the answer to his last question: *If I will that he tarry till I come, what is that to thee? Follow thou me* (xxi. 22).

There is one other character common to all four Evangelists which cannot be altogether passed by. St John's notices of the Baptist have little externally in common with the Synoptic narratives, but they reveal a character which answers to the stern figure of the preacher of repentance. His last testimony to Christ (iii. 27—30) completely corresponds with the position of one who is looking forward to a future dimly seen. The herald must fulfil his herald's work to the end.

His glory is to accept the necessity of decline (iii. 30).

It is needless to add any comments to this rapid enumeration of the characters who people the brief narrative of St John. Their vividness, the vigour, the life, of their portraiture cannot be mistaken or gainsaid. The different persons shew themselves. They come forward and then pass out of sight as living men, and not like characters in a legendary history. They have an office not only separately but in combination. They witness, in other words, not only to the exactness but also to the spiritual completeness of the record.

This fulness of characteristic life in the fourth Gospel is practically decisive as to its apostolic authorship. Those who are familiar with the Christian literature of the second century will know how inconceivable it is that any Christian teacher could have imagined or presented as the author of the fourth Gospel has done the generation in which the Lord moved. The hopes, the passions, the rivalries, the opinions, by which His contemporaries were swayed had passed away, or become embodied in new shapes. A great dramatist could scarcely have called them back in such narrow limits as the record allows. Direct knowledge illuminated by experience and insight, which are the human conditions of the historian's inspiration, offers the only adequate explanation of the dramatic power of the Gospel.

4. *Symbolism.*

It will be evident from the illustrations which have been already given that there is a subtle and yet unmistakable harmony within the different parts of St John's Gospel; that each narrative which it contains is to be considered not only in itself, but also in relation to the others with which it is connected: that fact is interpreted by thought and thought by fact: that the historical unity of the book is completed by a moral and spiritual unity. Under one aspect the lessons of the Old Testament are illuminated by Christ's presence. Under another aspect the characters which move about the Lord offer typical representations of faith and unbelief in their trials and issues.

And in all this there is not the least violence done to the outward history, but there is simply a practical recognition of the necessary fulness which there was in the Life, in the Words, and in the Works of the Son of man.

St John himself is careful to explain that all which he saw when he wrote his Gospel was not clear to the disciples at once. The words of the Lord to St Peter had a wider application than to any one detail: *What I do thou knowest not now, but thou shalt come to know* (γνώσῃ) *hereafter* (xiii. 7). The Resurrection was the first great help to this advance in knowledge (ii. 22, xii. 16); and the meaning of the Resurrection itself was extended when Christ raised a new Temple in place of the old after the fall of Jerusalem, and His Church was finally established (ii. 19, note).

There can then be no cause for surprise if St John, looking back over the whole range of his experience, selects just those parts of Christ's ministry for his record which fit together with the most complete mutual correspondences. Such a selection would not be so much the result of a conscious design as of a spiritual intuition. His Gospel was in the truest sense of the word a "prophecy," a revelation of the eternal under the forms of time.

In this respect the miracles of the Lord which he has related form an instructive illustration of his method. Taken together they are a revelation of Christ, of "His glory." A very brief examination of them will be sufficient to establish by this one example that principle of a spiritual meaning in the plan and details of the Gospel which I have called the symbolism of St John.

The two characteristic names which miracles bear in St John's Gospel mark distinctly the place which he assigns to them in relation to the general course of the divine government. They are *signs* (ii. 11, note) and they are *works* (v. 20, note). They are "signs" so far as they lead men to look beneath the surface for some deeper revelations of the method and will of God, to watch for the action of that spiritual ministry—"the angels ascending and descending upon the Son of man"—which belongs to the new dispensation. They are "works" so far as

they take their place among the ordinary phenomena of life (v. 17), differing from them not because they involve any more real manifestation of divine energy but simply because they are suited to arrest attention. They are "signs" in short, for they make men feel the mysteries which underlie the visible order. They are "works," for they make them feel that this spiritual value is the attribute of all life.

St John has recorded in detail seven miracles of Christ's ministry and one of the risen Christ. Their general connexion with the structure of his Gospel (see p. xlii.) will appear from the following table :

1. *The water turned to wine*, ii. 1—11.
The nobleman's son healed, iv. 46—54.
2. *The paralytic at Bethesda*, v. 1—15.
The feeding of the five thousand, vi. 1—15.
The walking on the sea, vi. 16—21.
The restoration of the man born blind, ix. 1—12.
The raising of Lazarus, xi. 17—44.
3. *The miraculous draught of fishes*, xxi. 1—12.

Of these the first two give the fundamental character of the Gospel, its nature and its condition: the next five are signs of the manifold working of Christ, as the restoration, the support, the guidance, the light and the life of men: the last is the figure of all Christian labour to the end of time.

The first two miracles, which the Evangelist significantly connects together as wrought at Cana, seem at first sight to have nothing in common. They are given without any comment except the record of their effects (ii. 11, iv. 53). But these two brief notes give the clue to the interpretation of the signs. They shew from the beginning that Christianity is the ennobling of all life, and that its blessings are appropriated only by faith.

The change of the water into wine has always been rightly felt to be a true symbol of Christ's whole work. The point of the second miracle at Cana lies in the discipline of faith. The request to Christ (iv. 47) was itself a confession of faith, yet that faith was not accepted

as it was. It was necessary at once to raise faith to the unseen. Whatever outward signs may be granted they do but point to something beyond. At the commencement of His ministry Christ declared in act what He repeated afterwards at its close: *Blessed are they that see not, and yet believe.*

The four chief miracles which are connected with Christ's conflict form the basis on each occasion of discourses in which their lessons are enforced. Here there can be no doubt of the symbolism: it is declared unmistakably that the works are "signs," charged with a divine purpose. In the case of the paralytic suffering is definitely connected with sin (v. 14). Christ removes the malady spontaneously and on a Sabbath. Such action is revealed to be after the pattern of God's action: *My Father worketh even until now, and I work* (v. 17). God seeks without ceasing to repair by tenderness and chastisement the ravages which sin has made in His creation, and to lead it onward to its consummation.

In the feeding of the five thousand the teaching is carried a step further. Man needs not restoration only but support. He has wants as well as defects: he has to struggle against material difficulties. Christ reveals Himself as sufficient to supply every craving of man, and as sovereign over the forces of nature: *I am the bread of life. He that cometh to me shall never hunger; and he that believeth on me shall never thirst...* (vi. 35). *What then if ye should behold the Son of man ascending where He was before? It is the spirit that quickeneth* (vi. 62 f.). So the works are invested with a permanent prophetic power.

Man needs support and he needs enlightenment also; for we must go forward, and in one sense we are "blind from our birth." This is the next lesson of the miracles which St John records. Before the blind regained his sight at Siloam Christ said: *When (ἔσται) I am in the world, I am the light of the world* (ix. 5). Sight was given to the obedient disciple. The Pharisees refused to read the sign which conflicted with their prejudices. And He then added: *For judgment I came into this world, that they which see not may see; and that they which see may be made blind* (ix. 39).

But even if failings be remedied, if wants be satisfied, if light be given, there yet remains one more terrible enemy: death, physical death, comes at last. Here also Christ gave a sign of His power. In the very agony of apparent loss He said: *He that believeth in me, even though he die, shall live; and whosoever liveth and believeth in me shall never die* (xi. 25 f.). And so far as any single fact offered to the senses can confirm the truth, the raising of Lazarus shewed that there is a Life sovereign over physical life, a Life victorious over death.

The sequence of these "signs," these living parables of Christ's action, these embodiments of truth in deed, can hardly be mistaken. Nor is the meaning of the one miracle of the risen Lord less obvious. The narrative is the figure of the history of the Church. The long night passes in what seems to be vain effort. Christ stands in the dawn upon the shore, and at first His disciples know Him not. Even so in due time He is revealed in blessing; and men are charged afresh to use the new gifts which He has enabled them to gather.

It would be easy to follow out these correspondences and connexions of the different parts of St John's Gospel in other directions and in fuller detail; but enough has been said to direct attention to the subject. If the principle be acknowledged the application will follow.

IV. RELATION OF THE GOSPEL TO THE OTHER APOSTOLIC WRITINGS.

1. *The Relation of the Fourth Gospel to the Synoptists.*

It is impossible for any one to turn directly from the first three Gospels to the Fourth without feeling that he has been brought in the later record to a new aspect of the Person and Work of Christ, to a new phase of Christian thought, to a new era in the history of the Christian Church. In this there is a halo of divine glory always about the Saviour even in scenes of outward humiliation: the truths of the Gospel are presented in their relations to the broadest speculations of men: the society of believers, of "the brethren" (xx. 17, xxi. 23), stands out with a clear

supremacy above the world. As we compare the pictures more carefully, and in this view they are two and not four, we find that the general difference between the Gospels which is thus obvious reaches throughout their whole composition. The Synoptists and St John differ in the general impression which they convey as to the duration, the scene, the form, the substance of the Lord's teaching. They differ also in regard to the circumstances under which they were composed. The latter difference furnishes the final explanation of the former. And here it may be well to make one remark on the total effect which these differences produce upon the student of the New Testament. At first they are not realised in their true weight and value. The conception of the Lord which is brought to the study of any Gospel includes elements which are derived from all. Contrasts are already reconciled. So it was with the early Church. No teacher found the Fourth Gospel at variance with the other three, though they recognised its complementary character. Then follows in many cases an exaggerated estimate of the importance of the differences which are apprehended upon a careful comparison of the books. Fresh results impress us more in proportion as they are unexpected, and at variance with our preconceived opinions. Still later perhaps that comprehensive conception of the subject of the Gospel is regained by labour and thought, from which, as a tradition; the study began; and it is felt that a true and intelligible unity underlies external differences, which are now viewed in their proper position with regard to the records and to the subject.

Before considering the differences or the correspondences of the Synoptists and St John, it is necessary to apprehend distinctly the fragmentary character of the documents which we have to compare. The narrative of St John, and the narratives of the Synoptists, are alike partial, and alike recognise a large area of facts with which they do not deal.

1. *Limited range of St John's Gospel.* The Gospel of St John forms, as we have seen, a complete whole in relation to "its purpose;" but as an external history

it is obviously most incomplete. It is a Gospel and not a Biography, an account of facts and words which have a permanent and decisive bearing upon the salvation of the world, and not a representation of a life simply from a human point of sight. The other Gospels, as based upon the popular teaching of the Apostles, include more details of directly human interest, but these also are Gospels and not Biographies. All the Gospels are alike in this: they contain in different shapes what was necessary to convey the message of redemption to the first age and to all ages in the unchangeable record of facts. Their completeness is moral and spiritual and not historical. The striking Jewish legend as to the Manna was fulfilled in Christ. He was to each true believer, from the absolute completeness of His Person, that which each desired; and the Evangelists have preserved for the society typical records of apostolic experience.

The fragmentariness of St John's record is shewn conclusively by his notice of periods of teaching of undefined length of which he relates no more than their occurrence:

iii. 22. *Jesus and his disciples came into the land of Judæa; and there he tarried (διέτριβεν) with them and baptized ... (iv. 1—3) making and baptizing more disciples than Fohn.* Comp. iv. 54.

vii. 1. *After these things Jesus walked (περιπατέει) in Galilee; for he would not walk in Judæa, because the Jews sought to kill him.*

x. 40—42. *And he went away again beyond Jordan, into the place where Fohn was at first baptizing; and there he abode (the reading is uncertain, ἐμείνεν or ἔμεινεν) ... and many believed on him there.*

xi. 54. *Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he abode (ἐμείνεν) with the disciples.*

The last passage seems to describe a period of retirement, but the others imply action and continuous labour in Judæa, Galilee and Peræa, of which St John has preserved no details. He passed these over (such is the obvious explanation) because they did not contribute

materials necessary for the fulfilment of his special purpose. And so again the two days teaching in Samaria, at which he was present, is represented only by the confession which it called out (iv. 42).

The same conclusion follows from the frequent general notices of "signs" and "works" which find no special recital:

ii. 23. *Many believed on his name beholding his signs which he did (ἐποίησεν).* Comp. iv. 45, *The Galilæans received him, having seen all the things that he did (ὅσα ἐποίησεν) in Ferusalem at the feast; and iii. 2, No man can do these signs that thou doest, except God be with him.*

vi. 2. *And a great multitude followed him, because they beheld the signs which he did (ἐποίησεν) on them that were sick.*

vii. 3. *His brethren therefore said unto him, Depart hence and go into Judæa, that thy disciples also may behold thy works which thou doest.*

vii. 31. *But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done (ἐποίησεν)?*

x. 32. *Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me?*

xi. 47. *The chief priests ... said, What do we? for this man doeth many signs.*

xii. 37. *Though he had done so many signs before them, yet they believed not on him.*

xx. 30. *Many other signs therefore did Jesus in the presence of the disciples which are not written in this book ...*

xxi. 25. *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself would not contain the books that should be written.*

A consideration of what the Lord's Life was, as it has been made known to us, shews that this last summary statement is only a natural expression of the sense of that which we must feel to be its infinite fulness. And the other passages open glimpses of a variety and energy of action of which St John's narrative itself gives no completer view. Of "all that the Lord did" at Jerusalem, which moved the faith alike of "the teacher of Israel," and of "the Galilæans,"

he has noticed only the cleansing of the temple. Of the healings of the sick in Galilee, he has recorded only one. He tells us nothing of "the disciples in Judæa" (vii. 3), who might desire to see works such as Christ wrought in other places. Of the "many good works" shewn at Jerusalem (x. 32), two only are given at length. A fair appreciation of these facts will leave no doubt that St John omitted far more events than he related out of those which he knew. The Gospel of the Church, which it was his office to write, might be expected to take shape in special festival discourses at the centre of the Old Faith. He deals with aspects of Christ's Life and teaching which were not clear at first, but became clear afterwards. And in doing this he leaves ample room for other accounts widely differing in character from his own.

One other point deserves notice in this connexion. The abrupt breaks in St John's narrative shew that he was guided by something different from a purely historic aim in his work. The simple phrase *after these things* (iii. 22, v. 1, vi. 1) is used to mark a decided interval in time and place; and if the interpretation of x. 22 which has been adopted be correct, the transition in ix. 1 is not less sharp¹.

2. *Limited range of the Synoptists.* The Synoptic Gospels, no less than St John, imply much more than they record. The commencement of the Galilæan ministry in their narratives not only leaves room for, but points to, earlier work.

Matt. iv. 12. *Now when he heard that John was delivered up, he withdrew (ἀνέχωρσεν) into Galilee.*

Mark i. 14. *Now after that John was delivered up, Jesus came into Galilee preaching the Gospel of God.*

The words have no force unless it be supposed that the Evangelists referred to an earlier ministry in Judæa which is deliberately passed over (comp. John ii., iii.). Nor is there anything in Luke iv. 14 f. opposed to this view. The summary which is there given may in-

clude any period of time, and specifies a wide area of place (comp. v. 23).

Again, the Sermon on the Mount involves some previous teaching in Judæa in which the character of the Scribes and Pharisees had been revealed. It is most unlikely that their "righteousness" would have been denounced (Matt. v. 20) unless the Lord had met them in the seat of their power and proved them.

Still more instructive is the great episode in St Luke (Luke ix. 51—xviii. 14, see note), which shews how much material there was at hand of which no use was made in the oral Gospel of the Apostles. At the same time it is of interest to observe that this peculiar section has in one incident (x. 38 ff.) a point of connexion with St John, and the notices of the Samaritans which it contains (x. 33, xvii. 16, [ix. 52]) offer in some respects a parallel to the fourth chapter of his Gospel.

3. *The differences of the Synoptists and St John.* Taking account of these characteristics of the Gospels we can form a juster estimate of their differences. The Synoptists and St John differ at first sight (as has been already said) as to the time, the scene, the form, and the substance of the Lord's teaching.

If we had the Synoptic Gospels alone it might be supposed that the Lord's ministry was completed in a single year: that it was confined to Galilee till the visit to Jerusalem at the Passover by which it was terminated: that it was directed in the main to the simple peasantry, and found expression in parables, and proverbs, and clear, short discourses, which reach the heart of a multitude: that it was a lofty and yet practical exposition of the Law, by One who spake as man to men. But if we look at St John all is changed. In that we see that the public ministry of Christ opened as well as closed with a Paschal journey: that between these journeys there intervened another Passover and several visits to Jerusalem: that He frequently used modes of speech which were dark and mysterious, not from the imagery in which they were wrapped, but from the thoughts to which they were applied: that at the outset He claimed in the Holy City the highest prerogatives of Messiah, and at later

¹ It may be added that St John nowhere notices scribes (viii. 3 is an interpolation), tax-gatherers ("publicans"), lepers, or demoniacs.

times constantly provoked the anger of His opponents by the assumption of what they felt to be divine authority. And beyond all these differences of arrangement and manner, the first three Gospels and the Fourth have very few facts in common. They meet only once (at the Feeding of the five thousand), before the last scenes of the Passion and Resurrection. And in this common section they are distinguished by signal differences. To mention only two of the most conspicuous: the Synoptists do not notice the raising of Lazarus, which marks a crisis in the narrative of St John; and on the other hand, St John does not mention the Institution of the Holy Eucharist, which is given in detail by each of the Synoptists (see notes on cc. xi., xiii.).

A student of the Gospels can have no wish to underrate the significance of phenomena like these, which must powerfully affect his view of the full meaning both of the documents and of their subject. But he will interrogate them, and not at once assume that they have only to witness to discrepancies. From such questioning one result is gained at once. It is seen (to omit the question of time for the present) that differences of form and substance correspond to differences of persons and place. On the one side there is the discourse at Nazareth, the Sermon on the Mount, the groups of parables, words first spoken to the Galilæan multitudes with the authority of the Great Teacher, and then continued afterwards when they came up to the Feast full of strange expectations, which were stimulated by the Triumphal Entry. On the other side there are the personal communings with individual souls, with "the Master of Israel" and the woman of Samaria, unveilings of the thoughts of faithless cavillers, who had been trained in the subtleties of the Law, and rested on the glories of their worship: glimpses of a spiritual order opened at last to loving disciples, in which they were prepared to find, even through sorrow, the accomplishment of their early hopes. On the one side there is the Gospel of "the common people who heard gladly:" on the other side the Gospel of such as felt the deeper necessities and difficulties of faith. The

lessons which appealed to broad sympathies are supplemented by those which deal with varieties of personal trial and growth. The cycle of missionary teaching is completed by the cycle of internal teaching: the first experience of the whole band of Apostles by the mature experience of their latest survivor.

These general remarks are supported by numerous minute details which indicate that the Synoptists do in fact recognise an early Judæan ministry and teaching similar to that of St John, and that St John recognises important work in Galilee and teaching similar to that of the Synoptists.

(a) *The scene of the Lord's teaching.* The general description of the Lord's following as including multitudes "*from Judæa and Jerusalem*" (Matt. iv. 25; comp. Mark iii. 7 f.) cannot be pressed as proving that He had Himself worked there. Similar language is used in connexion with the Baptist (Matt. iii. 5). But the reading of St Luke iv. 44, *he was preaching in the synagogues of Judæa (for Galilee)*, which is supported by very strong MSS. authority (NBCLQR *Memph.*), taken in connexion with Luke v. 17, may fairly be urged in favour of such a view. Indeed the feeling of the people of Jerusalem on the Lord's last visit is scarcely intelligible unless they had grown familiar with Him on former visits. So again the well-known words of the lamentation over Jerusalem, *How often would I have gathered thy children...and thou wouldest not* (Matt. xxiii. 37 ff.), scarcely admit any other sense than that Christ had personally on many occasions sought to attach the inhabitants to Himself, as now when the issue was practically decided. The visit to Martha and Mary (Luke x. 38 ff.) suggests previous acquaintance with them, and so probably previous residences in the neighbourhood of Jerusalem (John xi. 1 ff.). The circumstances connected with the preparation for the last visit (Matt. xxi. 2 f., xxvi. 17 ff., and parallels), point to the same conclusion. Compare Acts x. 37, 39. On the other hand St John when he notices a brief sojourn of the Lord and His first disciples at Capernaum (ii. 12), seems to imply a longer abode there at another time; and in a later passage he records

words which shew that Galilee was the ordinary scene of Christ's ministry (vii. 3). It might indeed have been plausibly argued from these words that when they were spoken He had not wrought any conspicuous works in Judæa.

(β) *The manner of the Lord's teaching.* It has been already shewn that the form of the Lord's teaching could not but depend upon the occasion on which it was delivered; and there is no scene in St John which answers to those under which the Sermon on the Mount, or the chief groups of parables were delivered; and conversely there are no scenes in the Synoptists like those with Nicodemus and the woman of Samaria. The discourses at Jerusalem recorded by the Synoptists were spoken after Christ had openly accepted the position of Messiah by His triumphal entry: those recorded by St John belong to earlier times, when He was gradually leading His hearers to grasp the truth of faith in Him. As the circumstances become more like in character there is a growing resemblance in style. In John x., xii., we have the implicit parables of the Sheepfold, the Good Shepherd, the Grain of Corn. In Matt. xi. 25 ff.; Luke x. 21 ff., there is a thanksgiving spoken in regard to the disciples' work which in character is not unlike the last discourses.

(γ) *The duration of the Lord's teaching.* The data for determining the length of the Lord's ministry are singularly few. The time of its commencement is approximately fixed by the different elements given by St Luke (iii. 1), as marking the Call of the Baptist. But there is nothing in the Gospels to connect its close with any particular year of Pilate's procuratorship. Pilate was recalled in A.D. 36, and Herod was banished in A.D. 39. They may therefore have met at Jerusalem in any year during Pilate's term of office. Caiaphas retained his office till the end of Pilate's procuratorship. The date of the death of Annas is not known, but he lived to old age. So far there is a wide margin of uncertainty; and this can only be removed by the assumption that the Gospels supply a complete chronology of the Ministry, for the earliest tradition is both late and conflicting. Here however we are left to probability. The Synoptists

appear to include the events of their narrative in a single year; but it is very difficult to bring the development of faith and unbelief to which they witness, the missions of the Twelve and of the Seventy, and the different circuits of the Lord, within so brief a space¹. St John, on the other hand, notices three Passovers, but he gives no clear intimation that he notices every Passover which occurred in the course of the Lord's work. In such a case the fragmentariness of the records is a conclusive answer to the supposed discrepancy.

4. *The coincidences of the Synoptists and St John.* So far we have dwelt upon the differences between the Synoptists and St John. Their correspondences are less obvious and impressive, but they are scarcely less important.

The common incidents with which they deal are the following:

1. *The Baptism of John* (St John adds the mention of the *Levites*, i. 19: the questions, i. 20 ff.: the place, *Bethany*, i. 28: the *abiding* of the Spirit on Christ, i. 32 f.: the after testimony to Christ, i. 26 ff.).

2. *The Feeding of the five thousand* (St John notices the time, *the Passover was near*, vi. 4: the persons, *Philip* and *Andrew*, vi. 5, 8: the command to collect the fragments, v. 12: the issue of the miracle and the retirement of Jesus, v. 14 f.).

3. *The Walking on the Sea* (St John mentions the distance, vi. 19: the feeling of the disciples, v. 21: the result, *ib.*).

4. *The Anointing at Bethany* (St John mentions the time, xii. 1, *six days before the Passover*: the persons, *Mary*, v. 3 (comp. Matt. xxvi. 7; Mark xiv. 3), and *Judas*, vv. 4, 6: the full details of the action, v. 3).

5. *The Triumphal Entry* (St John mentions the time, *on the next day*, xii. 12: the reference to Lazarus, v. 18: the judgment of the Pharisees, v. 19).

6. *The Last Supper* (St John records the feet-washing, xiii. 2 ff.: the question of St John, v. 23: the ignorance of the Apostles, v. 28: the discourses in the chamber and on the way²).

¹ The reading and interpretation of Luke vi. 1 (*δευτεροπρώτη*) is too uncertain to be pressed. Yet see note on Mark ii. 23.

² On the apparent difference between the

7. *The Betrayal*. See notes on c. xviii. 40. Barabbas suddenly introduced.
 xviii. 40. Barabbas suddenly introduced.
 8. *The Trial*. Ib. xix. 25. The ministering women (Matt. xxvii. 55, &c.).
 9. *The Crucifixion*. Ib.
 10. *The Burial* (St John notices the action of Nicodemus, xix. 39; the garden, v. 41).
 11. *The Resurrection*. See note on c. xx.

Not to enter in detail upon an examination of the parallels, it may be said that in each case St John adds details which appear to mark his actual experience; and also that the facts in all their completeness form a natural part of both narratives. They do not appear either in the Synoptists or in St John as if they were borrowed from an alien source.

The passages in which St John implies an acquaintance with incidents recorded by the Synoptists are more numerous.

- i. 19 ff. The general effect of John's preaching (Matt. iii. 5, &c.).
 — 32 ff. The circumstances of the Lord's Baptism (Matt. iii. 16 f.).
 — 40. Simon Peter is well known.
 — 46. Nazareth the early home of Christ (Matt. ii. 23, &c.).
 ii. 12. Capernaum the later residence of Christ.
 — The family of Christ. Comp. vi. 42, vii. 3, xix. 25 f.
 — 19. The false accusation; Matt. xxvi. 61.
 iii. 24. The date of John's imprisonment (Matt. iv. 12; comp. John iv. 43).
 vi. 3. Retirement to "the mountain."
 — 62. The Ascension.
 — 67. "The twelve." Comp. vv. 13, 70, xx. 24 (not in cc. i.—iv.).
 xi. 1, 2. Mary and Martha are well known.
 xviii. 33. The title "the King of the Jews."

Synoptists and St John as to the day of the Last Supper, see note on Matt. xxvi. This question is of importance in regard to the Synoptists and not in regard to St John. The narrative of St John is perfectly definite and consistent: it bears every mark of exact accuracy, and is in harmony with what seems to be the natural course of the events.

There are also several coincidences in the use of imagery between St John and the Synoptists, and not a few sayings of which the substance is common to them.

Common imagery.

- iii. 29. The Bride and the Bridegroom. Matt. ix. 15, and parallels.
 iv. 35 ff. The harvest. Matt. ix. 37 f.
 xiii. 4 ff. Serving. Matt. x. 24; Luke xii. 37, xxii. 27.
 xv. 1 ff. The vine. Matt. xxi. 33.
 — 2. The unfruitful tree. Matt. vii. 19.

Common sayings.

- iv. 44. Comp. Matt. xiii. 57; Mark vi. 4; Luke iv. 24 (used in different connexions).
 vi. 42. Comp. *ll. cc.*
 — 69. Comp. Matt. xvi. 16, and parallels (corresponding confessions).
 xii. 25. Comp. Matt. x. 39, xvi. 25; Luke xvii. 33 (used in different connexions).
 xiii. 16. Comp. Luke vi. 40; Matt. x. 24 (used in different connexions).
 (xiii.) 20. Comp. Matt. x. 40, (xxv. 40); Luke x. 16 (used in different connexions).
 xvi. 2 f. Comp. Matt. xxiv. 10 f.

In other parallels there are not a few verbal coincidences:

- i. 23. I am *the voice of one crying in the wilderness*, Make straight *the way of the Lord*.
 — 26 f. I baptize in water...He that cometh after me, the latchet of whose shoe I am not worthy to unloose.
 — 32. ...descending as a dove...
 — 43. Follow me. Matt. viii. 22, &c.
 iii. 5. to enter into the kingdom of God.
 v. 8. Arise, take up thy bed and walk. Mark ii. 9.
 vi. 20. It is I: be not afraid.
 xviii. 52. taste of death. Mark ix. 1.

- xii. 5. *to be sold for three hundred pence and given to the poor.* Mark xiv. 5.
 — 13. *Hosanna, blessed is he that cometh in the name of the Lord.*
 xiii. 21. *One of you shall betray me.*
 — 38. *The cock shall not crow till thou shalt deny me thrice.*
 xix. 3. *Hail, King of the Jews.*
 xx. 19. *He saith unto them, Peace be unto you.*

Coincidences more or less striking are found in the following passages.

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| i. 18. | Matt. xi. 27. |
| — 33. | — iii. 11. |
| iii. 18. | Mark xvi. 16. |
| iv. 44. | — vi. 4. |
| v. 22. | Matt. vii. 22 f. |
| vi. 7, 10. | Mark vi. 37—39. |
| — 35. | Matt. v. 6. |
| — 37. | — xi. 28. |
| — 39. | — xviii. 14. |
| — 46. | — xi. 27. |
| — 70. | Luke vi. 13. |
| vii. 45 f. | Matt. vii. 28. |
| ix. 16. | — xii. 2. |
| x. 15. | — xi. 27. |
| xi. 25. | — x. 39. |
| xii. 8. | — xxvi. 11. |
| — 13. | Mark xi. 9. |
| — 44. | Luke ix. 48. |
| xiii. 1. | Mark xiv. 41. |
| — 3. | Matt. xi. 27. |
| — 16. | — x. 24. |
| — 20. | — x. 40. |
| — 21. | Mark xiv. 18—21. |
| xiv. 18. | Matt. xxviii. 20. |
| — 28. | Mark xiii. 32. |
| xv. 8. | Matt. v. 16. |
| — 14. | — xii. 49 f. |
| — 20. | — x. 25. |
| — 21. | — x. 22. |
| xvi. 1 f. | — x. 17 ff.; xiii. 21. |
| xvii. 2. | — xxviii. 18. |
| xviii. 11. | — xxvi. 42, 52. |
| — 15. | |
| 18, 22. | Mark xiv. 64 f. |
| — 20. | Matt. xxvi. 55. |
| — 39. | Mark xv. 6. |
| xix. 1—3, 17. | — — 16, 19, 22. |
| — 6. | Luke xxiii. 21. |
| [— 19. | — — 38, an interpolation in St Luke.] |
| xx. 14. | Mark xvi. 9. |
| 23. | Matt. xvi. 19. |

The connexion between St John and St Luke is of especial interest. From the relation of St Luke to St Paul it is natural to expect that the peculiarities of his Gospel would furnish indications of transition to the form of the Gospel which St John has preserved. Instances of this relation have been already given in the notices of Samaritans, and of Martha and Mary (p. lxxix.). The following coincidences in thought or language may be added:

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| i. 19 ff. | Luke iii. 15 f. |
| vi. 42. | — iv. 22. |
| x. 27 ff. | — xii. 32. |
| xiii. 1, xiv. 30. | — ix. 51 (<i>ἀναλήψεως</i>); xxii. 53. |
| — 4 ff. | — xxii. 27. |
| — 17. | — xi. 28. |
| — 22. | — xxii. 23. |
| — 27. | — — 3. |
| — 37. | — — 33. |
| xiv. 30. | — iv. 13 (<i>ἄχρη καιροῦ</i>). |
| xvi. 7. | — xxiv. 49 (<i>ἐγὼ ἐξαποστελλω</i>). |
| xviii. 36 f. | — xvii. 20 f. |
| — 38. | — xxiii. 4. |
| xx. 3, 6. | — xxiv. 12 (the reading is doubtful). |
| — 19 ff. | — — 36 ff. |

Such correspondences prove nothing as to the direct literary connexion of the two Gospels, nor do the few significant words which are common to St Luke and St John (*e.g.* τὸ ἔθνος of Jews, *μονογενής*), but they do shew the currency of a form of the apostolic Gospel with characteristic features approximating to characteristic features in St John.

5. *The relation of the Synoptists to St John in regard of the Lord's Person.* But it may be said that even if the considerations which have been urged establish the possibility of reconciling the apparent differences of the Synoptists and St John as to the place, the manner and the duration of the Lord's Teaching: if they shew that there is theoretically room for the events and the discourses of both narratives; if they supply in both cases indications of a wider field and a more varied method than is habitually recorded in the two histories

respectively; yet the fundamental difference between the first three Gospels and the Fourth as to the general view of the Lord's Person practically excludes such a reconciliation.

This difficulty unquestionably underlies the other difficulties and gives force to them. It is not possible to do more here than to point out the main arguments by which it can fairly be met.

The Person of the Lord is as truly the centre of the teaching of the Synoptists as of the teaching of St John. It is not His doctrine but Himself which is to redeem the world (Matt. xx. 28).

The narratives of the Nativity, though they did not form part of the apostolic oral Gospel, are completely harmonious with it. There is no contrast (for example) in passing from the history of the Nativity to that of the Baptism.

The claims of the Lord which are recorded by the Synoptists, if followed to their legitimate consequences, involve the claims recorded by St John.

Luke xxi. 15. *I will give you a mouth and wisdom.*

— xxiv. 49. *I send the promise of my Father upon you.*

A careful estimate of these passages will make it clear that the Synoptists recognise in the Lord the power of judgment, of redemption, and of fellowship, which are the main topics of the teaching in St John. In one respect only St John adds a new truth to the doctrine of the Lord's Person which has no direct anticipation in the Synoptists. These do not anywhere declare His pre-existence. (Yet compare Luke xi. 49 with Matt. xxiii. 34 and John x. 35.)

The general conclusion however stands firm. The Synoptists offer not only historical but also spiritual points of connexion between the teaching which they record and the teaching in the Fourth Gospel; and St John himself in the Apocalypse completes the passage from the one to the other.

2. *The Apocalypse and the Fourth Gospel.*

The Apocalypse is doctrinally the uniting link between the Synoptists and the Fourth Gospel. It offers the characteristic thoughts of the Fourth Gospel in that form of development which belongs to the earliest apostolic age. It belongs to different historical circumstances, to a different phase of intellectual progress, to a different theological stage, from that of St John's Gospel; and yet it is not only harmonious with it in teaching, but in the order of thought it is the necessary germ out of which the Gospel proceeded by a process of life.

1. *Affinities of the Apocalypse with the Gospel.* The points of connexion between the Apocalypse and the Gospel of St John are far more numerous than are suggested by a first general comparison of the two books. The main idea of both is the same. Both present a view of a supreme conflict between the powers of good and evil. In the Gospel this is drawn mainly in moral conceptions; in the Apocalypse mainly in images and visions. In the Gospel the opposing forces are regarded under abstract and absolute forms, as light and darkness, love and hatred; in

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| Matt. vii. 22. | <i>in my name.</i> |
| — ix. 2 ff. | <i>Thy sins be forgiven thee.</i> |
| — x. 1. | (Gives power to work signs.) |
| — — 39. | <i>he that loseth his life for my sake...</i> |
| — xi. 27. | <i>All things are delivered unto me...</i> |
| — xii. 41. | <i>The Son of man will send forth his angels.</i>
Comp. xvi. 27, xxv. 31. |
| — xviii. 20. | <i>Where two or three are gathered together in my name, there am I ...</i> (as said of Shekinah). |
| — xx. 28. | <i>his life a ransom for many.</i> |
| — xxi. 37 ff. | <i>They will reverence my son.</i> |
| — xxii. 45. | <i>If David call him Lord.</i> |
| — xxv. 31. | <i>When the Son of man shall come in his glory.</i> Comp. xxvi. 64. |
| — xxvi. 28. | <i>My blood of the covenant.</i> |
| — xxviii. 20. | <i>I am with you alway.</i> |

the Apocalypse under concrete and definite forms, God, Christ, and the Church warring with the devil, the false prophet and the beast.

But in both books alike Christ is the central figure. His victory is the end to which history and vision lead as their consummation (see xvi. 33, note). His Person and Work are the ground of triumph, and of triumph through apparent failure (Rev. i. 5, vi. 16, vii. 14, xii. 11).

It follows that in both books the appearance of Christ is shewn to issue in a judgment, a separation, of elements partially confused before. The "hatred" of evil gains a new intensity (Rev. ii. 6; 2 John 10). The Apocalypse gives, so to speak, in an ideal history the analysis of the course of unbelief which is laid open in John viii.

On man's part the conflict with evil is necessarily a conflict in action. The Apocalypse and the Gospel therefore lay stress on obedience and works. To "keep the commandments" is now the fulfilment of Christian duties (John xiv. 23, note; 1 John ii. 3 f.; v. 2 f.; 2 John 6; Rev. xii. 17, xiv. 12 [xxii. 14, a false reading]).

The universality of the Gospel is an immediate consequence of the proclamation of its moral character. And there is not the least trace in the Apocalypse of the doctrine of the permanent or general obligation of the Law or of circumcision. The particular injunctions which are enforced in ii. 14, 20 are combined in the Acts (xv. 28 f., xxi. 25) with the removal of such an obligation from the Gentiles. External ceremonies fall wholly into the background, as symbols only of that which is universal and spiritual (Rev. v. 8 ff., xiv. 6 f.; comp. 1 John ii. 2).

At the same time the Apocalypse no less than the Gospel recognises the preparatory office of Judaism. In both it is assumed that "Salvation is of the Jews" (John iv. 22, 38). The Seer shews that the sovereignty which the prophets foretold was established in Jesus, "the Christ" (xii. 5, 10, xi. 15); and the imagery of the old Scriptures is used from first to last to foreshadow the conflict, the victory and the judgment of the divine King (e.g. Zech. xii. 10; John xix. 37; Rev. i. 7).

New Test.—VOL. II.

In correspondence with the universality of the Gospel is the office of personal "witness" on which the firmest stress is laid in all the writings of St John. The experience of the believer finds expression in a testimony which is strong in the face of death. In the Apocalypse the characteristic form in which this "witness" appears is as "the testimony of Jesus" (i. 2, 9, xii. 17, xix. 10, xx. 4). The true humanity of the Saviour is that revelation on which faith reposes.

This testimony to the Incarnation leads to a final correspondence between the Apocalypse and the Fourth Gospel which is of the highest importance. Both present the abiding of God with man as the issue of Christ's work. *If any man love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him* (John xiv. 23). *Behold I stand at the door and knock: If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me* (Rev. iii. 20). *Behold the tabernacle of God is with men, and He will dwell (σκηνοῦσιν) with them* (Rev. xxi. 3).

2. *Contrasts of the Apocalypse with the Gospel.* Side by side with these coincidences of thought, which reach to the ruling conceptions of the books, there are also important contrasts in their subject-matter and their modes of dealing with common topics.

The most striking contrast lies in the treatment of the doctrine of Christ's Coming in the two books. This is the main subject of the Apocalypse, while it falls into the background in the Gospel and in the Epistles of St John. In the Apocalypse the thought is of an outward coming for the open judgment of men: in the Gospel of a judgment which is spiritual and self-executing. In the Apocalypse the scene of the consummation is a renovated world: in the Gospel "the Father's house." In the former the victory and the transformation are from without, by might, and the "future" is painted under historic imagery: in the latter, the victory and the transformation are from within, by a spiritual influence, and the "future" is present and eternal.

It is part of this same contrast that the progress of the conflict between good and evil is presented very differently in the Apocalypse and in the Gospel. In the Apocalypse it is portrayed under several distinct forms as a conflict of Christ with false Judaism, with idolatry, with the Roman empire allied with false prophecy: in the Gospel it is conceived in its essence as a continuous conflict between light and darkness. On the one side are outward persecutors; on the other the spirit of falsehood: on the one side, the working of the revelation of Christ; on the other the revelation of Christ itself. Or, to put the facts under another aspect, the Apocalypse gives a view of the action of God in regard to men, in a life full of sorrow, and partial defeats and cries for vengeance: the Gospel gives a view of the action of God with regard to Christ who establishes in the heart of the believer a Presence of completed joy.

In regard to Judaism this contrast assumes a special form. In the Apocalypse the triumph of Christianity is described under the imagery of Judaism. The Church is the embodied fulfilment of Old Testament prophecy. The outlines are drawn of the universal, ideal, Israel (vii. 4), the ideal Jerusalem (iii. 12, xxi. 2, 10), and the ideal worship (xx. 6, xxii. 3; comp. viii. 3, v. 8), yet so that there is no longer any temple (xxi. 22). In the Gospel Christianity is proclaimed as the absolute truth. Outward Judaism is shewn in its opposition to Christ's word, not as fulfilled by it, standing without, isolated and petrified; and not taken up with it, quickened and glorified (compare Rev. ii. 9, iii. 9, with John viii. 39 ff.).

The conception of God in the two books shews corresponding differences. The conception of God in the Apocalypse follows the lines of the Old Testament. He is "the Lord God, the Almighty" (i. 8, iv. 8, &c.), "which was and is" (xi. 17, xvi. 5. Comp. i. 4, 8, iv. 8), who executes righteous judgment on the world (xi. 18, xiv. 10, xvi. 19, xix. 15). Nothing is said of His love in sending His Son; nor of the Paraclete. In the Gospel God is revealed characteristically by Christ as "the

Father" and not only as "my Father" (see iv. 21, note); and specially in connexion with the work of redemption. In the one case it may be said that His action is revealed in relation to the sinful history of the world: and in the other His being in relation to the purpose of the world¹.

Besides these differences of substance there are also differences of language both in vocabulary and style. The difference in the scope of the books accounts in part for these. The irregularities of style in the Apocalypse appear to be due not so much to ignorance of the language as to a free treatment of it, by one who used it as a foreign dialect. Nor is it difficult to see that in any case intercourse with a Greek-speaking people would in a short time naturally reduce the style of the author of the Apocalypse to that of the author of the Gospel. It is however very difficult to suppose that the language of the writer of the Gospel could pass at a later time in a Greek-speaking country into the language of the Apocalypse.

Such very briefly are the coincidences and differences between the Apocalypse and the Fourth Gospel. Several conclusions appear to follow from them.

The differences answer to differences in situation; and are not inconsistent with identity of authorship.

Of the two books the Apocalypse is the earlier. It is less developed both in thought and style. The material imagery in which it is composed includes the idea of progress in interpretation. The symbols are living. On the other hand, to go back from the teaching of the Gospel to that of the Apocalypse, to clothe clear thought in figures, to reduce the full expression of truth to its rudimentary beginnings, seems to involve a moral miracle, which would introduce confusion into life.

The Apocalypse is after the close of St Paul's work. It shews in its mode of dealing with Old Testament figures a close connexion with the Epistle to the Hebrews (2 Peter, Jude). And on the

¹ The difference between the two books as to subordinate spiritual powers, angels and evil spirits, follows from the difference in their structure. Comp. i. 51, note.

other hand it is before the destruction of Jerusalem.

The crisis of the Fall of Jerusalem explains the relation of the Apocalypse to the Gospel. In the Apocalypse that "coming" of Christ was expected, and painted in figures: in the Gospel the "coming" is interpreted.

Under this aspect the Gospel is the spiritual interpretation of the Apocalypse. The materials of the Gospel were treasured up, pondered, illuminated as time went on. Meanwhile the active and manifold religious thought of Ephesus furnished the intellectual assistance which was needed to exhibit Christianity as the absolute and historical religion in contrast with Judaism and Heathenism. The final desolation of the centre of the old Theocracy was the decisive sign of the form which the new Faith must take. Then first, according to the divine law of order, the Spirit would guide the Apostle into all the Truth.

This is not the place to work out in detail the likeness and difference of the Apocalypse and the Fourth Gospel on special points of doctrine; but the Christology of the two books illustrates very remarkably the position which has been assigned to the Apocalypse as connecting the Synoptists and St John. It is necessary then to indicate shortly the teaching of the Apocalypse on Christ's work and being.

The work of Christ is presented summarily as the victory through death of One who was truly man. Christ was the representative of David (v. 5, xxii. 16), pierced (i. 7), crucified (xi. 8), and again quickened (i. 5; comp. Col. i. 18). So He "bought" the redeemed (v. 9, xiv. 3 f.); and His blood brings to them release (i. 5, *λύσαντι ἀπὸ τ. α*), cleansing (vii. 14), and victory (xii. 11). And in this He fulfilled the divine will for men (i. 1 [*ἔδωκεν*], ii. 26, 5, 10, 16, iii. 10, 5, 21, v. 5, xxi. 23).

The exaltation of Christ followed on the completion of His earthly work. The "Lamb slain" was raised to glory (v. 9, 12). The "seven spirits of God" are His (v. 6, iii. 1; comp. i. 4; John xv. 26). In the heavenly sanctuary He is revealed as the divine High Priest (i. 12—17; comp. ii. 9, x. 5 f.) "like a son of man" (i. 13, xiv. 14); truly man, and yet more

than man, "the living One" (i. 17; comp. John v. 26). He possesses divine knowledge (ii. 2, 9, 13, 19, &c., ii. 23; comp. Jer. xi. 20, &c.); and divine power (xi. 15, xii. 10, xvii. 14, xix. 16). He receives divine honour (v. 8 ff., x. 6); and is joined with God (iii. 2, v. 13, vi. 16 f., vii. 10, xiv. 4, xxi. 22, xxii. 1, 3; comp. John v. 20, 23), so that with God He is spoken of as one (xi. 15, *βασιλεύσει, xx. 6, μετ' αὐτοῦ, xxii. 3, οἱ δοῦλοι αὐτοῦ λατρεύουσιν αὐτῷ*); He shares also in part the divine titles (i. 7, iii. 7, xix. 11; comp. vi. 10, iii. 14; comp. Isai. lxxv. 16, but not xxii. 13).

The full importance of these passages is brought out by the stern denunciations against every form of idolatry with which the book abounds (comp. 1 John v. 21). Christ therefore is wholly separated from creatures. And further, the passages shew that the imagery which is used in the Old Testament to describe the revelation of God is transferred by the writer to Christ (comp. John xii. 41, note).

One other point remains to be noticed. In the Synoptists there is no direct statement of the pre-existence of Christ. The truth is recognised in the Apocalypse, but relatively rather than absolutely. Christ is spoken of as *the first and the last* (i. 17, ii. 8); *the beginning of the creation of God* (iii. 14; comp. Prov. viii. 22; Col. i. 15); and *the Word of God* (xix. 13). In these phrases we find the earliest form of the "Logos doctrine," which is still kept within the lines of the Old Testament ideas. But the later unfolding of the truth is included in this earliest confession. If an Apostle was enabled to see in the Master whom he had followed the Being to whom all creation pays homage in the spiritual world, there is no difficulty in apprehending how he could rise, without doing violence to the laws of human thought, to the enunciation of the fact on which the Fourth Gospel is a commentary, *the Word became flesh and dwelt among us, and we beheld His glory*.

In a word, the study of the Synoptists, of the Apocalypse and of the Gospel of St John in succession enables us to see under what human conditions the full majesty of Christ was perceived and declared, not all at once, but step by step, and by the help of the old prophetic teaching.

3. *The Gospel and the Epistles of St John.*

The relation of the Gospel of St John to his Epistles is that of a history to its accompanying comment or application. The first Epistle presupposes the Gospel either as a writing or as oral instruction. But while there are numerous and striking resemblances both in form and thought between the Epistle and the Evangelist's record of the Lord's discourses and his own narrative, there are still characteristic differences between them. In the Epistle the doctrine of the Lord's true and perfect humanity (*σάρξ*) is predominant: in the Gospel that of His divine glory (*δόξα*). The burden of the Epistle is "the Christ is Jesus:" the writer presses his argument from the divine to the human, from the spiritual and ideal to the historical. The burden of the Gospel is "Jesus is the Christ:" the writer presses his argument from the human to the divine, from the historical to the spiritual and ideal. The former is the natural position of the preacher, and the latter of the historian.

The difference between the Epistle and the Gospel in their eschatological teaching follows from this fundamental difference. In the Gospel the doctrine of the "coming" of the Lord (xxi. 22, xiv. 3), and of "the last day" (vi. 40, 44), and of "the judgment" (v. 28 f.), are touched upon generally. In the Epistle "the manifestation" of Christ (ii. 28) and His "presence" stand out as clear facts in the history of the world. He comes, even as He came, "in flesh" (2 John 7); and "antichrists" precede His coming (1 John ii. 18 ff.).

Again, in the Epistle the doctrine of propitiation is more distinct and fully expressed than in the Gospel (*ἱλασμός*, 1 John ii. 2, iv. 10; comp. Heb. ii. 17; *καθαρίζειν*, 1 John i. 7, 9); and in connexion with this the duty of the confession of sins (1 John i. 9), and the office of the Lord as Paraclete (Advocate) (1 John ii. 1; comp. John xiv. 16, note). But it is most worthy of notice that no use is made in the Epistle of the language of the discourses in John iii. and vi. On the other hand, the conception of the "unction" of Christians (1 John ii. 20, 27; comp. Rev. i. 6) is a later interpretation

of the gift of the Spirit which Christ promised.

Generally too it will be found on a comparison of the closest parallels, that the Apostle's own words are more formal in expression than the words of the Lord which he records. The Lord's words have been moulded by the disciple into aphorisms in the Epistle: their historic connexion has been broken. At the same time the language of the Epistle is in the main direct, abstract, and unfigurative. The Apostle's teaching, so to speak, is "plain" (*παρρησία*), while that of the Lord was "in proverbs" (*ἐν παροιμίαις*, John xvi. 25).

One or two examples will illustrate the contrast which has been indicated:

John viii. 12. *I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

1 John i. 5, 7. *This then is the message we have heard of him, and declare unto you, that God is light, and in him is no darkness at all... If we walk in the light as he is in the light, we have fellowship one with another...*

John xv. 23. *He that hateth me hateth my Father also.*

1 John ii. 23. *Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also.*

Compare also pp. lxi. ff.

Generally it will be felt that there is a decisive difference (so to speak) in the atmosphere of the two books. In the Epistle St John deals freely with the truths of the Gospel in direct conflict with the characteristic perils of his own time: in the Gospel he lives again in the presence of Christ and of the immediate enemies of Christ, while he brings out the universal significance of events and teaching not fully understood at the time.

V. THE HISTORY OF THE GOSPEL.

1. *The Text.*

The materials for determining the text of the Gospel of St John are, as in the case of the other Gospels, and of the books of the New Testament generally, ample and varied. It will be

sufficient to notice the most important authorities in which the Gospel of St John is preserved.

I. GREEK MANUSCRIPTS.

Cod. Sinaiticus (Σ). The entire Gospel.

Cod. Alexandrinus (Α). Wants vi. 50—viii. 52.

Cod. Vaticanus (B). The entire Gospel.

Cod. Ephraemi (C). Eight considerable fragments. (1) i. 1—41. (2) iii. 33—v. 16. (3) vi. 38—vii. 3. (4) viii. 34—ix. 11. (5) xi. 8—46. (6) xiii. 8—xiv. 7. (7) xvi. 21—xviii. 36. (8) xx. 26—end.

Cod. Bezae (D). Wants i. 16—iii. 26; and xviii. 13—xx. 13 has been supplied by a later hand, perhaps from the original leaves.

Cod. Paris. (L). Wants xxi. 15—end.

There are besides eight other uncial MSS. containing the Gospel complete or nearly complete; and thirteen which contain more or less considerable fragments.

The cursive mss., which are almost of every degree of excellence, are more than 600.

II. ANCIENT VERSIONS.

(1) *The Old* (Curetonian) *Syriac* (*Syr. vt.*). Four fragments: (1) i. 1—42. (2) iii. 5—vii. 37. (3) vii. 37—viii. 53, omitting vii. 53—viii. 11. (4) xiv. 11—29.

The Vulgate Syriac (*Peshito*, *Syr. psh.*). The entire Gospel.

The Harclean Syriac (*Syr. hcl.*). The entire Gospel.

(2) *The Old Latin* (*Lat. vt.*). The entire Gospel in several distinct types.

The Vulgate Latin (*Vulg.*). The entire Gospel.

The Memphitic (Coptic, in the dialect of Lower Egypt). The entire Gospel.

The Thebaic (Sahidic, in the dialect of Upper Egypt). Very considerable fragments have been published in the Appendix to Woide's 'Cod. Al. N. T.' of which a collation is given in Schwartz's edition of the Memphitic Gospels.

III. FATHERS.

In addition to isolated quotations

there remain, from early times: the Commentaries of CYRIL of ALEXANDRIA (nearly complete); the Explanatory Homilies of AUGUSTINE and CHRYSOSTOM; and large fragments of the Commentaries of ORIGEN and THEODORE of MOPSUESTIA.

This is not the place to enter in detail upon the methods of textual criticism. It must suffice to say that the problem is in the first stage essentially historical. The primary object of the critic is to discover in the case of variations the most ancient reading. When this has been done it remains to take account of any arguments which may be urged against the authenticity of the earliest text. Unless these are of great weight the prerogative of age must prevail. But this first process cannot be accomplished by simply taking the reading of the most ancient copies, or giving a fixed value, so to speak, to each copy according to its antiquity. The most ancient copy is *ceteris paribus* likely to give the most ancient text on the whole, and with a less degree of probability in each particular case. But the ancient authorities often disagree. Hence it is a necessary condition for the determination of the most ancient text to study the chief authorities *as wholes* (1) separately, and (2) in their mutual relations. In this way it can be ascertained beyond doubt what MSS. (for example) preserve a distinctly ante-Nicene text. When this is done the mass of evidence can be reduced to manageable dimensions. If it cannot be shewn that a reading has any ante-Nicene authority, it may in almost all cases be confidently set aside.

No one of the existing MSS. of the New Testament is older than the fourth century; but the earliest, which have been already enumerated, represent very different types of text, and are, as far as can be ascertained, of very different origin. To speak of them all as "Alexandrine" is in every way misleading.

(1) A most careful examination of B leaves it in possession of the title to supreme excellence. Its readings have no specific colouring. It is not unlikely that it represents the text preserved in the original Greek Church of Rome.

(2) The texts of **N** and **D**, which have much in common, are of very high antiquity, dating from the end of the second century. Their common element is closely akin to an element in the Old Syriac and Old Latin versions, and shews much license in paraphrase and in the introduction of synonymous phrases and words. The characteristics of these MSS. are probably of Palestinian origin.

(3) The characteristic readings of **C** and **L** indicate the work of a careful grammatical revision. They seem to be due to Alexandria.

(4) In the Gospels **A** gives a revised (Antiochene) text which formed the basis of the later Byzantine texts. These texts were almost exclusively reproduced from the sixth century onwards.

The characteristic readings of **B**, of **N****D**, and of **C**, **L**, have all more or less support in the ante-Nicene age. The characteristic readings of **A**, on the other hand, cannot be traced back beyond the fourth century, though it has also a valuable ancient element in common with **BCL** rather than with **N****D**.

It follows therefore (speaking generally) that a reading which is found in **B** and in a primary representative of one of the other groups has very high claims to be considered the original reading. On the other hand a reading which is found only in the representatives of one of the three last groups is likely to be a correction; and the same may be said of a reading which is given only in representatives of the third and fourth groups. Very few readings in the Gospels will be found to stand the test of a comprehensive examination which are not supported by **N** or **B** or **D**.

These conclusions necessarily depend upon an exhaustive induction of particulars. No process can be more precarious than the attempt to settle each case of variation as it arises. A reading, which taken alone may appear to be plausible or even true, is often seen to be an ingenious correction from a consideration of the characteristics of the authorities by which it is supported taken as a group. No authority has an unvarying value. No authority is ever homogeneous. It is only by taking a wide view of the grouping of the authorities that

a solid conclusion can be gained. And in this respect the evidence which is available for determining the text of the New Testament is so copious and varied that little final doubt can be left.

Very little has been said in detail on various readings in the notes, except on a few passages of unusual interest. It will therefore be useful to give a brief summary of the authorities for a selection of variations which have a critical interest. This may serve as basis for further study to those who wish to pursue the subject; and at the same time it will illustrate the comparative value of the different authorities in their different combinations¹.

I. Interpretative or Supplementary Glosses.

- i. 24. *and they were sent from the Pharisees* (καὶ ἀπεσταλμένοι), **N**^{*}**A**^{*}**BC**^{*}**L** *Memph.* See note.
and they that were sent were of the Pharisees (καὶ οἱ ἀπεσταλμένοι), **N**^{cb}**A**²**C**³**X** (MSS. mss.) *Latt. Syrr.*
- 27. *coming after me*, **N**^{*}**B**(**C**^{*}**LT**^b), *Syr. vt. Memph.* *He it is who coming after me is preferred before me*, **AC**^{*}**X** (MSS. mss.) *Latt. Comp. v. 15.*
- iii. 15. *may have eternal life.*
may not perish but have eternal life. See note.
- 25. *a Jew* **N**^c**ABL** (MSS. mss.) *Syr. psh.*
Jews **N**^{*} (MSS. mss.) *Latt. Syr. vt. Memph.*
- 34. *he giveth not*, **N****BCLT**^b 1 33 (*Lat. vt.*).
God giveth not, **AC**²**D** (MSS. mss.) *Verss.*
- iv. 42. *the Saviour of the world*, **N****B** **C**^{*}**T**^b *Latt. Syr. vt. Memph.*
the Christ the Saviour of the world, **ADL** (MSS. mss.).
- v. 4. See note.

¹ No attempt is made to give a complete summary of the evidence. "MSS." signifies many (or the remainder of) uncial and "mss." many (or the remainder of) cursive manuscripts. *Latt.* and *Syrr.* the Latin and Syrian versions in agreement; and *verss.* versions generally. If the title of an authority is enclosed in (), this indicates that the evidence is modified by some circumstance or other.

- v. 16. *did ... persecute*, **N**BCDL 1 33 (*Latt.*) *Syr. vt.*
did...persecute and sought to slay him, A (MSS. mss.). *Comp.*
 v. 18.
- vi. 9. *a boy.*
a single boy. See note.
- 22. *except one*, **N**^cABL 1 (*Latt.*).
except that one (or one), into which his disciples (or the disciples of Jesus) entered, **N**^{*}D (MSS. mss.) *Syrr.*
- 51. *my flesh for the life of the world*, BCDLT 33 *Latt.* *Syrr. vt. Theb.* (and **N** in a changed order).
my flesh which I will give for the life of the world, MSS. mss. (A is defective) (*Syrr.*) *Memph.* See note.
- 59. *teaching...on a sabbath*, D (*Lat. vt.*).
- vii. 46. *never man so spake*, **N**^cBLT *Memph.*
never man so spake as this man (speaketh), **N**^{*}(D)X MSS. mss.
- viii. 59. *out of the temple*, **N**^{*}BD *Latt. Theb.*
out of the temple, and going through the midst of them went on his way (ἐπορεύετο) and so passed by, **N**^{ca}CLX 33 *Memph.*
out of the temple, going through the midst of them and so passed by, A (MSS. mss.) *Syrr.*
- x. 13, 26. See notes.
- xi. 41. *the stone*, **N**BC^{*}DLX 33 *Latt. Theb. (Syrr.).*
the stone where he was, A 1.
the stone where he that was dead was laid, C^a (MSS. mss.).
- xii. 7. *suffer her...to keep it* (ἵνα...τηρήσῃ), **N**BDLQX 33 (*Latt.*) *Memph. Theb.*
leave her alone; she hath kept it (τετήρηκεν), A (MSS. mss.).
- xiii. 14. *ye ought also.*
by how much more ought ye also, D (*Lat. vt.*).
- 32. *And God shall glorify*, **N**^{*}BC^{*}DLX *Lat. vt.*
If God was glorified in him, God shall also glorify, **N**^cA (MSS. mss.) *Vg. Memph.*
- xiv. 4. *and whither I go ye know the way*, **N**BC^{*}LQX *Memph.*
and whither I go ye know, and the way ye know, ADN (MSS. mss.) *Latt. Syrr.*
- 5. *how know we the way*, BC^{*}D (*Lat. vt.*).
how can we know the way, (**N**)ALNQX *Vg. Syrr.*
- xvi. 16. *shall see me*, **N**BDL (*Lat. vt.*).
shall see me, because I go to the Father, A MSS. mss. (*Memph.*) *Syrr. Comp. vv. 5, 10.*
- xvii. 21. *that they may be in us*, BC^{*}D (*Lat. vt.*) *Theb.*
that they may be one in us, **N**AC^aLX MSS. mss. *Vg. Memph. Syrr.*
- See also iii. 13, note.
- In connexion with these explanatory additions, a few passages may be noticed in which an easy word has been substituted for a more difficult one.
- i. 16. Note.
- vi. 63. Note.
- viii. 16. *true* as satisfying the idea (ἀληθινή), BDLTX 33.
true to facts (ἀληθής), **N** MSS. mss.
- x. 38. *that ye may know and may understand* (γινώσκῃτε), BLX 1 33 *Theb. Memph.*
that ye may know and believe, **N**A (MSS. mss.) *Latt.*
2. *Paraphrases.*
- The group **N** D *Syr. vt.* and *Lat. vt.* are specially marked by paraphrastic variations.
- i. 4. *in him is life*, **N**D *Syr. vt. Lat. vt.* See note.
- 34. *the chosen one of God*, **N** *Syr. vt.* See note.
- ii. 3. *they had not wine for the wine of the marriage was consumed*, **N**^{*} (*Lat. vt.*).
- iii. 5. *kingdom of heaven*, **N**^{*}.
- 6. *is spirit because God is spirit, and he is born of God*, *Syr. vt. (Lat. vt.).*
- 8. *from water and the spirit*, **N** *Lat. vt. Syr. vt.*
- v. 13. *he that was sick*, D (*Lat. vt.*).

- v. 19. *the Father doeth*, Syrr. *Memph.*
 vi. 15. *and declare* (ἀναδεικνύει) *him king*, **N***.
 — — *he fleeth again*, **N*** (Latt.) Syrr. *vt.* See note.
 — 17. *darkness overtook* (κατέλαβεν) *them*, **ND**.
 — 51. *from my bread*, **N** (Lat. *vt.*).
 x. 38. *if ye are not willing to believe me*, **D** Latt.
 xi. 9. *how many hours hath the day?* **D**.
 — 33. *was troubled in spirit, as moved with indignation* (ὡς ἐμβριμώμενος), **D** 1 *Theb.*
 xii. 32. *all things*, **N*** **D** Latt.
 xiv. 7. *ye will know my Father also*, **ND** (Lat. *vt.*).
 xvii. 3. *didst send into this world*, **D**.
 — 10. *thou didst glorify me*, **D**.
 xviii. 37. *concerning the truth*, **N***.

Other examples of readings characteristic of this group will be found in the following passages:

- i. 14 (πλήρη), 48.
 ii. 15.
 iv. 24, 42, 46, 51.
 v. 9, 13, 25, 32, 42.
 vi. 3, 23, 25, 27, 37, 46, 56 (note), 64, 66.
 vii. 1, 6, 12, 26, 37, 47, 48, 50, 52.
 viii. 16, 21, 27.
 ix. 35.
 x. 11, 15, 25, 34, 39.
 xi. 14.
 xiv. 11.
 xv. 20.
 xvi. 13, 19.
 xvii. 2, 7, 10, 23 (ἡγάπησα), 26.
 xviii. 1 (note), 35.
 xix. 4, 13, 33, 38.
 xx. 1, 11, 15, 24 f.
 xxi. 17, 18.

It is not probable that any one of these readings will commend itself to the student; but it must be added that in the case of omission it appears that the authority of this group is sometimes of greater weight. The omissions in St John's Gospel which they support in the following passages are by no means unlikely to be correct:

- iii. 25, 32, note.
 iv. 9, for...Samaritans.

On the other hand their omissions in vi. 23, x. 8 (*before me*), xxi. 23, are not to be admitted.

The readings of **N** when they are unsupported are often quite arbitrary: e.g. iii. 36, vi. 10, 23, viii. 57, xi. 31, xiv. 16, xix. 13.

3. Passages in which the sense is considerably affected by the variation are not very numerous:

- i. 16. Note.
 — 18. Note.
 — 28. Note.
 — 39 (40). *and ye shall see*, BC*LT^b 1 33 (mss.) Syrr.
and see, **N**AX MSS. (mss.) Latt. *Memph.* Comp. v. 47.
 — 51. Note.
 ii. 17. *will eat me up*, **N**ABLPT^b (MSS. mss.).
hath eaten me up, a few mss.
 iii. 15. Note.
 v. 1. Note.
 — 3 f. Note.
 vi. 69. Note.
 vii. 8. *I go not up yet*, BLTX (MSS. mss.) *Theb.* Syrr.
I go not up, **ND** (some MSS. mss.) Lat. *vt.* Syrr. *vt.* *Memph.* In such a case it is right to follow that combination of ancient authority which is elsewhere most trustworthy. For the combination in favour of "not" see note on vi. 15.
 vii. 39. Note.
 — 53—viii. 11. Note.
 viii. 38. *do ye (or ye do) that which ye heard from the father* (τοῦ πατρός) or *your father*, **N**^cBCLX 1 33 *Memph.*
ye do that which ye have seen with your father, **N***D(T) (MSS. mss.) Latt.
 — 44. Note.
 ix. 35. Note.
 x. 14. *mine know me*, **N**BDL Latt. *Memph.* *Theb.*
I am known of mine, AX MSS. mss. (Syrr.).
 — 22. Note.
 xii. 17. *when he called*, **N**ABX (MSS. mss.) *Vg.*
that he called, DL Lat. *vt.* *Theb.* *Memph.*

- xii. 41. *because he saw*, **NABLX** 1 33
Memph. Theb.
when he saw, **D** (MSS. mss.)
Latt. Syrr.
- 47. *and keep them not*, **NABDLX**
 1 33 *Latt. Syrr. Theb.*
Memph.
and believe not, (MSS. mss.).
- xiii. 2. *during a supper* (γινομένου),
N*BLX.
a supper having been made
 (γενομένου), **N*AD** (MSS.
 mss.).
- 24. *and saith to him*, *Tell us who*
it is of whom he speaketh,
 (**N**)**BCLX** 33 *Latt.*
that he should ask who it was
of whom he spake, **AD** MSS.
 mss. *Syrr.*
- 25. *leaning back as he was* (ἀναπε-
 σών οὕτως), (**N**°) **BCLX**.
falling upon (ἐπιπεσών), **N*AD**
 (MSS. mss.).
- xiv. 10. *doeth his works*, **NBD**.
himself doeth the works, **AQ**
 (**LX**) (MSS. mss.).
- 15. *ye will keep*, **NBL** *Memph.*
keep, **ADQX** MSS. mss. *Latt.*
Syrr.
- xvii. 11. *keep them in thy name which*
 (ὃ) *thou hast given me*,
NABCL (MSS. mss.), *Syrr.*
Theb. (δ° **D*X** mss.).
keep in thy name those whom
thou hast given me, a few
 mss. *Vg. Memph.*
- 12. *thy name that thou*, **BC*L** 33
 (**N**° *Theb. Memph.*).
thy name: those that thou,
ADX (MSS. mss.) *Latt.*
Syrr.
- xviii. 15. Note.
- 24. Note.
- xix. 3. *and they came unto him and*
said, **NBLX** 33 (MSS. mss.)
Latt. Theb. Memph.
and said, **A** (MSS. mss.).

(τοῦ πέμψαντός με), 45 (οὖν); ix. 11, 41
 (οὖν); x. 4 (τὰ ἴδια πρόβατα), 14; xi. 31
 (λέγοντες).

In the case of proper names A seems to have adopted the later corrections, as in writing *Capernaum* for *Capharnaum* (**NBCD**, &c.); and *Jonas* for *John*, as the name of the father of St Peter (i. 42). This remark is not without weight in regard to the readings of A in v. 2; xviii. 1 (see notes).

On the other hand it will be no less evident that in the examples given the readings of B are almost beyond question correct; and further inquiry will tend to prove that no reading of B which is supported by independent authority, and certainly no reading of B which is supported by a primary uncial (e.g. **N**, C, D, A), can be altogether set aside.

The following examples will repay study. Combination of **BN**:

- iv. 15. διέρχωμαι.
 v. 17. ὁμ. Ἰησοῦς.
 ix. 20. ἀπεκρ. οὖν.
 — 23. ἐπερωτήσατε.
 — 28. καὶ ἐλοιδ.
 xii. 4. λέγει δέ.
 xiv. 17. ὁμ. αὐτό sec.
 xvii. 11. αὐτοί.
 xix. 24. ὁμ. ἡ λέγονσα.
 — 35. πιστεύητε.
 — 39. ἐλιγμα.

Such considerations carefully checked and followed out lead to conclusions which can be confidently accepted even where the most ancient evidence is unusually divided, e.g. i. 21, iii. 15, vii. 39, viii. 39, x. 29.

In most cases of slight variation the reading of the text from which A.V. was taken has been silently corrected, and a translation of that which seems to be the true text substituted for A.V.

It will be convenient to add a list of these passages in addition to those variations which have been already noticed.

- i. 29. *he* (John); 42, Omit *and*, 43.
 ii. 4. Add *And*; 10, Omit *then*.
 — 11, 17,
 22. Omit *unto them*.
 iii. 2. *him* (Jesus); 18, Omit *but*.
 iv. 30, 35,
 43. Omit *departed thence and*; 50,

A careful examination of these passages will shew how rarely A gives a certain ante-Nicene reading when authorities are divided. The relative lateness of its text compared with the texts of **NBD** and C, will be further apparent from the following passages: i. 26 (δε), 39 (ἰδере), 49; iv. 21 (πίστευσον), 46 (ὁ Ἰησοῦς); v. 3 (πολύ), 15 (καί); vi. 40

- Omit *and* (1); 52, *therefore* (*and*).
- v. 10. Add *and*; 11, Add *But*; 12, Omit *Then*; 27, 30, 37, Omit *himself*; add *he*.
- vi. 2. *the* (*his*); 7, 10, 11, *therefore* (*and*); 14, 17, 24, Omit *also*; 35, 38, 39, 42, *now* (*then*); 43, Omit *therefore*; 47, 55, 58, *the* (*your*); Omit *manna*; 63, 65, *the F.* (*my F.*), 68, 71.
- vii. 9. Add *And*; 10, Transpose *to the feast*; 15, *therefore* (*and*); 16, Add *therefore*; 20, 26, Omit *very*; 29, 32, 33, Omit *unto them*; 40, *certain* (*many*), 46, 50.
- viii. 14. *or* (*and*); 20, 21, 25, 28, Omit *unto them*; 29, 41, 46, Omit *and*; 48, 52.
- ix. 4, 6, 8, 9, Add *No, but*; 10, 12, 14, 17, Add *therefore*; 20, 21, 25, 26, 28, 30, 31, 36, 37, Omit *And*; 40.
- x. 12, 19, 31, 32, 33, 39.
- xi. 12. Add *to him*; 29, 41, 44, 45, *that...he* (*the things...Jesus*); 49, *you* (*us*); 53, Omit *together*; 37.
- xii. 1, 4, 6, 7, 13, 22, 23, 25, 34, 35, *among* (*with*).
- xiii. 2, 3, 6, 22, 23, Omit *Now*, 26.
- xiv. 2. Add *for*; 7, 9, 12, 14, 16, 17, *is* (*shall be*); 28.
- xv. 7, 10, 11, 14, 26.
- xvi. 3, 4, *their* (*the*); 10, 15, 19, 20, 23, 25, 27, 29, 32, 33.
- xvii. 1, 4, 17, *the* (*thy*); 20, 21, 23, 24.
- xviii. 4, 13, 18, Add *also*, 28, 30, 31, 40, Omit *all*.
- xix. 7, 11, Add *him*; 13, 14, Omit *and*; 15, 16, 17, 20, 24, 29, 35, Add *also*; 38, 39.
- xx. 6, 14, 16, 17, 18, 19, 20, 21, 28, 29.
- xxi. 3, 4, 11, 12, 13, 15, 21.

Two general conclusions will follow from a careful study of the different lists of variations which include, I believe, all the passages where the text of St John is in any way doubtful, (1) that the utmost extent of variation is comparatively unimportant; and (2) that the most ancient text adds in almost every case some minute touch which increases

the vigour or clearness of the language. The criterion of apparent fitness which is most ambiguous when applied to separate readings becomes trustworthy when it is applied to a considerable group of readings.

2. *The interpretation of the Gospel.*

The first commentary on the Gospel of St John of which any distinct record has been preserved was written by HERACLEON, "the most esteemed (δοκιμώτατος) representative of the School of Valentinus" (Clem. Al. 'Strom.' iv. 9. 73), whose friend he is said to have been. The work must therefore probably be assigned to the first half of the second century. The quotations preserved by Origen shew that Heracleon dealt with long continuous passages of the Gospel (*e.g.* c. iv.), but it is not certain that he commented on the whole. The text which he followed had one important various reading (iv. 18, *ἕξ, six*, for *πέντε, five*); and the manner in which he treats the book shews that he regarded it as of divine authority in the minutest details, though he frequently distorts its meaning by strange mystical interpretations¹.

The Commentary of ORIGEN was written at the injunction of his friend Ambrosius ('in Joh. Tom.' i. §§ 3, 6). The work was begun and the first five books were written at Alexandria (*c.* A.D. 225, Euseb. 'H.E.' vi. 24), before his ordination at Cæsarea (A.D. 228). The troubles which followed this event interrupted the task and it seems not to have been completed, if indeed it ever was completed, till more than ten years after its commencement (comp. Tom. vi. § 1). Eusebius mentions that of the whole work "only twenty-two books" (τόμοι) had come down to his time. He does not say how many there were originally. Jerome, according to the common texts, speaks of "thirty-four" or "thirty-nine" books ('Præf. Hom. in Luc.'), but these readings

¹ Part of the fragments of Heracleon are printed after Grabe and Massuet in Stieren's Irenæus, i. 938 ff. Jerome mentions a Commentary on the four Gospels attributed to Theophilus of Antioch, but questions its authenticity ('De Virr. Ill.' 25; 'Præf. ad Matt.' Ep. cxxi. 6).

are commonly altered to "thirty-two" on the authority of Rufinus (Huet, Orig. iii. 2. 7). At present there remain Books i. ii. (John i. 1—7 a), vi. (John i. 19—29), x. (John ii. 12—25), xiii. (John iv. 13—44), xix. (part John viii. 19—24), xx. (John viii. 37—52), xxviii. (John xi. 39—57), xxxii. (John xiii. 2—33), with fragments of iv. v. At the beginning of the thirty-third book, which deals with c. xiii., Origen speaks with doubt as to the completion of the whole Commentary, nor does he at the end of the book give, as he sometimes does, a promise of the immediate continuation of the work. It is possible therefore that his labours may have ended at this point. Certainly the whole Commentary would have occupied at least fifty books.

The work has Origen's faults and excellencies in full measure. It is lengthy, discursive, fanciful, speculative; but it abounds with noble thoughts and intuitions of the truth. As a commentator Origen created a new form of theological literature.

Little remains of the works of the earlier Greek Commentators of the fourth century, THEODORUS of Heraclea (Perrinthus), (Theodor. 'H. E.' ii. 3, Hieron. 'De Virr. Ill.' 90), and DIDYMUUS of Alexandria (Hieron. 'De Virr. Ill.' 105). The 'Homilies' of CHRYSOSTOM, composed while he was still at Antioch (before A.D. 398), form the foundation of a historical interpretation of the Gospel. His explanations and applications of the text are clear, vigorous and eloquent. The reader will probably miss the signs of a spontaneous sympathy with the more mysterious aspects of the Gospel.

AUGUSTINE in his 'Lectures on St John' (*Tractatus in Joh. CXXIV.*) is strongest where Chrysostom is weakest. His ignorance of Greek constantly betrays him into the adoption of a false sense of the words, but his genius no less frequently enables him to enter with the fullest insight into the thought of a passage which may escape the verbal interpreter. I have ventured not unfrequently to quote his terse and pregnant comments in their original form. No translation can do them justice.

The Commentaries of THEODORE of Mopsuestia were popularly considered

the best of the Antiochene school. Considerable fragments of his Commentary on St John remain.

At the opposite extreme to Theodore is CYRIL of Alexandria, whose Commentary on St John remains nearly complete. In this dogmatic interests overpower all other considerations. It was natural that Cyril should read the Gospel in the light of the controversies in which he was absorbed; but under his treatment the divine history seems to be dissolved into a docetic drama. At the same time his speculations, like those of the other Alexandrines, abound in isolated thoughts of great subtlety and beauty.

The two distinct 'Catenæ' of Corderius and Cramer contain extracts from other Greek Commentaries, Ammonius of Alexandria, Apollinaris of Laodicea, Severus of Antioch, Theodore of Heraclea, &c., but Cyril closes the series of the great patristic interpreters of St John. The Greek Commentaries of THEOPHYLACT († 1107), and EUTHYMIUS († c. 1118), are mainly epitomes of Chrysostom, but both are clear and sensible. The Latin Commentaries of Bede and Walafrid Strabo (*Glossa ordinaria*) depend largely on Augustine.

RUPERT of Deutz ('Comm. in Joh.' Libb. xiv.) in this subject as in others shewed original power. His Commentaries on St John are marked by great fertility in subtle speculation, though he claims to deal more with humble details than Augustine. The fragments of the Commentary of JOHANNES SCOTUS ERIGENA are not less interesting, and he explains the text carefully.

More comprehensive however and serviceable than these commentaries is the 'Golden Chain' (*Catena aurea*) of THOMAS AQUINAS, which brings together a large selection of comments from Greek and Latin writers. It must however be used with great caution, for a considerable proportion of the quotations adduced from early writers are taken from spurious books.

Of the Commentaries of the sixteenth century it must be sufficient to mention a few which will serve as representatives. Those of Ferus (*i. e.* Wild, of Mainz, 1536), Corn. a Lapide (*i. e.* Van der Steen, Louvain and Rome, † 1637), and Maldonatus (Maldonato, of Sala-

manca and Paris, 1596; St John is unfinished), among Roman Catholic scholars; of Brentius (*i.e.* Brenz, 'Homilies,' of Stuttgart, 1528), and J. Gerhard (of Jena, 1617), among Lutherans; of Musculus (*i.e.* Meusslin of Berne, 1548), and R. Gualther ('Homilies,' of Berne, 1565), among the "Reformed," are all conspicuous for thought, research and vigour. Lampe (of Utrecht, 1724) has given a very complete list of the Commentaries down to his own time; and his own work is a mine of learning, which it is, however, painful to work from the form in which he has arranged his materials.

The spread of idealism in Germany in the first quarter of the present century gave a fresh impulse to the study of St John. Fichte (1806, 'Anw. z. sel. Leben,' vi.) and Schelling (1841, 'Werke,' II. 4, pp. 302 f.), in different ways and with a partial conception of the scope of the Gospel, insisted upon its primary importance for the apprehension of Christian truth in relation to the present age. When Neander began his public work (1813), he lectured on the Gospel of St John, and on his deathbed (1850) he announced as the subject of his next course "The Gospel of St John considered in its true historical position." Meanwhile great light had been thrown upon the composition and contents of the Gospel. The commentaries of Lücke (1st ed. 1820—24), of Tholuck (1st ed. 1827), of Klee (1829), of Olshausen (1st ed. 1832), of Meyer (1st ed. 1834), and of De Wette (1st ed. 1837), contributed in various degrees to illustrate its meaning.

It does not fall within my scope to criticise these or later books¹.

For obvious reasons I have thought it best to refrain from using modern English Commentaries, with one partial exception. Otherwise I have endeavoured to take account as far as possible of the writings of every school which seemed likely to contribute to the understanding of St John. My one aim has

been to express what seems to me the sense and teaching of his words. With this view I have, except in a few cases, simply given the conclusion at which I have arrived without reviewing rival opinions, or citing the authorities by which it is supported or opposed. I have not however consciously passed over or extenuated any difficulty which I have been able to feel: nor again, have I called particular attention to details which happen to have come into undue prominence in modern controversy.

It would be an idle task to enumerate all the names of those from whose writings I have sought and gained help; and I should be unable to measure the debts which I owe to scholars who often teach much when they do not command assent. Yet there are some names which cannot be passed over in silence. When I began to work seriously at the Gospel of St John more than twenty-five years ago I felt that I owed most to Origen, Neander, Olshausen, Luthardt, and, from a very different point of view, to F. C. Baur. In arranging my thoughts during the last eight years I feel that I owe most to Godet, whose Commentary, except on questions of textual criticism, seems to me to be unsurpassed. And on the other hand Keim has continually offered criticisms and suggestions which have opened fresh sources of illustration for the text. But throughout this space of Cambridge work, the living voice of friends has been far more helpful to me than books. The fulness of sympathy in common labour brings light and fresh power of vision, and not only materials for thought.

Throughout the notes I have quoted the renderings of the Latin Vulgate in the hope of directing more attention to the study of it. It seems to me that we have lost much in every way from our neglect of a Version which has influenced the Theology of the West more profoundly than we know.

One department of illustration, it must be added, still calls for systematic study. The didactic method and not only the language of St John is essentially Hebraic; and very much has still to be learnt especially from the *Midrashim* before the full force of his record

¹ An admirable summary of the literature dealing with the authenticity of St John's Gospel has been added by Dr C. R. Gregory to the English translation of Luthardt's 'St John the Author of the Fourth Gospel,' Edinburgh, 1875.

can be apprehended. The collections which Wetstein has made from Light-foot and other early Rabbinic scholars, Delitzsch's '*Horæ Hebraicæ*' (in the '*Ztschr. f. Luth. Theol.*'); the recent work of Wünsche ('*Neue Beiträge zur Erläuterung der Evangelien aus Talmud u. Midrash*,' Göttingen, 1878), which is very useful, but by no means always exact; Siegfried's '*Philon von Alexandria*' (indirectly), and Mr Taylor's excellent edition of the '*Sayings of the Jewish Fathers*' (*Pirke Aboth*), rather point to the rich mine than exhaust it¹.

There is a remarkable legend ('*She-moth R.*' c. v.), that when the LORD gave the Law from Sinai He wrought great marvels with His voice (Job xxxvii. 5). "The voice sounded from the South; and as the people hastened to the South, lo! it sounded from the North. They turned to the North, and it came from the East. They turned to the East, and it came from the West. They turned thither, and it came from heaven. They lifted up their eyes to heaven,

¹ The '*Kôl Kôré*' of R. Soloweyczyk translated into French under the title '*La Bible, le Talmud et l'Évangile*,' Paris, 1875, St Matthew and St Mark, is of little value in this respect.

and it came from the depths of the earth. And they said one to another, Where shall wisdom be found? (Job xxviii. 12).

"And the Voice went forth throughout the world, and was divided into seventy voices, according to the seventy tongues of men, and each nation heard the Voice in its own tongue, and their souls failed them; but Israel heard and suffered not.

"And each one in Israel heard it according to his capacity; old men, and youths, and boys, and sucklings and women: the voice was to each one as each one had the power to receive it."

The student of St John will find the parable fulfilled as he ponders the Apostle's words with growing experience, and unchanged patience. He himself limits the meaning which he finds in them.

"*Omnes carnalium sordes affectuum ab oculis cordis abstergendæ sunt iis qui in scholâ Christi venerabilibus student litteris; ut hanc aliquatenus valeant Aquilam prosequi, quam cordis munditia juvit ut claritatem solis æterni, plus ceteris divinæ visionis animalibus, irreverberata posset mentis acie contemplari*" (RUPERTUS OF DEUTZ).

THE GOSPEL ACCORDING TO ST. JOHN.

CHAPTER I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

IN the beginning was the Word, and the Word was with God, and the Word was God.

THE GOSPEL ACCORDING TO ST JOHN] The title of the Gospel, which is found in very different forms in ancient authorities, is no part of the book itself. The earliest authorities, and those which represent the earliest text, give the simplest form: *According to John* (κατὰ Ἰωάννην [-άνην] NBD; *secundum Iohannem* (as the running heading) Lat. vt.; and so Syr. vt.: *of John*). The word *Gospel* which is implied in this title is supplied by the mass of MSS. (εὐαγγέλιον κατὰ Ἰ. [without the article] ACLX, &c.; and so, as the initial heading, Lat. vt., Syr. vt.). Very many of the later MSS. add the definite article (τὸ κατὰ Ἰ. εὐαγγ.), and very many also add an epithet: *The holy Gospel according to John* (τὸ κατὰ Ἰ. ἁγίον εὐαγγ.). A few MSS. give the remarkable title: *Of the [holy] Gospel according to John* (ἐκ τοῦ κατὰ Ἰ. [ἁγίου] εὐαγγ.). The printed texts of the Peshito give: *The holy Gospel of the preaching of John the preacher*. There is a similar variety in the titles given in the English Versions: *Det Godspell aefter Iohannes gerecednesse* [narration] (Anglo-Saxon). *The Gospel (Euangelie) of Joon* [or *Joon* simply] (Wycliffe). *The Gospel of Saint John* (Tyndale 1526, 1534, 1535, Coverdale, Matthew, Great Bible). *The Gospel after S. John* (Taverner 1539, with the running heading *The Gospel of S. John*). *The Gospel by Saint Iohn* (Bishops' Bible 1568, 1572). *The Holy Gospel of Jesus Christ according to John* (Geneva 1560, Rheims 1582 with the running heading *The Gospel according to S. John*, Tomson 1583). *The Gospel according to S. John* (A. V. 1611).

THE PROLOGUE (i. i.—18).

Though the narrative of St John's Gospel is not marked off by any very distinct line from the introductory verses, it has been generally acknowledged that i. 1—18 forms an introduction to the whole work. This conclusion appears to be completely established by a careful analysis of the contents of the section, which present in a summary form the main truths that are illustrated by the records of the history. The first verse appears to stand

by itself: the remaining verses give an outline of the relations of the Word to Creation. The connexion of the different parts, and the order of progress, will be best seen in a tabular form:

I. THE WORD IN HIS ABSOLUTE, ETERNAL BEING (v. 1).

1. His *Existence*: Beyond time.
2. His *Personal Existence*: In active Communion with God.
3. His *Nature*: God in Essence.

II. THE WORD IN RELATION TO CREATION (vv. 2—18).

1. *The essential facts* (vv. 2—5).
 - i. The source of creation.
In the divine counsel (v. 2).
 - ii. The act of creation (v. 3).
The Word the Agent (*through Him*).
The Word the Quickening Presence (*not apart from Him*).
 - iii. The being of things created (vv. 4, 5).
 - a. In the divine Idea (v. 4).
As to the World.
As to Man.
 - b. In human history (v. 5).
The continuous conflict of Light and Darkness following on a critical assault of Darkness.
2. *The historic manifestation of the Word generally* (vv. 6—13).
 - i. The testimony of prophecy represented by John (vv. 6—8).
 - a. John's personality (v. 6).
 - b. The end of his mission (v. 7).
 - c. His nature (v. 8).
 - ii. The manifestations of the Word (as Light) before the Incarnation (vv. 9, 10).
 - a. By special revelations (v. 9).
 - b. By His immanent Presence (v. 10).
 - iii. The Coming of the Word to the

- Chosen People consummated at the Incarnation (*vv.* 11—13).
- a. National unbelief (*v.* 11).
 - b. Individual faith (*vv.* 12, 13).
3. *The Incarnation as apprehended by personal experience* (*vv.* 14—18).
- i. The personal witness (*v.* 14).
 - a. The fact.
 - b. The observation of the fact.
 - c. The moral nature of the fact.
 - ii. The witness of prophecy (John) (*v.* 15).
 - a. The promised Christ.
 - b. His essential dignity.
 - iii. The nature of the revelation (*vv.* 16—18).
 - a. In the experience of believers.
 - b. In relation to the Law.
 - c. In its final source.

Other arrangements of the Prologue have been proposed which bring out different aspects. It has been divided into two parts: 1—5 (the essential nature of the Word), 6—18 (the historical manifestation of the Word); and again into three parts: 1—5, 6—13, 14—18, which have been supposed to present the progressive revelation of the Word, either in fuller detail from section to section, or in historical order, as He is essentially, as He was made known under the Old Covenant, as He was made known under the New; and yet again into three parts: 1—4 (the activity of the Word before the Incarnation generally), 5—11 (the revelation of unbelief), 12—18 (the revelation of faith).

The detailed examination of the text will shew how far these arrangements correspond with the structure of the whole passage.

I. THE WORD IN HIS ABSOLUTE, ETERNAL BEING (*v.* 1).

CHAP. I. 1. The first sentence of the Gospel offers a perfect example of the stately symmetry by which the whole narrative is marked. The three clauses of which it consists are set side by side (*...and...and...*); the Subject (*the Word*) is three times repeated; and the substantive verb three times occupies the same relative position. The symmetry of form corresponds with the exhaustiveness of the thought. The three clauses contain all that it is possible for man to realise as to the essential nature of the Word in relation to time, and mode of being, and character: He was (1) *in the beginning*: He was (2) *with God*: He was (3) *God*. At the same time these three clauses answer to the three great moments of the Incarnation of the Word declared in *v.* 14. He who “was God,” became *flesh*: He who “was with God,” tabernacled *among us* (comp. 1 John i. 2): He who “was in the beginning,” became (in time).

This revelation is the foundation of the whole Gospel of St John. It sets aside the

false notion that the Word became “personal” first at the time of Creation or at the Incarnation. The absolute, eternal, immanent relations of the Persons of the Godhead furnish the basis for revelation. Because the Word was personally distinct from “God” and yet essentially “God,” He could make Him known. Compare an interesting passage of Irenæus: II. 30. 9.

In the beginning] The phrase carries back the thoughts of the reader to Gen. i. 1, which necessarily fixes the sense of the *beginning*. Here, as there, “the beginning” is the initial moment of time and creation; but there is this difference, that Moses dwells on that which starts from the point, and traces the record of divine action *from* the beginning (comp. 1 John i. 1, ii. 13), while St John lifts our thoughts *beyond* the beginning and dwells on that which “was” when time, and with time finite being, began its course. Comp. Prov. viii. 23. Already when “God created the heaven and the earth,” “the Word *was*.” The “being” of the Word is thus necessarily carried beyond the limits of time, though the pre-existence of the Word is not definitely stated. The simple affirmation of existence in this connexion suggests a loftier conception than that of pre-existence; which is embarrassed by the idea of time. Pre-existence however is affirmed in a different connexion: ch. xvii. 5.

This force of *in the beginning* is brought out by a comparison with the corresponding phrase in 1 John i. 1, *from the beginning*. The latter marks the activity of the Word in time from the initial point: the former emphasizes the existence of the Word at the initial point, and so before time.

was] The verb *was* does not express a completed past, but rather a continuous state. The imperfect tense of the original suggests in this relation, as far as human language can do so, the notion of absolute, supra-temporal, existence.

the Word] This translation of the original (*lógos*, Vulg. *verbum*, though some early Latin authorities give *sermo*) ought undoubtedly to be kept. It is probable that there is a reference to the language of Gen. i. 3 ff. “God said.” For the history and meaning of the term *Logos* see Introduction p. xv. Here it will be sufficient to observe:

1. The personal title *Logos* is used absolutely only in *vv.* 1, 14 (Rev. xix. 13; Heb. iv. 12—*the Word of God*). In 1 John i. 1 the phrase *the Word of life* is not personal, but equivalent to “the revelation of the life.”

2. The term *lógos* never has the sense of *reason* in the New Testament.

3. St John introduces the term without any explanation. He assumes that his readers are familiar with it.

4. The theological use of the term appears

- en. i. i. 2 ^aThe same was in the beginning with God.
 l. i. 16. 3 ^bAll things were made by him;

and without him was not any thing made that was made.

to be derived directly from the Palestinian *Memra*, and not from the Alexandrine *Logos*.

5. Though the term is not used in the apostolic writings in the sense of *Reason*, yet the first verse deals with the divine relations independently of the actual revelation to men. The "Word" (*λόγος*) of v. 1 includes the conception of the immanent word (*λόγος ἐνδιάθετος*) of Greek philosophy in thought though not in language. But the idea is approached from the side of historical revelation. He who has been made known to us as "the Word" *was* in the beginning. Thus the economic Trinity, the Trinity of revelation, is shewn to answer to an essential Trinity. The Word as personal (*ἐννóστατος*) satisfies every partial conception of the *Logos*.

6. The personal titles "the Word" and "the Word of God" must be kept in close connexion with the same terms as applied to the sum of the Gospel in the New Testament, and with the phrase "the word of the Lord" in the prophecies of the Old Testament. The Word, before the Incarnation, was the one source of the many divine words; and Christ, the Word Incarnate, is Himself the Gospel.

7. The evangelist uses the title *Word* and not *Son* here, because he wishes to carry his readers to the most absolute conceptions.

was with God] The phrase (*ἦν πρὸς*, Vulg. *erat apud*) is remarkable. It is found also Matt. xiii. 56; Mark vi. 3; Mark ix. 19; Mark xiv. 49; Luke ix. 41; 1 John i. 2. The idea conveyed by it is not that of simple coexistence, as of two persons contemplated separately in company (*εἶναι μετὰ*, iii. 26, &c.), or united under a common conception (*εἶναι σύν*, Luke xxii. 56), or (so to speak) in local relation (*εἶναι παρὰ*, ch. xvii. 5), but of being (in some sense) directed towards and regulated by that with which the relation is fixed (v. 19). The personal being of the Word was realised in active intercourse with and in perfect communion with God. Compare Gen. i. 26, where the same truth is expressed under distinct human imagery. The Word "was with God" before He revealed God. The main thought is included in the statement that *God is love* (1 John iv. 16; comp. ch. xvii. 24); and it finds expression in another form in the description of "the life, the life eternal, which was manifested to men." This life "was with the Father" (*ἦν πρὸς τὸν πατέρα*, not *πρὸς τὸν θεόν*, 1 John i. 2): it was realised in the intercommunion of the divine Persons when time was not.

the Word was God] The predicate (*God*) stands emphatically first, as in iv. 24. It is necessarily without the article (*θεός* not *ὁ θεός*) inasmuch as it describes the nature of the

Word and does not identify His Person. It would be pure Sabellianism to say "the Word was *ὁ θεός*." No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word. Compare for the converse statement of the true humanity of Christ v. 27 (*ὅτι υἱὸς ἀνθρώπου ἐστίν* note).

On the other hand it will be noticed that "the Word" is placed in personal relation to "God" (*ὁ θεός*) spoken of absolutely in the second clause; while in the third clause "the Word" is declared to be "God," and so included in the unity of the Godhead. Thus we are led to conceive that the divine nature is essentially in the Son, and at the same time that the Son can be regarded, according to that which is His peculiar characteristic, in relation to God as God. He is the "image of God" (*εἰκὼν τοῦ θεοῦ*) and not simply of the Father.

II. THE WORD IN RELATION TO CREATION (vv. 2—18).

This main section of the Prologue falls into three parts:

1. *The essential facts* (vv. 2—5).
2. *The historic manifestation of the Word generally* (vv. 6—13).
3. *The Incarnation as apprehended by personal experience* (vv. 14—18).

The Evangelist having given in the first verse such an idea as man can receive of the Word in Himself, next traces out step by step the mode in which the Word has entered into relation with Creation.

1. *The essential facts* (vv. 2—5).

This sub-section lays open the source of creation in the divine counsel (v. 2), the act of creation through the Word and by His Presence (v. 3), the being of things created in the divine idea (v. 4), and as manifested in history (v. 5).

2. In passing from the thought of the Personal Being of the Word in Himself to the revelation of the Word, the Evangelist brings the revelation into the closest connexion with the essential Nature of the Word by the repetition in combination of the three clauses of the 1st verse: *The same was in the beginning with God*. At the moment of creation that relation, which *was* eternally, was actually effective. Creation itself was (in some sense) the result of the eternal fellowship expressed in the relation of the Word to God.

The same] Literally, *This* [Word]; He who has just been declared to be God. The pronoun implies and emphasizes the whole previous definition. Comp. vi. 46, vii. 18, &c.

4 In him was life; and the life was the light of men.

3. *All things*] The exact form (πάντα) expresses all things taken severally, and not all things regarded as a defined whole (τὰ πάντα, Col. i. 16). The thought to be brought out is that of the vast multiplicity of created things (spirits, matter, &c.). Of all these no one came into being without the Word. For this reason the term "the world" (ὁ κόσμος, vv. 9, 10) is purposely avoided.

were made] Literally, *became* (ἐγένετο). Creation itself is represented as a "becoming" in contrast with the "being" emphasized before. The same contrast recurs in vv. 6, 9.

Three distinct words are used in the New Testament to convey the conception of creation, (1) to *create* (κτίειν), and (2) to *make* (ποιεῖν), in reference to the Creator; and (3) to *become* (γίγνεσθαι), in reference to that which is created. The first word (Rev. iv. 11, x. 6; Col. i. 16, &c.) suggests the idea of design, plan, purpose; the second (Rev. xiv. 7; Mark x. 6, &c.), of an actual result or object produced (comp. Eph. ii. 10); the third, of the law fulfilled in the production of the object. The use of "become" in vv. 14, 17, brings out its force as expressive of the unfolding of a divine order.

by him] *through Him*. The Word is described as the mediate Agent of Creation (διὰ, *through*, not *πρό*, *by*). Comp. Col. i. 16; Heb. i. 2. The Father is the one spring, source (πηγή), and end of all finite being, as He is of the Godhead. *All things are of Him ... through Jesus Christ...* (1 Cor. viii. 6). Thus in different relations creation can be attributed to the Father and to the Son. Comp. v. 17.

without him] Literally, *apart from Him* (comp. xv. 5). Creation is set forth under a twofold aspect, as depending on the divine Agency and on the divine Presence. It is first called into being by the Word, and then sustained in being by Him (Heb. i. 3). Compare the use of *in Him*, Col. i. 16, 17; Acts xvii. 28.

was not any thing made] The true form of the text gives not even one thing (οὐδὲ ἓν), for "not anything" (οὐδέν). St John emphasizes the universality of the action of the Word. The same thought is expressed in detail by St Paul: Col. i. 16.

For the combination of a positive and negative expression to express the fulness of truth, see ch. iii. 16, vi. 50; 1 John i. 5, ii. 4, 27, v. 12.

was made] *hath been made*. The change of tense (from ἐγένετο to γέγονεν) distinguishes the act of creation (aor.) from the continuance of things created (perf.). Compare Col. i. 16 (ἐκτίσθη, ἐκτίσται).

3, 4. ...*that was made (hath been made). In him was life...* The original words admit two very distinct divisions. The last clause

5 And the light shineth in darkness; and the darkness comprehended it not.

of v. 3 may be taken either (1) with the words which precede, as A.V., or (2) with the words which follow. It would be difficult to find a more complete consent of ancient authorities in favour of any reading, than that which supports the second punctuation: *Without Him was not anything made. That which hath been made in Him was life*. See Note at the end of the Chapter.

4. *the life was the light of men*] The works of the Word supplied for a time, from within and from without, that which He supplied more completely by His personal manifestations (ix. 5, note), and afterwards by His historical Presence (viii. 12, xii. 46), and yet more completely by His Presence through the Spirit in the Church. He is Himself, however revealed, the Light of men and of the world (viii. 12, ix. 5).

the light] the one light. It must be observed that the Word is not here spoken of directly as "the Light of men." He is "the Light" through the medium of "Life." In part and according to the divine constitution of things He is made known, and makes Himself known, in and through the vital processes of creation.

of men] of men as a class (τῶν ἀνθρώπων) and not of individuals only. Comp. iii. 19, xvii. 6. Man as made in the image of God stood in a special relation to the Word. "He saith not the Light of the Jews only but of all men; for all of us, in so far as we have received intellect and reason from that Word which created us, are said to be illuminated by Him" (Theophylact, quoted by Thomas Aqu.).

5. In v. 4 the divine essence and the divine purpose of creation are declared from the side of God; in v. 5 the Evangelist describes the actual state of things from the side of man. The description holds good generally. It embraces the experience of Judaism and Hea-thenism, of pre-Christian and post-Christian times. The truth which found its most signal fulfilment in the historical Presence of Christ, was established in various ways both before and after it. The conflict of Light and Darkness which represents one aspect of the history of the Gospel, represents also one aspect of all human history.

the light] It is probable that the word must be taken in a somewhat wider sense in this clause than in the last, so as to include not only the manifestations of the Word (as "Life") through "Nature" in the widest sense of the term, but also the Personal manifestations of the Word. It is impossible for us to judge how far the two series of manifestations may be in fact united. Comp. Ps. xxxvi. 9.

6 ¶ There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light,

shineth] Comp. 1 John ii. 8. The light does not "appear" only; it "lightens," Gen. i. 17; Ps. lxxvii. 18, xcvi. 4 (LXX.). It is of the essence of light to invade the realm of darkness. The word (*φαίνειν*) describes that which is the action of light in itself, as distinguished from its effects as "illuminating" men (*φωτίζειν*, v. 9). This action of the Light is not to be limited to any one point. It is continuous from the creation to the consummation of things, though there have been times when it has flashed forth with peculiar splendour.

in darkness] *in the darkness*. Side by side with the light the darkness appears suddenly and without preparation. An acquaintance with the history of the Fall is evidently presupposed. The perfect fellowship of man and God has been broken. Man in his self-will has separated, isolated himself. He has made for himself, so to speak, an atmosphere of darkness, by seeking to sever his life from the Source of life. For all that is without God, apart from Him, is darkness. Comp. 1 John i. 5.

comprehended (overcame) it not] The verb in the original (*κατέλαβεν*) has received two very different renderings—*overcame* and *apprehended*. It is found again in a parallel passage, xii. 35, *that darkness overtake you not*; and also in an old reading of vi. 17, *the darkness overtook them*. In these cases the sense cannot be doubtful. The darkness comes down upon, enwraps men. As applied to light this sense includes the further notion of overwhelming, eclipsing. The relation of darkness to light is one of essential antagonism. If the darkness is represented as pursuing the light it can only be to overshadow and not to appropriate it. And this appears to be the meaning here. The existence of the darkness is affirmed, and at the same time the unbroken energy of the light. But the victory of the light is set forth as the result of a past struggle; and the abrupt alteration of tense brings into prominence the change which has passed over the world. It could not but happen that the darkness when it came should seek to cover all; and in this attempt it failed: *the light is shining in the darkness, and the darkness overcame it not*.

This general interpretation of the word, which is completely established by the usage of St John (comp. 1 Thess. v. 4), is supported by the Greek Fathers; but the Latin version gives the rendering *comprehenderunt*, "took hold of," "embraced." This sense, however, and that of "understood" (expressed in the New Testament by the middle voice of the verb: Acts iv. 13, x. 34, xxv. 25; Eph. iii.

18) seem to be inconsistent with the image and foreign to the context. The darkness, as such, could not "seize," "appropriate," the light. In doing this it would cease to exist. And yet further, the notion of the historical development of revelation is not at present pursued. The great elements of the moral position of the world are stated: their combinations and issues are outlined afterwards. In this respect v. 5 is parallel with 9—13, indicating the existence and continuance of a conflict which is there regarded in its contrasted issues. The whole phrase is indeed a startling paradox. The light does not banish the darkness: the darkness does not overpower the light. Light and darkness coexist in the world side by side.

2. The historic manifestation of the Word generally (vv. 6—13).

In the former section the great facts which issue in the spiritual conflict of life have been set forth. The Evangelist now traces in outline the course of the conflict which is apprehended in its essential character in the final manifestation of the Light. This manifestation was heralded by prophecy, of which John the Baptist was the last representative (vv. 6—8). It had been prepared also by continuous revelations of the Word, as light, at once through special communications (v. 9), and by His immanent Presence (v. 10). But when He came to His own in the fulness of time, He found, as the Incarnate Saviour, national unbelief (v. 11) relieved only by individual faith (vv. 12, 13). The conflict shadowed out before (v. 5) still continued.

6—8. The office of prophecy is shewn through the work of the Baptist; of whom the Evangelist speaks in regard to his personality (v. 6), the end of his mission (v. 7), his nature (v. 8). The abrupt introduction of John is explained by the fact that the review of the revelation, preparatory to the Incarnation, starts from the last, that is the most intelligible, stage in it. The Baptist—a priest and a Nazarite—was the completed type of the Prophet (Matt. xi. 9 f. and parallels); and it was by the Baptist, an interpreter of the Old Dispensation and herald of the New, that St John himself was guided to Christ (vv. 35 ff.).

6. *There was...*] More exactly, *There arose, became* (*ἐγένετο*)...Each of the three words in the original which describe the advent of John is expressive. His "becoming" is contrasted with the "being" of the Word (v. 9). He is spoken of as "a man" with a significant reference to the mystery realised in v. 14. And at the same time he was charged with a divine mission.

that all *men* through him might believe.

8 He was not that Light, but

was sent to bear witness of that Light.

9 *That* was the true Light, which

sent from God] *from* (παρὰ) and not simply by God (comp. xv. 26). On the word used here for *send* (ἀποστέλλω), see xx. 21 note, Comp. Mal. iii. 1, ch. iii. 28. The two words (*was, sent*) are not a mere periphrasis for "was sent:" they fix attention separately on the person and on the mission of the Baptist.

whose name ...] Rather (in accordance with St John's sharp brief style; so iii. 1), *his name was, ...* Possibly an allusion to the meaning of the name (Theodore, Gotthold, God's gracious gift) underlies the clause. Compare Luke i. 63.

John] On the use of the simple name without any title in the fourth Gospel, see Introd.

7. *The same*] He who was of such a nature, so commissioned, so named. Comp. v. 2, and contrast the pronoun in v. 8.

came for a witness, to bear...that ...] *came for witness, that he might bear... that all men...* John's mission is first set forth under its generic aspect: he came for *witness* (εἰς μαρτυρίαν), not *for a witness*; and then its specific object (*ὅνα μαρτ. περὶ τ. φ.*) and its final object (*ὅνα π. πιστ.*) are defined coordinately (*that...that...*). This combination of successive and related ends under one form of construction, is characteristic of St John's style: comp. xx. 31, xv. 16, xvii. 21, 23 f. For the phrase "for witness" compare the kindred phrase Matt. viii. 4, x. 18, xxiv. 14 (εἰς μαρτύριον); Mark vi. 11. The coming of the Baptist (ἦλθε) in the fulfilment of his office is contrasted with his personal coming (ἐγένετο v. 6).

for witness] On the idea of "witness" see Introd. The office of the prophet in the fullest sense is to make known Another. This office had been fulfilled "in many parts and in many fashions" by all God's messengers in earlier times, and at last eminently by the Baptist (comp. iii. 30). He came, as his predecessors, but with a clearer charge, *to bear witness concerning the Light*, to interpret to men the signs of a divine will and guidance without them and within them, and then to point to Him who was Himself the Life and the Light. In this way provision was made for leading men in human ways to recognise the divine.

all men] The prophets had prepared the way for the extension of the divine call beyond Israel (comp. Isai. xlix. 6). The Baptist at last delivered a message which in its essence was universal. As the last prophet, the last interpreter of the Law, he carried the preparatory discipline to its final application. He spoke to men as men; outward descent, national privileges, disappeared from their place

in the divine order from the time of his preaching. The basis of his preaching was repentance—inner self-renunciation—the end was faith. In this connexion it is to be noticed that the conception of faith is sharpened by being left in an absolute form: *that all men might believe* (contrast v. 12) *through him* (John). There can be but one adequate object of faith, even God made known in the Son. *Believe* is used similarly v. 51, v. 44, xi. 15, xiv. 29, &c., iv. 41 f., 53, xix. 35, xx. 29, 31.

The character of the Baptist's preaching is implied in its scope. The phrase "all men" is unintelligible except on the supposition that the universal gospel was preceded by a call to repentance. But it is worthy of remark that St John does not notice explicitly his call to repentance, nor do the terms "repent," "repentance" find a place in his Gospel or Epistles ("Repent" occurs frequently in the Apocalypse). Thus the correspondence between St John and the Synoptists as to the character of the Baptist's work is complete without a correspondence of letter.

through him] that is the Baptist, not the Light. The message of the Baptist has an absolute and enduring power. He still in spirit goes before Christ.

8. *He was not that (the) Light*] From this passage and other similar passages (v. 20, iii. 26 ff.) it has been plausibly argued that the Evangelist was familiar with some who unduly exalted the Baptist. Comp. Acts xix. 3 f. John was "the lamp" (v. 35) and not the light. The pronoun of reference which is used (ἐκεῖνος) isolates and so fixes attention upon the person referred to. Comp. i. 18, note, ii. 21, note.

but was sent to...] Literally, *but that...* The ellipse is best filled up from v. 7: *but came that he might...* Comp. ix. 3, xv. 25, note.

9, 10. The preparation of prophecy, represented by John, was one part of the education of the world. The Word Himself as light (v. 5) visited the world which He had made (v. 9), and was in it still (v. 10).

9. *That was (There was) the true Light ...that cometh (coming) into the world*] The original text is ambiguous. The participle *coming* (ἐρχόμενον) may agree either (1) with *man*, or (2) with *light*. Thus there are two distinct series of interpretations. (1) If *coming* be taken with *man*, the sense will be either (a) simply "every man" according to a common Hebrew idiom, or (b) "every man at the moment of his birth." But it is scarcely possible that the words "coming into the

lighteth every man that cometh into the world.

Hebr. 11. 10 He was in the world, and ^dthe world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he ¹power to become ¹Or, the right, or, privilege. the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

world" can be without distinct meaning; and, in spite of Wordsworth's greatest ode, it is hardly true to say that the illumination of the Light, which comes through Life, is most complete at man's entrance into the world.

(2) If, on the other hand, *coming* be taken to agree with *light*, it may be directly connected either (a) with "lighteth," or (b) with "was." In the first case (a) the sense will be "lighteth every man by coming;" but the context does not call for any statement as to the mode of the action of the Light; and the Light illuminates by "being" as well as by "coming." If then (b) "was...coming" be taken together, there is still some ambiguity remaining. The phrase has been interpreted to mean (a) "was destined to come," and (β) "was on the point of coming," and (γ) "was in the very act of coming."

But it seems best to take it more literally and yet more generally as describing a coming which was progressive, slowly accomplished, combined with a permanent being, so that both the verb (*was*) and the participle (*coming*) have their full force, and do not form a periphrasis for an imperfect. The mission of John was one and definite; but all along up to his time "the Light" of which he came to witness continued to shine, being revealed in many parts and in many ways. **There was the Light, the true Light, which lighteth every man;** that Light was, and yet more, that Light was **coming into the world.** The same idea of a constant, continuous coming of the Word to men is found in vi. 33, 50, where "that cometh" (ὁ καταβαίνων) stands in marked contrast with "that came" (ὁ καταβάς, vv. 51, 58). Taken in relation to the context, the words declare that men were not left alone to interpret the manifestations of the Light in the Life around them and in them. The Light from whom that Life flows made Himself known more directly. From the first He was (so to speak) on His way to the world, advancing towards the Incarnation by preparatory revelations. He came in type and prophecy and judgment.

The identification of "the Word" with "the Light" is natural and prepared by v. 5. But, at the same time, the titles are not co-extensive. "The Light" (as the other special titles, the Bread of Life, &c.) describes "the Word" only in a special relation towards creation and particularly towards men.

In this relation the Light is characterized as (1) *the true* (ἀληθινός) Light, and (2) that *which lighteth every man*. The former expression (1) marks the essential nature of the Light as that of which all other lights are only partial rays or reflections, as the archetypal Light (see iv. 23, vi. 32, xv. 1). The "true light" in this sense is not opposed to a "false light," but to an imperfect, incomplete, transitory light.

The latter (2) describes the universal extent of its action. The words must be taken simply as they stand. No man is wholly destitute of the illumination of "the Light." In nature, and life, and conscience it makes itself felt in various degrees to all. The Word is the spiritual Sun: viii. 12 (xi. 9). This truth, it may be added, is recognised here by St John, but he does not (like Philo) dwell upon it. Before the fact of the Incarnation it falls into the background. For the Jewish idea of "the light of Creation" (Is. xxx. 26), see Taylor's 'Sayings of the Jewish Fathers,' p. 72.

lighteth] Comp. Luke xi. 35, 36. The Light is contrasted in each particular with the Witness to the Light. He "arose" (ἐγέγερτο); the Light "was" (ἦν). He guided his disciples away from himself; the Light illuminated in virtue of its own nature. He came once for all; the Light was ever coming through the ages.

every man] The idea is distinct from that of "all men" (v. 7). The relation is not collective, corporate, as it is here presented, but personal, and universal while personal. The reality of this relation furnished the basis for the crowning fact of the Incarnation. The world was made for this re-gathering.

coming into the world] Comp. iii. 19, xii. 46.

10, 11. Verse 9, according to the interpretation which has been given, presents a comprehensive view of the action of the Light. This action is now divided into two parts. The first part (v. 10) gathers up the facts and issues of the manifestation of the Light as immanent. The second part (v. 11) contains an account of the special personal manifestation of the Light to a chosen race. The two parts are contrasted throughout as to the mode (*was, came*), the scene (*the world, His own home*), the recipients (*the world, His own people*), the end (*not know, not receive*), of the manifestation. The world failed to

recognise Him who was doubly shewn as its Creator and as its Preserver. The people of God failed to welcome Him whom they had been prepared to receive.

10. *He was in the world*] Comp. v. 5, note. It is impossible to refer these words simply to the historical Presence of the Word in Jesus as witnessed to by the Baptist. The whole scope and connexion of the passage requires a wider sense. The Word acts by His Presence as well as by His special Advent. The continuance and progress of things, no less than their original constitution, are fitted to make Him known.

the world] the sum of created being, which belongs to the sphere of human life as an ordered whole considered apart from God, and in its moral aspect represented by humanity. See Note at the end of the Chapter.

knew] "recognised." Comp. ii. 25, note.

him] The personal character which has been already implied now finds expression (*αὐτόν*), contrasted with the neuter in v. 5, *αὐτό*. The previous pronoun is ambiguous in the original (*δι' αὐτοῦ*), but it is most natural to suppose that this also is masculine (as in A. V.).

The form of the sentence is peculiarly characteristic. The clauses are placed simply side by side (*...and the world...and the world...*). In this way the statement of the issue (*and the world knew Him not*) gains in pathos. For a similar use of *and* see viii. 20, note.

11. The Evangelist now passes from the universal action of the Word as the Light to His special action. Creation and mankind were His, and not unvisited by Him; but in "the world" and in humanity one spot and one people were in a peculiar sense devoted to Him. The land of Israel was "His own home," and the children of Israel were "His own people." The Word came to the holy land and to the holy nation, and they "received Him not."

came] The word forms a climax when combined with those which precede: *was*, *was in the world*, *came to His own*; and in this connexion it appears to contain an allusion to the technical sense of "he that cometh." Comp. ix. 39. The tense (*ἦλθε*, comp. v. 7) seems necessarily to mark a definite advent, the Incarnation, which consummated the former revelations of the Word to Israel. It does not seem possible that the manifestations before the Incarnation and separate from it could be so spoken of. Nor is there anything in this interpretation which detracts from the force of v. 14. The Incarnation is regarded in the two places under different aspects. Here it is regarded in relation to the whole scheme of Redemption, as the crowning revelation to the ancient people of God; in v. 14, it is regarded in its distinctive character as affecting humanity. Here it

is seen from the side of national failure, there of individual faith.

He came...received him not] *He came unto his own home and his own people received him not*. The Vulgate rightly preserves the significant variation of the original: *in propria (sua) venit, et sui eum non receperunt*.

unto his own (neut.)] *i.e.* "to His own home" (*εἰς τὰ ἴδια*). Compare xvi. 32, xix. 27; Acts xxi. 6 (Esther v. 10, vi. 12, LXX.). There can be no reasonable doubt that this phrase, and the corresponding masculine which follows, "his own" (*οἱ ἴδιοι*) *i.e.* "his own people," describe the land and the people of Israel as being, in a sense in which no other land and people were, the home and the family of God, of Jehovah. "The holy land" (Zech. ii. 12. Comp. 2 Macc. i. 7) was "the Lord's land" (Hos. ix. 3; Jer. ii. 7, xvi. 18. Comp. Lev. xxv. 23); and Israel was His portion (Ex. xix. 5; Deut. vii. 6, xiv. 2, xxvi. 18, xxxii. 9; Ps. cxxxiv. (cxxxv.) 4. Comp. Eccus. xxiv. 8 ff.). The development of the thought of the apostle is certainly destroyed by supposing that here the earth is spoken of as the Lord's home, and man as His people.

It must be noticed that by this appropriation of the Old Testament language that which was before applied to Jehovah is now applied to Christ. Comp. xii. 41 note.

received] The word used here (*παρέλαβον*) as distinguished from that used in the next verse (*ἔλαβον*) suggests in this connexion the notion of "receiving that which has been handed down by another" (as opposed to *παρέδωκα*, comp. 1 Cor. xv. 1, 3, xi. 23), as distinct from that of "taking." The divine teachers of Israel, through John their representative, "offered" Christ to the people as Him whom the Lord had promised; and the leaders of the people refused to acknowledge Him as their King.

12. The Jews as a nation did not receive Christ as Him for whose advent they had been disciplined; but this national rejection was qualified by the personal belief of some. These however believed as *men*, so to say, and not as *Jews*. They became on an equality with those who believed from among the heathen. The Christian Church was not, as it might have been, the corporate transfiguration of the old Church, but was built up of individuals. To these, whether Jews or Gentiles by ancestry, as many as received Him [Christ] gave right to become *children of God*. The privilege of Israel (Ex. iv. 22) was extended to all the faithful.

The irregular construction of the original (*ὅσοι δὲ ἔλαβον...ἔδωκεν αὐτοῖς...*) gives prominence to the act of personal faith which distinguishes the first-fruits of the new Israel. Thought is first fixed on the character of

those who believed, and then by a change of subject on the Word, and what He did.

received] The word indicates the action of him who "takes" that which is within reach as anxious to make it his own. Comp. v. 43, xiii. 20, xix. 6.

power (right)] The word (*ἐξουσία*) does not describe mere ability, but legitimate, rightful authority, derived from a competent source which includes the idea of power. Comp. v. 27, x. 18, xvii. 2, xix. 10, 11; Rev. ii. 26, &c. This right is not inherent in man, but "given" by God to him. A shadow of it existed in the relation of Israel to God. But that which was in that case outward and independent of the individual will was replaced in the Christian Church by a vital relationship.

As far as we can conceive of "this right to become children," it lies in the potential union with the Son, whereby those who receive Him are enabled to realise their divine fellowship. They are adopted—placed, if we may so speak, in the position of sons—that so they may become children actually. Comp. 2 Pet. i. 3, 4; Gal. iv. 6. The fruit is not given at once, but the seed. It is of God to give, but man must use His gift, which faith appropriates. It is thus important to observe how throughout the passage the divine and human sides of the realisation of Sonship are harmoniously united. The initial act is at once a "begetting" (*ἐγεννήθησαν*) and a "reception" (*ἔλαβον*). The growth follows from the use of a gift. The issue is complete on the part of God, but man must bring it to pass by continuous exertion (*γενέσθαι τέκνα, τοῖς πιστεύουσιν*).

to become] Comp. Matt. v. 45.

the sons] children (*τέκνα*). Comp. xi. 52; 1 John iii. 1, 2, 10, v. 2; Rom. viii. 16, 17, 21, ix. 8; Phil. ii. 15. The idea of "child," as distinguished from "son," which does not occur in this connexion in St John except Rev. xxi. 7, is that of a community of nature (v. 13) as distinguished from that of a dignity of heirship. It is an illustration of this limitation of the idea of spiritual "childship," that in the divine relation *τέκνον* is not found (as *υἶός* is) in the singular (yet see Tit. i. 4; 1 Tim. i. 2; Philem. 10). It may be added that the divine Sonship with which the New Testament deals is always regarded in connexion with Christ. Yet comp. Acts xvii. 28 f.

even to them that...] The words are in apposition with the preceding *them*. The effective reception of Christ is explained to be the continuous energy of faith which relies upon Him as being for the believer that which He has made Himself known to be. The faith is regarded as present and lasting (*τοῖς πιστεύουσιν*), and not simply as triumphant in the crisis of trial (*τοῖς πιστεύουσιν*, Heb. iv. 3); and its object is the revealed Person of the Incarnate Word. Comp. 1 John v. 13 (*τοῖς πιστεύουσιν*).

believe on his name] ii. 23; 1 John v. 13. Contrast *believe the name* (1 John iii. 23, *πιστ. τῷ ὄν.*). See v. 24, note, viii. 30 f., note.

his name] The revealed name gathers up and expresses for man just so much as he can apprehend of the divine nature. Compare iii. 18, xx. 31. From these passages it is clear that the "name" to the believer is that which describes the Incarnate Word as "the Christ, the Son of God." For the use of "the name" as applied to the Father in St John, see v. 43, x. 25, xii. 13, 28, xvii. 6, 11, 12, 26; Rev. iii. 12, xi. 18, xiii. 6, xiv. 1, xv. 4, 9, xxii. 4; as applied to the Son, ii. 23, iii. 18, xiv. 13, 14, 26, xv. 16, xvi. 23, 24, 26, xx. 31; 1 John ii. 12, iii. 23, v. 13; Rev. ii. 3, 13, iii. 12, xiv. 1. Comp. 3 John 7 (the name). Comp. ii. 23 note.

13. The spring of the new life to which the believer has "right" lies solely in God. The beginning of it cannot be found in the combination of the material elements, by which physical life is represented, nor in the natural instinct, in obedience to which beings are re-produced, nor in the will of the rational man. This appears to be the meaning of the three-fold negation. The progress is from that which is lowest in our estimate of the origin of life to that which is highest. At the same time the three clauses naturally admit a moral interpretation. The new birth is not brought about by descent, by desire or by human power.

blood] Lit. *bloods*. The use of the plural (*ἐξ αἱμάτων*, Vulg. *ex sanguinibus*) appears to emphasize the idea of the element out of which in various measures the body is framed.

flesh...man...] These two clauses differ from the former by referring the beginning of life to purpose; and they differ from one another in that the first marks the purpose which comes from the animal nature, and the second that which comes from the higher human nature (*ἀνὴρ*).

were born] Literally, *were begotten*, as 1 John ii. 29, iii. 9, iv. 7, v. 1, 4, 18. The thought is of the first origin of the new life, and not of the introduction of the living being into a new region. The phrase appears to be parallel with *as many as received*. The act of reception coincided with the infusion of the divine principle, by which the later growth became possible.

It is important to notice generally that St John dwells characteristically upon the communication of a new life, while St Paul dwells upon the gift of a new dignity and relation (*υἰοθεσία*, Rom. viii. 15; Gal. iv. 5; Eph. i. 5). When St Paul brings out the newness of the Christian's being he speaks of him as a new "creation" (*κτίσις*, Gal. vi. 15; 2 Cor. v. 17). The language of St James (i. 18) and of St Peter (1 Pet. i. 3, 23) corresponds with that of St John.

^c Matt. x.
16.

14 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only be-

gotten of the Father,) full of grace and truth.

The statement as to the fact of the new birth is made quite generally, but it is natural to see in it the contrast between the spiritual birth which makes "a child of God," and the fleshly descent, in which the Jews trusted, and which had been recognised under the old dispensation. Comp. Matt. iii. 9.

3. *The Incarnation as apprehended by personal experience (14—18).*

This section, like the former, falls into three parts. St John gives first the substance of the apostolic witness (v. 14); and then the witness of prophecy, represented by the Baptist (v. 15); and thirdly, a general account of the nature of the revelation (vv. 16—18).

14. The construction of the verse is somewhat irregular. It consists of a main clause, which describes the fact and the character of the Incarnation (*The Word became flesh and tabernacled among us, full of grace and truth*), broken by a parenthesis (*and we beheld His glory ... from the Father*), which records the observation of the fact, so that it presents in succession the Incarnation, the witness to the Incarnation, the character of the Incarnate Word.

The Incarnation, which has been touched upon in v. 11 in its relation to the whole course of revelation, is now presented in its essential character. In the former place the Advent was considered in reference to particular promises (*He came*) and to a chosen people; now it is revealed in its connexion with humanity. Thus there is no retrogression or repetition, but a distinct progress in the development of thought. The special aspect of Messiah's coming, followed by the national failure to recognise His coming, prepares the way for the universal aspect of it.

The general scope of the whole verse may be briefly summed up under four heads:

1. The nature of the Incarnation. *The Word became flesh.*

2. The historical life of the Incarnate Word. *He tabernacled among us.*

3. The personal apostolic witness to the character of that human-divine Life. *We beheld His glory.*

4. The character of the Incarnate Word as the Revealer of God. *Full of grace and truth.*

It may be added that the fact of the miraculous Conception, though not stated, is necessarily implied by the Evangelist. The coming of the Word into flesh is presented as a Creative act in the same way as the coming of all things into being was.

And the Word... The conjunction carries the reader back to v. 1, with which this verse is closely connected by this repetition of the

title, *the Word*, which is now at length resumed. All that has intervened is in one sense parenthetical. The Incarnation presupposes and interprets the Creation and the later history of man, and of man's relation to God. Thus the thoughts run on in perfect sequence: *In the beginning was the Word; ... and the Word was God. And the Word became flesh.* This connexion is far more natural than that which has been supposed to exist between v. 14 and v. 9 or v. 11.

The announcement of the mystery of the Incarnation, embracing and completing all the mysteries of revelation, corresponds (as has been already noticed) to the declaration of the absolute Being of the Word in v. 1. "He was God;" and "He became flesh:" eternity and time, the divine and the human, are reconciled in Him. "He was with God;" and "He tabernacled among us:" the divine existence is brought into a vital and historical connexion with human life. "He was in the beginning;" and "we beheld His glory:" He who "was" beyond time was revealed for a space to the observation of men.

was made (became) flesh] (σὰρξ ἐγένετο, Vulg. *Verbum caro factum est*, Tert. *Sermo caro factus est*). Owing to the inherent imperfection of human language as applied to the mystery of the Incarnation, both these words are liable to misinterpretation. The word *became* must not be so understood as to support the belief that the Word ceased to be what He was before; and the word *flesh* must not be taken to exclude the rational soul of man. The clear apprehension of the meaning of the phrase, so far as we can apprehend it, lies in the recognition of the unity of the Lord's Person, before and after the Incarnation. His Personality is divine. But at the same time we must affirm that His humanity is real and complete. He, remaining the same Person as before, did not simply assume humanity as something which could be laid aside: *He became flesh*. He did not simply become "a man:" He became "man." The mode of the Lord's existence on earth was truly human, and subject to all the conditions of human existence; but He never ceased to be God. And the nature which He so assumed He retains in its perfection (1 John iv. 2 ἐν σαρκὶ ἐληλυθότα. 2 John 7 ἐρχομενον ἐν σαρκί). As compared with the corresponding phrase to *come in the flesh* (1 John i. c.), the phrase *became flesh* brings out especially one aspect of the Incarnation. The former marks the unchanged continuity of the Lord's Personality, and the latter the complete reality of His Manhood.

How this "becoming" was accomplished we cannot clearly grasp. St Paul describes it as an "emptying of Himself" by the Son of God (Phil. ii. 6 f.), a laying aside of the mode of divine existence (*τὸ εἶναι ὡς θεῶν*); and this declaration carries us as far as we can go in defining the mystery.

Thus briefly the following main truths must be held as expressed in the words when they are fairly interpreted:

1. The Lord's humanity was complete, as against various forms of Apollinarianism, according to which the divine Logos supplied the place of part of that which belongs to the perfection of Manhood. (The Word became *flesh*, and not a *body* or the like.)

2. The Lord's humanity was real and permanent, as against various forms of Gnosticism, according to which He only assumed in appearance, or for a time, that which was and remained foreign to Himself. (The Word *became* flesh, and did not *clothe Himself* in flesh.)

3. The Lord's human and divine natures remained without change, each fulfilling its part according to its proper laws, as against various forms of Eutychianism, according to which the result of the Incarnation is a third nature, if the humanity has any real existence. (The Word became *flesh*, both terms being preserved side by side.)

4. The Lord's humanity was universal and not individual, as including all that belongs to the essence of man, without regard to sex or race or time. (The Word became *flesh* and not a *man*.)

5. The Lord's human and divine natures were united in one Person, as against various forms of Nestorianism, according to which He has a human personality and a divine personality, to which the acts &c. belonging to the respective natures must be referred. (The Word became *flesh* and *dwelt*, &c., without any change of the subject to the verb.)

6. The Word did not acquire personality by the Incarnation. He is spoken of throughout, not as a principle or an energy, but, whatever may be the inherent imperfection of such language, as a Person.

So far, perhaps, we can see generally a little of the Truth, but the attempt to express the Truth with precision is beset with difficulty and even with peril. Thus in using the words "personality" and "impersonal" in relation to Christ, it is obviously necessary to maintain the greatest reserve. For us "personality" implies limitation or determination, *i.e.* finiteness in some direction. As applied to the divine nature therefore the word is not more than a necessary accommodation required to give such distinctness to our ideas as may be attainable. The word "impersonal" again, as applied to the Lord's human nature, is not to be so understood as to exclude in any way the right application of the word "man" (*ἄνθρωπος*)

to Him, as it is used both by Himself (viii. 40) and by St Paul (1 Tim. ii. 5).

The phrase *the Word became flesh* is absolutely unique. The phrases which point towards it in St John (1 John iv. 2), in the Epistle to the Hebrews (ii. 14), and in St Paul (Rom. viii. 3; Phil. ii. 7; 1 Tim. iii. 16) fall short of the majestic fullness of this brief sentence, which affirms once for all the reconciliation of the opposite elements of the final antithesis of life and thought, the finite and the infinite.

became] This term (*ἐγένετο*) forms a link between this verse and verse 3. As "all things *became* through the Word," so He Himself "*became flesh*." The first creation and the second creation alike centre in Him. By His own will He "became" that which first "became" through and in Him.

flesh] Humanity from the side of its weakness and dependence and mortality is naturally described as "flesh." In this respect "flesh" expresses here human nature as a whole regarded under the aspect of its present corporeal embodiment, including of necessity the "soul" (xii. 27), and the "spirit" (xi. 33, xiii. 21, xix. 30), as belonging to the totality of man (comp. Heb. ii. 14). At the same time the word marks the points of connexion between man and the material world, so that it has a further significance as presenting in a familiar contrast the spiritual and the material (*the Word, flesh*). Thus several ante-Nicene Fathers speak of the Word, or the Son, as Spirit with reference to this passage (Tertull. 'de Carne Christi' 18; Hippol. 'c. Noet.' 4; Hermas, 'Sim.' v. 6, ix. 1; Theoph. 'ad Autol.' ii. 10; Clem. 'II. ad Cor.' ix. with Lightfoot's note).

dwelt (tabernacled)] The original word (*ἐσκήνωσεν*, Vulg. *habitavit* [*inhabitavit*]) describes properly the occupation of a temporary habitation. The tent or tabernacle was easily fixed and easily removed, and hence it furnished a natural term for man's bodily frame. Yet apparently the original idea of "tent" (*σκήνη*) was lost in the form *σκήνος* which expresses the idea of "frame" apart from any further figurative meaning: Wisd. ix. 15; 2 Cor. v. 1, 4; 2 Pet. i. 13 f. (*σκήνωμα*). And so also the verb itself (*σκηνώω*) is used without any reference to the notion of transitoriness: Rev. vii. 15, xii. 12, xiii. 6, xxi. 3.

Whether however the thought of the temporariness of Christ's sojourn upon earth is indicated by the term or not, there can be no doubt that it serves to contrast the Incarnation with the earlier "Christophanies," which were partial, visionary, evanescent, and at the same time to connect the Personal Presence of the Lord with His earlier Presence in the Tabernacle which foreshadowed it, Ex. xxv. 8; Lev. xxvi. 11. The Lord in old times *walked in a tent and in a tabernacle* (2 S. vii. 6; cf. Ps. lxxviii. 67 ff.), as now. He dwelt among men according to the promises expressed after

that type (Joel iii. 21; Ezek. xxxvii.). The parallelism becomes more striking if we accept the current view that the Tabernacle was a symbol of the world.

Many also have found in the word itself a distinct reference to the *Shekinah*; but before any stress can be laid upon the coincidence of form, it is necessary that the history of the term *Shekinah* should be examined far more carefully than it has been examined at present, with a view to determining: 1. The earliest use of the term. 2. The comparative use of the word in the different Targums. 3. The exact senses in which it is used in relation to (a) the Word, and (β) the Glory.

among us] in our midst (ἐν ἡμῖν). Among those who, like the Evangelist, were eye-witnesses of His life. Compare Gen. xxiv. 3 (LXX.).

The supposition that the plural marks the dwelling of the Word as being realised in the nature or in the race, as distinguished from the individual, is quite inconsistent with the historical purport of the whole phrase. Moreover this truth has been already stated by the use of the term "flesh."

and we beheld...Father] The breaking of the construction by this parenthetical clause, marks the pause which the Evangelist makes to contemplate the mystery which he has declared. He looks, as it were, from without upon the record and comments upon it. The same phenomenon in different forms recurs v. 16, iii. 16, 31, xix. 35; 1 John i. 2.

we beheld] 1 John i. 1. The abode of the Word among men was only for a brief space, but yet such that those near Him could contemplate His glory at leisure and calmly. His historical Presence was real if transitory. And while the appearance of the Lord was in humility, yet even under the limitations of His human form, those who looked patiently could see the tokens of the divine revelation made through Him. Comp. Luke ix. 32; 2 Pet. i. 16 ff.; 1 John iv. 14 (τεθεάμεθα).

his glory] The word "glory" (δόξα) carries on the parallel between the divine Presence in the Tabernacle and the divine Presence by the Word Incarnate among men. From time to time the Lord manifested His glory in the wilderness (Exod. xvi. 10, xxiv. 16, xl. 34, &c.); in the Temple of Solomon (1 K. viii. 11); and to the prophets (Isai. vi. 3. Comp. ch. xii. 41; Ezek. i. 28, &c.; Acts vii. 55); and even so Christ's glory flashed forth at crises of His history. It is not possible for us to define exactly in what way this majesty was shewn, by signs, by words, by events. Comp. Luke ix. 31 f. It is enough that the Evangelist records his own experience. The Son of Man had a glory which corresponded with His filial relation to the Father, even when He had laid aside His divine glory (xvii. 5).

For the general idea of "glory" in St John, see Introd.

the glory as of] Rather, *glory as of...* This glory of the Incarnate Word is described as being "glory as of an only son from his father," a glory, that is, of one who represents another, being derived from him, and of the same essence with him. The particle of comparison and the absence of articles in the original shew that the thought centres in the abstract relation of father and son; and yet in the actual connexion this abstract relation passes necessarily into the relation of "the Son" to "the Father."

as of] Comp. Rev. v. 6, xiii. 3.

only begotten] Comp. iii. 16; 1 John iv. 9.

This rendering somewhat obscures the exact sense of the original word (μονογενής), which is rather "only-born." That is, the thought in the original is centred in the personal Being of the Son and not in His generation. Christ is the One only Son, the One to whom the title belongs in a sense completely unique and singular, as distinguished from that in which there are many children of God (vv. 12 f.). The use of the word elsewhere in the New Testament to describe an only child (Luke vii. 12, viii. 42, ix. 38; Heb. xi. 17) brings out this sense completely. The ideas of the Son as "begotten" of the Father, and as "the only Son," are expressed separately in the ancient Creeds (e.g. 'Ep. Syn. Ant.' Routh, 'Rell.' III. 290, γεννητόν, μονογενῆ υἱόν. 'Symb. Nic.' γεννηθ. ἐκ τ. π. μονογενῆ, &c.).

In the LXX. the word occurs seven times: Tobit iii. 15 (vi. 11), viii. 17 (of only children); Wisd. vii. 22; and (as a translation of נִחִי) Ps. xxii. (xxi.) 21, xxxv. (xxxiv.) 17 (of the soul, the one single, irreparable life of man), xxv. (xxiv.) 16 (of the sufferer left alone and solitary). The Hebrew word thus translated is in seven other places represented by ἀγαπητός, which carries with it also the notion of an only child (Gen. xxii. 2, 12, 16; Judges xi. 34; Jer. vi. 26; Amos viii. 10; Zech. xii. 10).

Christian writers from early times have called attention to the connexion of the two words applied in the New Testament to Christ "the only Son" (μονογενής) and "the first-born" (πρωτότοκος, Col. i. 15), which present the idea of His Sonship under complementary aspects. The first marks His relation to God as absolutely without parallel, the other His relation to creation as pre-existent and sovereign. Comp. Lightfoot on Coloss. i. 15.

of (from) the Father] Or, *from a father*. The idea conveyed is not that of sonship only, but of mission also. Christ was a Son, and a Son sent to execute a special work (comp. v. 6, ἀπεστ. παρὰ θεοῦ, vi. 46, vii. 29, xvi. 27, xvii. 8). The converse thought is expressed in v. 18 (ὁ ὢν εἰς τ. κ. τ. π.).

full of grace and truth] The phrase is

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

connected with the main subject of the sentence, *the Word...dwelt among us...full of grace*. For a moment the Evangelist had rested upon the glorious memories of that which he had seen (comp. 1 John i. 1, 2). Now he goes on to characterize Christ's Presence by its inward marks. Each of the two elements is laid open in vv. 16, 17. The combination recalls the description of Jehovah, Exod. xxxiv. 6 (Ps. xxv. 10); and is not unfrequent in the O.T.: Gen. xxiv. 27, 49, xxxii. 10; Ps. xl. 10, 11, lxi. 7 (חסד ואמת). As applied to the Lord, the phrase marks Him as the Author of perfect Redemption and perfect Revelation. Grace corresponds with the idea of the revelation of God as love (1 John iv. 8, 16) by Him who is Life; and Truth with that of the revelation of God as light (1 John i. 5) by Him who is Himself Light.

15. The testimony of John is introduced in the same manner as before, as representing the final testimony of prophecy. John gave not only a general witness to "the Light," but also pointed out the true position which Christ occupied towards himself in virtue of His Nature.

bare witness...and cried...] beareth witness...and crieth (hath cried)] The witness of John is treated as present and complete; present because his mission was divine, complete because it was directed to a special end which was reached (μαρτυρεῖ, κέκραγεν). Comp. v. 34.

The words of John are given here in a form different from that in which they appear in v. 30, and with a different scope. *This was He of whom I spake* (ὃν εἶπον, Vulg. quem dixi), to whom my teaching pointed generally; and not "in behalf of whom (ὑπὲρ οὗ, all. περί οὗ, Vulg. de quo) I made a special statement." The words which follow are therefore most probably to be taken as an independent statement: "This is the Christ of whom I spake; and He has now entered on His office. He that cometh after me is come to be (become) before me..."

crieth (κέκραγεν)] vii. 28, 37, xii. 44. The voice of the Baptist was more than that of a witness. It was the loud, clear voice of the herald who boldly proclaimed his message so that all might hear it.

was he] The Baptist throws himself backward in thought to the time when he looked forward to the Christ who had not yet appeared, and proclaimed His coming.

He that cometh after me is preferred before me] is come to be before me (ἐμπροσθέν μου, Vulg. ante me). The words express

the Baptist's witness to Christ from the moment when His Messiahship was signified. As soon as He was manifested He took up a position in advance of His Forerunner, though the Forerunner had already been long labouring. The witness of the Baptist before Christ's Baptism was simply in general terms, "He that cometh after me is mightier than I" (Matt. iii. 11; Luke iii. 16); but St John gives his recognition of the actual present majesty of his successor. "After" and "before" are both used in a metaphorical sense from the image of progression in a line. He who comes later in time comes "after;" and he who advances in front shews by that his superior power. The supposed reference to the pre-existence of the Word, as if the Baptist said, "He that cometh after me in respect of my present mission hath already been active among men before I was born," seems to be inconsistent with the argument which points to a present consequence (*is now come to be*) of an eternal truth (*He was before me*).

for (because) he was before me] The precedence in dignity (iii. 33) which Christ at once assumed when He was manifested, was due to His essential priority. He *was* in His essence (viii. 58) before John, and therefore at His revelation He took the place which corresponded with His nature.

before me] The original phrase in the second clause (πρῶτός μου, Vulg. prior me) is very remarkable. It expresses not only relative, but (so to speak) absolute priority. He was first altogether in regard to me, and not merely former as compared with me. Comp. xv. 18.

16. *And of his fulness...]* According to the true reading, **Because** of his fulness... The words depend on v. 14, *full of grace and truth*, so that the sense is, We have knowledge of His character as "full of grace and truth" because... The intercalated witness of the Baptist, pointing to the true nature of Christ, marks the source of this spiritual wealth.

These words and those which follow are certainly words of the Evangelist and not of the Baptist. This is shewn not only by their general character, but by the phrase *we* all.

of his fulness] out of it (ἐκ), as a copious source of blessing.

fulness (πλήρωμα, Vulg. plenitudo)] the plenitude, the full measure of all the divine powers and graces which were concentrated absolutely in Christ, the Incarnate Word. The term occurs here only in St John's writings; but it is found five times in the two Epistles of St Paul to the Colossians and Ephesians, which form the connecting link

ε 1 Tim. 6.
16. 1 John
4. 12.

18 ε No man hath seen God at any time; the only begotten Son,

which is in the bosom of the Father, he hath declared *him*.

between the writings of St Paul and St John (Col. i. 19, ii. 9; Eph. i. 23, iii. 19, iv. 13). Of these passages the two in the Epistle to the Colossians illustrate most clearly the meaning of St John. St Paul says that "all the fulness dwelt" in Christ (i. 19), and more definitely, that "all the fulness of the God-head dwells in Him," "and ye," he continues, addressing the Christians to whom he is writing, "are in Him, fulfilled (πεπληρωμένοι)..." (ii. 9 f.). Here St Paul's thought is evidently that the whole sum of the divine attributes exists together in Christ, and that each Christian in virtue of his fellowship with Him draws from that "fulness" whatever he needs for the accomplishment of his own part in the great life of the Church. And so, from another point of sight, the Church itself, made up of the many parts, thus severally perfected, is "the body of Christ," His "fulness" realising in actual fact that which answers to the whole divine power in its Head (Eph. i. 23). St John's idea in the present passage is the same: Christians receive from Christ, as from a spring of divine life, whatever they severally require according to their position and work. All is in Him, and all in Him is available for the believer. Comp. v. 20, xv. 15, xvii. 22. For a complete discussion of the word see Lightfoot, 'Colossians,' pp. 323 ff.

all we] The addition of *all* here (as compared with v. 14) appears to place us in a new company. The circle of the eye-witnesses passes into the larger fellowship of the Christian Church. Speaking from the centre of the new Society the Apostle can say "*We all*—whether we saw Christ's glory or not—can attest the reality of His gifts. *We all received* (ἡ π. ἐλάβομεν, not *have all we received*) of His fulness, when we were admitted into His fold, and at each succeeding crisis of our spiritual life." The essential universality of the blessing excludes the special claims of every select body. Comp. iii. 34.

received] The verb is without any direct object, since of *his fulness* is not partitive. The conception of "the fulness" however at once suggests one: "*we all received that which answered to our wants.*"

and grace for grace] Each blessing appropriated became the foundation of a greater blessing. To have realised and used one measure of grace was to have gained a larger measure (as it were) in exchange for it (χαρίν ἀντὶ χά.). Thus this clause is not an explanation of that which has preceded, but a distinct addition to it. The phrase is illustrated by a saying in 'Aboth' IV. 5, "the reward of a precept is a precept."

17. *For (Because) the law...*] The clause is parallel with v. 16, and not the ground of it.

the law was given by (through)...grace and truth came by (through)...] The Law is represented as an addition to the essential scheme of redemption. Comp. Gal. iii. 19; Rom. v. 20. It was "given" for a special purpose. On the other hand, the Gospel "came" (ἐγένετο), as if, according to the orderly and due course of the divine plan, this was the natural issue of all that had gone before. Judaism was designed to meet special circumstances; Christianity satisfies man's essential nature.

grace and truth] Grace and Truth are now presented under the aspect of their complete embodiment (ἡ χ. καὶ ἡ ἀλ.; comp. v. 14, χ. καὶ ἀλ.). The Gospel is spoken of as "grace," so far as it is the revelation of God's free love, and as "truth," so far as it presents the reality and not the mere images or shadows of divine things. Comp. iv. 23. In both respects it was contrasted with the Law. The Law had a reward for obedience (Gal. iii. 12), and consequently brought a knowledge of sin (Rom. iii. 20; comp. vi. 14); and on the other hand, it had only the shadow of the good things to come (Heb. x. 1; Col. ii. 17). This exact and subtle correspondence of St John's teaching with that of the other apostolic writings is to be noticed. The word "grace" does not occur elsewhere in his writings except in salutations, 2 John 3; Rev. i. 4, xxii. 21.

For the idea of Truth see Introd.

by (through) Jesus Christ] The Person who has been present to the Evangelist throughout is now at last fully named. Comp. xvii. 3, xx. 31. The "name" thus given includes the declaration of the true humanity of the Saviour (*Jesus*), and of His relation to the earlier dispensation (*Christ*). His divine nature is set forth in the next verse. Compare 1 John i. 3.

18. This last verse justifies the claim of the Gospel to be the Truth, while it lays down the inherent limitations of human knowledge. It is impossible, so far as our experience yet goes, for man to have direct knowledge of God as God. He can come to know Him only through One who shares both the human and divine natures, and who is in vital fellowship both with God and with man. In Christ this condition is satisfied. He who as the Word has been declared to be God, who as the Son is one in essence with the Father, even He set forth that which we need to know. It is tacitly assumed throughout,

as it will be observed, that "the Truth" and "the knowledge of God" are identical terms.

No man hath seen God at any time (ever yet seen)] Comp. 1 John iv. 12. In both places the original of "God" is without the article (*θεόν*, not *τὸν θεόν*). By this manner of expression thought is turned to the divine Nature rather than to the divine Person: "God as God" (comp. i. 1, n.). The Theophanies under the Old Dispensation did not fall under this category. Comp. Exod. xxxiii. 12 ff. (xxxii. 30). Even Christ Himself was not "seen" as God. The perception of His true divine Nature was not immediate, but gained by slow processes (xiv. 9). The words set aside the false views of Judaism and Heathenism (v. 37, 1 John v. 20 f.). They do not deny the possibility of a true knowledge of God, but of a natural knowledge of God, such as can be described by "sight." The sight of God is the final transfiguration of man (1 John iii. 2). The simple act of vision is marked here (*εἶδρακεν*, *seen*), while in the Epistle it is the calm sight of beholding (*τε-θέαται*). Comp. xiv. 9, xii. 45.

By the use of the words *ever yet* (*πῶποτε*) the Evangelist perhaps points forward to that open vision of the Divine which shall be granted hereafter, 1 John iii. 2; Matt. v. 8, *the only begotten Son*] The remarkable variation of reading in this place, "one who is God only-begotten" (*θεὸς μονογενής*) for "the only-begotten Son" (*ὁ μονογενὴς υἱός*) (see Additional Note), makes no difference in the sense of the passage; and, however strange the statement may appear, does not seriously affect the form in which it is conveyed to us. "One who is God only-begotten," or "God the only Son" (*μονογενὴς θεός*), One of whom it can be predicated that He is unique in His Being, and God, is none other than "the only-begotten Son" (*ὁ μονογενὴς υἱός*). The word Son—"the only-begotten Son"—carries with it the idea of identity of essence. The article in the one case defines as completely as the predicate in the other. But the best-attested reading (*μονογενὴς θεός*) has the advantage of combining the two great predicates of the Word, which have been previously indicated (v. 1 *θεός*, v. 14 *μονογενής*).

which is in the bosom] The image is used of the closest and tenderest of human relationships, of mother and child (Num. xi. 12), and of husband and wife (Deut. xiii. 6), and also of friends reclining side by side at a feast (comp. xiii. 23), and so describes the ultimate fellowship of love. The exact form of the original words is remarkable. The phrase is not strictly "in the bosom," but "into the bosom" (*ὁ ὧν εἰς τ. κ.*). Thus there is the combination (as it were) of rest and motion, of a continuous relation, with a realisation of it (comp. i. 1, *ἦν πρὸς*). The "bosom of the Father" (like heaven) is a state and not a place.

The words, as used by the Evangelist, may point to the exaltation of the ascended Christ; but in connexion with "God the only Son" (*μονογ. θεός*) it is more natural to take them as an absolute description of the nature of the Son, so that the participle will be timeless. In fact the Ascension of Christ is essentially connected with the divine glory which He had "before the foundation of the world" (xvii. 5).

of the Father] The choice of this title in place of God (*τοῦ θεοῦ*) serves to mark the limits of the revelation made through Christ. Even this was directed to one aspect (so to speak) of the Godhead. The Son made God known not primarily as God, but as the Father. At the same time this title lays the foundation of revelation in the essential relation of the Persons of the Godhead. Comp. 1 John i. 2.

In this connexion the description of the relation of the Word to God (v. 1, *ὁ λόγος ἦν πρὸς τὸν θεόν*) is seen to be complementary to that of the relation of the Son to the Father. The one marks an absolute relation in the Godhead. The other a relation apprehended with regard to creation. Hence in the latter the form of expression is borrowed from human affection.

he] The pronoun (*ἐκεῖνος*) emphasizes the attributes of the person already given, and isolates Him for the distinct contemplation of the reader. Comp. v. 33. This usage finds an interesting illustration in the fact that in 1 John this pronoun is used distinctively for the Lord: 1 John ii. 6, iii. 3, 5, 7, 16, iv. 17.

hath declared him] More exactly *he declared* Him, once and for ever. The word which occurs here (*ἐξηγήσατο*, Vulg. *enarravit* [*disseruit*, *exposuit*]) is constantly used in classical writers of the interpretation of divine mysteries. Cf. Gen. xli. 8, 24; Lev. xiv. 57. The absence of the object in the original is remarkable. Thus the literal rendering is simply, *he made declaration* (Vulg. *ipse enarravit*). Comp. Acts xv. 14.

The position of the object of the former clause (God) at the beginning of the sentence, leads naturally to the supplying of it in thought here; or rather suggests that which corresponds with it in connexion with the new verb, "the truth concerning Him, revealed as a Father, as man could bear the revelation." The knowledge of God, which Christ had as God, He set forth to men as man. Comp. Matt. xi. 27. Men *bear* from Him that which He *saw*. Comp. vi. 45 f. note.

Several important reflections follow from the consideration of the Prologue.

1. The writer occupies a distinct historical position. He speaks as one (i) who was originally a Jew, (ii) who had been an eye-witness, (iii) who is surrounded by a Christian society.

(i) His Jewish descent appears to be marked by the use of "his own home" (*τὰ ἴδια*), and "his own people" (*οἱ ἱδίοι*, *v. 11*); by the mode in which creation is spoken of (*ἐν ἀρχῇ*); by the implied reference to the Fall (*v. 5*).

(ii) It is impossible to interpret *v. 14* (*ἐθεσάρμεθα*) without violence otherwise than as containing a direct statement of the writer's experience, and that too given in a form which is strikingly natural.

(iii) The phrase "we all" (*v. 16*) can only be an appeal to the experience of the Christian body in which the writer was living.

2. There is no effort on the part of the writer to establish, or to enforce, or to explain. He sets forth what is matter of experience to him with complete conviction and knowledge. Nothing can be farther from the appearance of introducing any new teaching. The Evangelist takes for granted that his readers understand perfectly what he means by "the Word," "the Father." He does not expressly affirm but assumes the identification of the Word with Jesus Christ (*v. 17*).

3. There is no trace of any purely speculative interest in the propositions which are laid down. The writer at once passes to life and history from the contemplation of the divine in itself (*v. 1*). After the first verse everything is set down with a view to the revelation of God through the Word to men; and this revelation is treated historically in its different elements, and from the side of man. Moreover the Person of the Revealer is one

from first to last, though He is regarded successively as the Word, the Life, the Light, the Word made flesh, even Jesus Christ. And the last term under which God is spoken of is "the Father," in which the abstract idea is lost in the personal.

4. Though the purely speculative is absent from the Prologue, as it is from the Gospel generally, the treatment of the subject is such that the Evangelist supplies the clues for the prosecution of the highest problems so far as man can pursue them. This he does (1) By opening a momentary vision of the Godhead itself in which can be seen the Immanent Trinity, (2) By shewing the relation of Creation to the Creator as Preserver, (3) By the declaration of the fact of the Incarnation, in which the Unity of the Finite and the Infinite is realised. And the more the Prologue is studied under these aspects, the more conspicuous become its originality and exhaustiveness.

5. The Prologue does in fact define the scope of the Gospel and interpret it. In this respect it corresponds with the close, *xx. 31*, which expresses in other terms *vv. 14, 18*.

And while the phraseology is peculiar, this section contains nothing which is not either directly affirmed in the Lord's discourses, or directly deducible from them.

1. The Preexistence of Christ, *vi. 62, viii. 58, xvii. 5, 24*.

2. His Creative energy, *v. 17*.

3. The Universality of His work, *viii. 12, x. 16*.

The main subject of the Gospel which has been prepared by the Prologue is THE SELF-REVELATION OF CHRIST TO THE WORLD AND TO THE DISCIPLES. Under this aspect the Gospel falls into two great divisions, THE SELF-REVELATION OF CHRIST TO THE WORLD (*i. 19—xii. 50*); and THE SELF-REVELATION OF CHRIST TO THE DISCIPLES (*xiii. 1—xxi. 23*).

The first of these two great divisions falls also into two parts, THE PROCLAMATION (*i. 19—iv. 54*), and THE CONFLICT (*v. 1—xii. 50*).

THE PROCLAMATION (*i. 19—iv. 54*).

The record of the beginning of the Gospel contained in the first four chapters presents in act and word the main elements of the Message which Christ claimed to bring and to be, and typical examples of the classes of men to whom it was offered. So far He meets with misunderstanding, but with no active hostility. Principles and tendencies are laid open, but they await their development.

The Proclamation consists of two parts, which are marked distinctly in the construction of the narrative (*ii. 11, iv. 54*). The first part deals with (i) THE TESTIMONY TO

CHRIST (*i. 19—ii. 11*), and the second with (ii) THE WORK OF CHRIST (*ii. 13—iv. 54*).

i. THE TESTIMONY TO CHRIST

(*i. 19—ii. 11*).

This section consists of three divisions, which deal with three forms of witness, three typical relations of Christ, three modes of revelation. The first gives the witness of the prophet, the relation of Christ to the preparatory dispensation, the revelation by direct divine communication (*i. 19—34*). The second gives the witness of disciples, the relation of Christ to individual men, the revelation through spiritual insight (*i. 35—51*). The third gives the witness of acts, the relation of Christ to nature, the revelation through signs (*ii. 1—11*). In each case there is an activity of faith in recognising the divine message, half-veiled, half-open; and the section closes characteristically with the joyful confirmation of believers (*ii. 11*).

The period covered by the incidents is marked as a week (*i. 29, 35, 43, ii. 1*), which corresponds with the week at the close of the Lord's ministry.

The incidents are peculiar to St John, and he writes as an eye-witness throughout: *i. 35, 41, ii. 2*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

I. THE TESTIMONY OF THE BAPTIST

(i. 19—34).

The narrative of St John starts from the same point as the original Apostolic Gospel (compare Acts i. 22, x. 37, xiii. 24; Mark i. 1); but, as belonging to a later period in the growth of the Church, it distinguishes more exactly than that did the relation of the Baptist both to the old Covenant and to Christ.

The first part of the Baptist's testimony is concerned with the popular expectations to which his preaching had given fresh life, and contains the announcement of the Christ (19—28). The second part gives his personal recognition of the Christ who had now entered on His work (29—34). The verses which follow (35—37) form a transition, but belong most properly to the next section.

The circumstances of the Baptism of Christ are evidently presupposed as known; and the Baptism itself had already taken place before the mission from Jerusalem. This follows both from the record of time (vv. 29, 35, &c.), and from the fact that the Baptist already "knew" Jesus as the Christ (v. 26, "whom ye know not." Comp. v. 33).

St John says nothing of the Baptist's preaching of repentance, though it is implied in the words by which the Baptist described his office (v. 23). This did not fall within the scope of the Evangelist, which was confined to the direct relations of the Herald and the Christ. How fully these relations are defined will appear from the following analysis of the Baptist's testimony as given by the Evangelist:

The Testimony of John.

a. In answer to the mission of the Jews.

The Christ announced (i. 19—28).

a. His own position (vv. 19—23).

(1) Negatively (vv. 19—21).

Not the Christ (v. 20).

Not the promised Forerunner of the day of the Lord (v. 21).

Not the prophet, of undefined mission (v. 21).

(2) Positively (vv. 22, 23).

"A voice."

β. His office (vv. 24—28).

To baptize (v. 25)

with a preparatory baptism of water (v. 26),

before the coming of a mightier One (v. 27).

b. Spontaneously in the presence of Christ.

The Christ revealed (vv. 29—34).

a. The fulfilment of prophecy (vv. 29—31).

The Person (v. 29).

The work (v. 30).

The relation to the precursor (v. 31).

β. The sign of the fulfilment (vv. 32—34).

The sign itself (v. 32).

The sign in relation to the promise (v. 33).

The sign interpreted (v. 34).

The Christ announced in answer to the official inquiries of the Jews (19—28).

This mission from Jerusalem, which is not mentioned by the Synoptists, took place, as has been seen, after the Baptism, and was probably caused by some rumours which arose from that event. It may be regarded as being, in some sense, a Temptation of John corresponding to the (simultaneous) Temptation of Christ. John refused the titles in which the hierarchical party expressed their false views, even as Christ refused to satisfy their expectations by the assumption of external power. The position which John occupies relatively to the Jewish teachers on the one side, and to Christ on the other, offers a remarkable picture of the religious circumstances of the time. Both negatively and positively the scene is a living picture of a crisis of transition. The answer of the Baptist to the people (Luke iii. 15 ff.; Matt. iii. 11) is distinct from, and yet perfectly harmonious with, St John's record.

19. *And*] The conjunction takes up the references already made to John's testimony: vv. 15, 6, 7. Thus the history is bound up with the dogmatic Prologue, the transition lying in v. 17 (*Jesus Christ*); and so the loftiest thoughts pass at once and naturally into simple facts. It may be noticed also that the narrative evidently begins with the immediate, personal knowledge of the writer; and perhaps from the fact to which he referred the beginning of his own faith.

the record (witness)] Comp. i. 7, iii. 11, v. 31, and notes.

John] Comp. v. 6, note.

the Jews] Specifically *the Pharisees* as the representative class (v. 24). On the use of the term generally see Introd. p. ix. a. In this case the envoys were probably despatched by the Sanhedrin. Compare ch. v. 33.

sent priests... from Jerusalem] *sent unto him from Jerusalem* priests... Those who were sent came directly from the religious centre of the people.

priests and Levites] The two classes representing the ecclesiastical side of the nation. The compound phrase is nowhere else used in

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou ¹that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an

answer to them that sent us. What sayest thou of thyself?

23 ²He said, I am the voice of ³Matt. 3. one crying in the wilderness, Make ³straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said

¹Or, a prophet.

the New Testament; and "Levite" occurs only in Luke x. 32 (with "priest" in significant connexion), and Acts iv. 36. The exact description of those sent marks the special knowledge of the Evangelist. It may be added that he nowhere uses the titles *scribes and elders* found in the other Gospels (viii. 3 is unauthentic). On the popular expectation of the Messiah see vii. 41, note.

Who art thou? The pronoun is emphatic, "As for thyself, who art thou?"

20. *he confessed, and denied not*] For the combination compare v. 3, note. The first term (*confessed*) marks the readiness of the testimony; the second (*denied not*) the completeness of it. Both terms are used absolutely. A similar phrase is quoted from Josephus ('Antt.' vi. 7. 4), "Saul confessed that he was guilty, and denied not the sin."

but confessed] and he confessed. The substance of the confession is added to the statement of the fact of the confession.

I am not] The position of the pronoun, according to the true reading, is emphatic, "I am not the Christ for whom you take me, but the Christ is indeed among you." Thus the answer is addressed rather to the spirit than to the form of the question. The emphatic insertion of the pronoun (*ἐγώ*) throughout the section is remarkable: *I* am the voice (v. 23); *I* baptize (v. 26); *I* am not worthy (v. 27); of whom *I* said (v. 30); *I* knew him not (vv. 31, 33); *I* came (v. 31); *I* have seen (v. 34). The relation of the Baptist to Christ is suggested everywhere.

the Christ] As some then supposed, Acts xiii. 25; Luke iii. 15, note.

21. *What then? Art thou Elias?*] The construction of the original words adopted in A. V. is not found elsewhere in St John, though it occurs in St Paul (Rom. vi. 15, xi. 7). The words can also be rendered, *What then* (not *Who*) *art thou?* What is the function which thou hast to discharge? *Art thou Elias?*

Elias] Mal. iv. 5, the forerunner of the day of the Lord. Matt. xi. 14, xvii. 10—13. In a spiritual sense John was Elias (comp. Luke i. 17), yet not so as the Jews literally understood the promise. Thus the denial of the Baptist is directed to the Jewish expectation of the bodily return of Elijah, of which

Lightfoot has collected interesting notices on Matt. xvii. 10. And at the same time the mission of the Baptist did not exhaust the promise of the coming of Elijah; beyond that coming there was yet another: Matt. l. c. (*ἐρχεται καὶ ἀποκαταστήσει*). See Chrysostom on the passage). Comp. Luke ix. 30.

that prophet] the prophet. The abruptness of the form of the question in the original is remarkable (The prophet art thou?). The reference is probably to Deut. xviii. 15, interpreted not of the Christ (Acts iii. 22, vii. 37), but in some lower sense. Comp. vii. 40, vi. 14. The general expectation often took a special shape, Matt. xvi. 14.

he answered, No] The replies grow shorter from time to time: "I am not the Christ," "I am not," "No."

22. *Then said they...*] They said therefore... This consequential (not temporal) *then* (*οὐν*) is very common in St John; and it is necessary in most cases to give it the full rendering *therefore* in order to mark the connexion (often subtle) which the Evangelist indicates. The fresh question was a consequence of the former answer.

Who art thou? that...] The same natural ellipsis occurs ix. 36.

23. *the voice*] Or, a voice. The Baptist was simply "a voice of one crying," not invested with a distinct personality ("thou art to me No bird, but an invisible thing, A voice, a mystery"). Moreover, the answer comes wholly from Isai. xl. 3, where the words herald the revelation of the glory of the Lord. In the Synoptists the quotation is applied to the Baptist: Matt. iii. 3; Mark i. 3; Luke iii. 4.

in the wilderness] as once before in the triumphal march from Egypt. Comp. Ps. lxxviii. 7. In the original (Hebrew) these words are joined with the verb which follows, and it may be so here, *make straight in the wilderness...* In either case the moral application of the words is obvious.

24. *they which were sent were of...*] According to the oldest reading (*καὶ ἀπεσταλμένοι ... not καὶ οἱ ἀπεσταλμένοι*) the translation is, *they had been sent from...*

the Pharisees] and therefore men whose

unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know

¹ Matt. 3. not;

¹⁷ Acts 19. 4. 27 ²He it is, who coming after

me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith,

attention would be fixed on the solemn and startling rite with which the new movement was inaugurated.

25. *Why...then*] They wished to condemn him from his own admission.

baptizest] The obvious symbolism of the rite—already adopted, as it seems, at the reception of proselytes—as marking spiritual defilement in the chosen people, would make it distasteful to legalists. It was however connected with the work of Messiah, Ezek. xxxvi. 25; Isai. lii. 15; Zech. xiii. 1. Comp. Heb. x. 22.

if thou be not that Christ...that prophet... if thou art not the Christ...the prophet...

26. *I baptize with (in) water*] The answer is in two parts, and suggestive rather than explicit. "I baptize, because the form of this baptism shews that, however striking outwardly, it does not belong to the work of the Christ; and still it is designed to prepare for the recognition of the Christ actually present in the midst of you. My work is the work of a servant, and the work of a herald. There is nothing to condemn in my conduct, if you consider what my baptism is, and what the Christ's baptism is, and know that He is among you, so that the preparatory rite has a just place." The order of the words in the Greek (comp. 31) shews that the first thought is of the baptism as such, and next of its special character. Comp. Acts i. 5.

but there standeth one among you... in the midst of you standeth one...The absence of the conjunction, according to the true text, and the position of the adjective (μέρος) at the beginning of the sentence, bring out sharply the opposition between the Baptist (*I baptize*) and his Successor.

standeth] The word (στήκει), as distinguished from "is," marks the dignity and firmness of the position which Christ was shewn to hold. (Mark xi. 25; 1 Thess. iii. 8, &c.)

ye know not] The *ye* is emphatic. St John had at this time recognised Jesus; he knew Him, but his questioners did not.

27. *He it is...before me*] The most probable text gives simply *coming after me*, which is to be taken closely with the words which precede.

shoe's latchet] To loose this, or to "carry

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the shoes" (Matt. iii. 11), was the business of a slave. Compare Mark i. 7, note.

The Pharisees hear words which might well move them to deeper questionings; but for this they had no heart. It is enough to have discharged their specific duty.

28. *Bethabara*] This name (Judg. vii. 24 ?) is a mere correction, made as early as the end of the second century (*Syr. vet.*), for *Bethany*, which was probably an obscure village in Peræa, and not to be confounded with the Bethany (xi. 18) on the Mount of Olives. According to a possible derivation Bethany may mean "the house of the boat" as Bethabara "the house of the passage," both equally marking the site of a ferry or ford across the Jordan.

The mention of the locality adds to the force of the preceding recital; and incidentally shews that the date of the mission falls after the first stage of the ministry of the Baptist, when he had left "the wilderness of Judæa" (Matt. iii. 1) and retired "beyond Jordan." Compare x. 40, iii. 23.

John was baptizing] The form of expression in the original, where the imperfect of the verb is represented by the imperfect of the substantive verb and the participle, is characteristic of the New Testament writers, and serves to emphasize the idea of continued action. Comp. viii. 18, v. 39, xi. 1.

The Christ revealed as the fulfilment of the Forerunner's work (29—34).

The inquiries made from Jerusalem would naturally create fresh expectation among John's disciples. At this crisis (*the next day*) the Lord, who had retired for a time after His Baptism (Luke iv. 1), returned, and John solemnly marked Him out, not by name but by implication, as the promised Saviour.

29. *John (he) seeth...coming unto him*] Compare v. 36. Christ was probably coming directly from the Temptation. It was fitting that His active ministry should begin with the solemn recognition by His herald. The omission of the Temptation by St John can cause no difficulty except on the irrational supposition that he was bound to relate all he knew, and not that only which belonged to his design.

saith] No one is directly addressed. The

¶ Or,
beareth.

Behold the Lamb of God, which
taketh away the sin of the world.

30 This is he of whom I said,
After me cometh a man which is

words (as in v. 36) are spoken for those who
"had ears to hear them."

Behold] "Lo, here is before you (ἴδε)..."
Compare v. 47, xix. 5, 14; and contrast
Luke xxiv. 39.

the Lamb of God] It seems likely from the
abrupt definiteness of the form in which the
phrase is introduced that it refers to some
conversation of the Baptist with his disciples,
springing out of the public testimony given on
the day before. The reference which he had
made to Isaiah might naturally lead to further
inquiries as to the general scope of the proph-
et; and there can be no doubt that the
image is derived from Isaiah liii. (comp. Acts
viii. 32). But the idea of vicarious suffering
endured with perfect gentleness and meekness,
which is conveyed by the prophetic language
(compare Jer. xi. 19), does not exhaust the
meaning of the image. The lamb was the
victim offered at the morning and evening
sacrifice (Exod. xxix. 38 ff.), and thus was
the familiar type of an offering to God. And
yet more, as the Passover was not far off
(ii. 12, 13), it is impossible to exclude the
thought of the Paschal Lamb, with which the
Lord was afterwards identified (xix. 36. Cp.
1 Pet. i. 19). The deliverance from Egypt
was the most conspicuous symbol of the
Messianic deliverance (Rev. xv. 3; Heb. iii.
3 ff.; Ezek. xx. 33 ff.); and "the lamb"
called up all its memories and its promises.
And it has been plausibly conjectured that
this thought may have been brought home by
the sight of the flocks of lambs passing by to
Jerusalem as offerings at the coming Feast.
However this may have been, the title as ap-
plied to Christ, under the circumstances of
its utterance, conveys the ideas of vicarious
suffering, of patient submission, of sacrifice, of
redemption, not separately or clearly defined,
but significant according to the spiritual pre-
paration and character of those before whom
the words were spoken. A corresponding
glimpse of Christ's sufferings is given by Sym-
eon in Luke ii. 25 ff.; and there can be no
difficulty in believing that at this crisis the
Forerunner had a prophetic insight into a
truth which was afterwards hidden from the
disciples (Matt. xvi. 21 ff.).

It must be further noticed that the Lamb
which the Baptist recognises was not one of
man's providing. Christ is *the Lamb of God*,
that is, the Lamb which God Himself furnishes
for sacrifice (Gen. xxii. 8), while the accessory
notions of "fitness for," "belonging to," are
also necessarily included in the genitive.

The explanation which has been given of
the definite article appears to be the most
simple; but it is possible that the article may

represent some earlier and well-known use of
the phrase, as in "the prophet" (v. 21), "the
root of David" (Rev. v. 5). Nor can any
stress be laid upon the fact that the application
of the title to Christ is strange and unprepared.
The title *the Lion of the tribe of Judah* (Rev. v.
5; comp. Gen. xlix. 9) is not less singular;
and, according to many (but see Note on v.
51), the title "the Son of man" rests upon
the single passage of Daniel (vii. 13) in the
Old Testament. The figure is found again
in Rev. v. 6 ff. (ἀρνίον) and in 1 Pet. i. 19 f.

which taketh away] It seems to be most
in accordance with St John's usage to take
this phrase as defining the character of "the
Lamb of God," and not as presenting Christ
under a new aspect, "even He that taketh
away the sin of the world." The majority of
the Old and Vulgate Latin copies, the Old
Syriac and other early authorities, however,
adopt the latter rendering by repeating "Be-
hold" (Vulg. *Ecce agnus Dei, Ecce qui tol-
lit...*). The word (αἰρεί) may mean either
(1) *taketh upon him*, or (2) *taketh away*. But
the usage of the LXX. and the parallel passage
1 John iii. 5, are decisive in favour of the
second rendering (Vulg. *qui tollit*, all. *qui au-
fert*); and the Evangelist seems to emphasize
this meaning by substituting another word for
the unambiguous word of the LXX. (φέρει,
beareth). It was however by "taking upon
Himself our infirmities" that Christ took them
away (Matt. viii. 17); and this idea is dis-
tinctly presented in the passage of Isaiah (liii.
11). The present tense marks the future re-
sult as assured in the beginning of the work
and also as continuous (comp. 1 John i. 7).

the sin of the world] The singular (as con-
trasted with the plural, 1 John iii. 5) is im-
portant, so far as it declares the victory of
Christ over *sin* regarded in its unity, as the
common corruption of humanity, which is
personally realised in the *sins* of separate men.
The parallel passage in the Epistle (*l.c.*) shows
that the redemptive efficacy of Christ's Work
is to be found in His whole Life (*He was
manifested*) crowned by His Death. Of the
two aspects of the Atonement, as (1) The
removal of the punishment of sin, and (2)
The removal of sin, St John dwells habitually
on the latter. Yet see iii. 36; 1 John ii. 2.

The plural (*sins*), which has been trans-
ferred into our own Prayer-Book from the
early Western Service-Books (*O Lamb of God
that takest away the sins of the world*), occurs
in Latin quotations from the time of Cyprian
(*qui tollis peccata*), but it is not found in any
of the best MSS. of the Old Latin or of the
Vulgate. It occurs also in the Morning
Hymn of the Alexandrian Church (*Gloria in*

preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

excelsis), though not in immediate connexion with "the Lamb of God," and this is probably the source of the liturgical use which slightly influenced the Latin texts.

the world] Creation summed up in humanity considered apart from (viii. 12, ix. 5, i John iv. 9), and so at last hostile to God (xiv. 17, xv. 18). Yet potentially the work of Christ extends to the whole world (vi. 33; i John ii. 2). Compare Additional Note on v. 10.

The Synoptists have preserved a trace of this extension of the work of Messiah from the Jews to mankind in the teaching of the Baptist (Matt. iii. 9). His call to confession and repentance included the idea of the universality of his message. He addressed men as men. Comp. v. 7 note.

30. *of whom*] Literally, according to the true text, in behalf of whom (*ὕπὲρ οὗ*), i.e. vindicating whose glorious office as compared with my own.

I (ἐγὼ) said] The pronoun is purposely expressed: I, the prophetic messenger of His advent, declared His superior majesty.

After me...which is come to be before me] See v. 15, note.

a man] The word chosen (*ἀνὴρ*, Vulg. *vir*) is emphatic, and here serves to give dignity to the person described (contrast *ἀνθρώπος*, v. 6). Elsewhere, except in the sense of "husband," it occurs in St John only in vi. 10, where the two terms (*ἀνὴρ*, *ἄνθρωπος*) are contrasted.

31. *I knew him not*] I (emphatic), his precursor, trained for my work in the deserts (Luke i. 80) till the day for my mission came, knew Him not as Messiah (v. 26). From the narrative in St Luke it appears to be doubtful whether the Baptist had any personal knowledge of Jesus.

but that he should be made manifest] but apart from such special knowledge I had a distinct charge; and I knew that my mission was to lead up to the present manifestation of the Christ to the chosen people.

Israel] The term is always used with the idea of the spiritual privileges attaching to the race, i. (50) 49, iii. 10, xii. 13.

The popular belief that Messiah would be unknown till He was anointed by Elijah, is given in a very remarkable passage of Justin's 'Dialogue,' c. 8.

am I come baptizing with (in) water] Rather, **came I**, fulfilling my initiatory work.

32 ¹⁶ And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water,

The order of the words differs from that in vv. 26, 33, so that the subordinate character of his baptism is here the predominant idea.

32. *bare record*] *bare witness*. It is important to preserve the identity of language throughout: vv. 7, 8, 15, 19, 34.

I saw] Rather, **I have beheld** (*τεθέαμαι*), "gazed on," with calm, steady, thoughtful gaze, as fully measuring what was presented to my eyes (i John i. 1). The perfect is found only i John iv. 12, 14. The aorist occurs frequently, i. 14, 38, &c. The verb in v. 34 is different (*ὥρακα*).

the Spirit descending] This communication of the Spirit to Christ belongs to the fulfilment under human conditions of His whole work. Hitherto that work had been accomplished in the perfection of individual Life. Messiah now enters on His public office, and for that receives, as true Man, the appropriate gifts. The Spirit by whom men are subjectively united to God descends upon the Word made Flesh, by whom objectively God is revealed to men.

from (out of) heaven like (as) a dove] This definite revelation may be compared with that of the "tongues of fire," Acts ii. 3. The word used of the Spirit "moving on the face of the waters" in Gen. i. 2, describes the action of a bird hovering over its brood, and the phrase is explained in the Talmud, "The Spirit of God was borne over the water as a dove which broods over her young" ('Chag.' 15 a). To those who had not "eyes to see" the outward phenomenon may not have appeared anything extraordinary, just as the articulate voice of God was said by such to be thunder (xii. 29). But Christ Himself, who "saw" this visible manifestation in its divine fulness (Matt. iii. 16; Mark i. 10), heard also the divine words as a definite message. The dove, as a symbol here, suggests the notion of (1) Tenderness, (2) Innocence, Matt. x. 16, (3) Gentle and tranquil movement.

and it abode upon him] The transition to the finite verb gives emphasis to this fact. The phrase occurs Isai. xi. 2. The Spirit came to the prophets only from time to time (comp. 2 K. iii. 15), but with Christ it remained unchangeably.

33. *And I knew him not*] The phrase is solemnly repeated from v. 31. The mission and the sign of the fulfilment of the mission are treated in the same way.

the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he

which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

he that sent me...the same (he) said] This detail is peculiar to St John. In what form this revelation was conveyed to the Baptist we cannot tell. He was conscious of a direct personal charge. This is brought out prominently by the repetition of the pronoun "*he*" (*ἐκεῖνος*) said." Comp. v. 18.

Upon whom] Rather, **Upon whomsoever**, so that the dependence of the Baptist's knowledge on the divine sign is placed in a stronger light.

remaining] **abiding**, as v. 32. Both elements (the descent and the resting) in this sign are obviously significant. The Spirit "descended" for the fulfilment of a ministry on earth; He "abode" on Christ so that from henceforth that which was immanent in the "Word"—His "glory"—was continuously manifested to believers. The Son became the Giver of the Spirit who revealed Him, even as the Spirit enabled Him to reveal the Father. He Himself received the Spirit, as it was His office to baptize with the Spirit.

The "abiding" no less than the "descent" of the Spirit was an object of "sight" to the herald of Christ. He was enabled to discern in the Lord after His return from the Temptation the permanence of His divine endowment.

baptizeth with (in) the Holy Ghost] the atmosphere, the element of the new life. Comp. iii. 5; Matt. iii. 11, "with the Holy Ghost and fire." The inward and outward purification are thus combined. The transference of the image of baptism to the impartment of the Holy Spirit was prepared by such passages as Joel ii. 28 (Acts ii. 17).

The "descent" and "abiding" of the Spirit upon Him "who was in the beginning with God" illustrates the perfect order with which the divine counsel is accomplished. As "the Son of Man" (comp. v. 51), Christ was thus "consecrated" to His public Work. Such a consecration is spoken of as wrought by the Father before the Incarnation (x. 36), and by the Son before the Passion (xvii. 19).

34. *I saw, and bare record*] Rather, **I** (emphatic) **have seen** as a fact, without the accessory notion of attentive observation (v. 32), and **have given my witness that...** So far my experience and my work are now completed. The sign for which I waited has been given; the Messiah whom I was sent to herald has been revealed.

the Son of God] Dan. iii. 25. The phrase is to be interpreted according to the context in which it occurs of those who are in each case regarded as the direct representatives of God, as sometimes of kings, &c. (Ps. lxxxii. 6); and so here it is used in the highest sense

(comp. Ps. ii. 7). Some very early authorities (N, Syr. vi., &c.) read *the chosen one of God*.

In comparing this section with the corresponding passage in the Synoptists, we notice:

1. The Baptism and Temptation must precede v. 19. John knew Jesus as Messiah (v. 26), of which he was first assured at His Baptism (v. 33). And the succession of time (29, 35) leaves no interval for the Temptation, of which the Baptist would naturally have no knowledge. It is probable that v. 29 marks the return of the Lord from the Temptation.

2. The testimony of John given in the Synoptists belongs to the time before the Baptism, and is addressed to a popular audience: that in St John, to special messengers (as it seems) from the Sanhedrin, and to the immediate disciples of the Baptist. The substance of the testimonies corresponds to these differences of circumstances. The former is general, and combined with the idea of judgment; the latter is carefully defined with regard to current belief, and stimulative to faith. Moreover, the testimony recorded by St John distinctly refers to the earlier testimony (v. 30).

3. The particularity and exactness of St John's narrative, preserving the exact marks of time, and place, and look, and position, mark the work of an eye-witness.

4. The testimony of John, which was the first recognition and the first manifestation of Christ, is the natural beginning of St John's Gospel, whose design is to give the historic development of faith and unbelief. Comp. xx. 31. In this incident faith in Christ was first shewn and first tried. The testimony of John was a word of inspiration answering to the faith which regarded outward facts in a divine light.

5. The descent of the Holy Spirit upon Christ at His Baptism is presented by St John simply as an objective sign to the Baptist. He does not speak of any communication of the Holy Spirit to Christ. The "abiding" is part of the sign, the completion of the "descent." By a comparison of the other Gospels we see that the manifestation was a sign to Christ also as well as to the Baptist; just as the words which contained the divine revelation (*My beloved Son*) were heard in their twofold application, as addressed to others, *This is my beloved Son* (Matt.), and as addressed to the Lord, *Thou art my beloved Son* (Mark, Luke). To the Baptist the sign shewed that his work was consummated by the open advent of Him whose way he was himself sent to prepare: to Christ, that the hour of His public ministry was come, a ministry com-

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

menced by an act of self-humiliation. At the same time we cannot but believe (so far as we realise the perfect humanity of Christ) that Christ at this crisis first became conscious as man of a power of the Spirit within Him corresponding to the new form of His work. See v. 33, note.

For the rest it will be seen that the narratives of this event lend no support to the Ebionitic view that the Holy Spirit was first imparted to Christ at His Baptism; or to the Gnostic view that the Logos was then united to the man Jesus. And at the same time this event enables us to apprehend the different spheres of the Word and of the Spirit. By the Word God is revealed objectively to man: by the Spirit man is subjectively brought into fellowship with God. We could not, without destroying the essential idea of the Christian Faith, suppose either that the Spirit was made flesh or that the Word descended upon Christ.

2. THE TESTIMONY OF DISCIPLES

(i. 35—51).

The work of the Baptist passed naturally into the work of Christ. His testimony found a true interpretation from some of his disciples, and they first attached themselves to the Lord. Christ who had been announced and revealed was welcomed and followed.

The whole section consists of a series of examples of spiritual insight. Christ reveals His power by shewing His knowledge of men's thoughts (vv. 42, 48); and the disciples recognise their Master by their experience of what He is (vv. 39, 41, 49). The incidents are a commentary on the words "Come and see" (v. 46, 39), and the promise with which the section closes opens the prospect of a more perfect divine vision (v. 51).

The very mixture of Hebrew (Simon, Nathanael) and Greek (Andrew, Philip) names seems to indicate the representative character of this first group of disciples; and there is a progress in the confessions which they make: "*We have found the Messiah*" (v. 41): "*We have found him of whom Moses in the Law, and the Prophets, did write...*" (v. 45): "*Rabbi, thou art the Son of God, thou art the King of Israel*" (v. 49).

The history falls into two parts, and deals with two groups of disciples. First, John's work is crowned (35—42); and then Christ's work is begun (43—51). This will be seen in the subjoined table.

The Testimony of Disciples.

a. The first group. John's teaching crowned (vv. 35—42).

a. John's word understood and obeyed (35—39).

(1) John's disciples and John (35—37).

(2) John's disciples and Christ (38, 39).

β. The new message proclaimed (40—42).

(1) The mission (40, 41).

(2) The blessing (42).

b. The second group. Christ's teaching begun (vv. 43—51).

a. Christ's call and its issue (outward power) (43—46).

β. Christ's knowledge of the heart (inward power) (47—51).

The work of the first day of Christ's Ministry. John's teaching crowned (35—42).

On this first day of His teaching Christ is recognised by those who have been already prepared to receive Him. The disciples of John are shewn in their true position towards him and his Successor. Christ is not said to have called any one to Himself. Two pairs of brothers, as it appears, form the first group of disciples, of whom the first pair are named, Andrew and Simon; and the second pair, John and James, are only faintly indicated. The first disciples become the first preachers.

The date is shortly before the Passover (ii. 1, 12); and in accordance with this an early tradition fixed the beginning of Christ's Ministry at the vernal equinox ('Clem. Hom.' i. 16).

35. *Again the next day after John stood*] Again the next day John was standing. The picture is one of silent waiting. The hearts of all were full with thoughts of some great change. **Was standing:** compare vii. 37, xviii. 5, 16, 18, xix. 25, xx. 11.

Two of his disciples] Comp. vii. 17. One of them is identified (v. 40) as Andrew; and the other was evidently the Evangelist. This appears from the absence of all further designation, and from the fact that the narrative bears the marks of having been written by an eye-witness for whom each least detail had a living memory.

36. *looking upon*] **having looked on.** The word (ἐμβλέψας) describes one penetrating glance, as again in v. 42, the only other place where it is found in St John. Comp. Mark x. 21, 27; Luke xx. 17, xxii. 61.

as he walked] no longer "coming unto him" (v. 29), but evidently (37, 38) going away. So for the last time the Baptist and the Christ were together; and the Baptist

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

¶ Or, abidest.

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

¶ That was two hours before night.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother

gave by anticipation a commentary on his own sublime words (iii. 30) where he pointed his scholars to their true Lord.

Behold the Lamb of God! The words are not at this time a new revelation (as v. 29) and therefore the explanatory clause is omitted. They are a suggestion by the Baptist to those who had hitherto faithfully followed him, that now they were called away to a greater Master. The first disciples of Christ naturally came from among the Baptist's disciples. So the divine order was fulfilled, and the preparatory work had fruit. The new Church grew out of the old Church, as its proper consummation. The revelation of Christ as He was (v. 29) shewed to those whose souls were rightly disciplined that He would complete what the Baptist had begun. At the same time the disciples of the Baptist could leave their teacher only in obedience to his own guidance as he interpreted their thoughts. And the direction came not as a command, but in a form which tested their faith. The words spoken answered to their inmost thoughts, and so they could understand and obey them. But without this spiritual correspondence the decisive sentence could have no power of constraint, for it does not appear that St John even addressed them, but rather he spoke indefinitely (v. 29), and the message came home to them: *He saith...and the two disciples heard him speak (as he spoke, ἡκουσαν λαλοῦντος), and followed Jesus.*

37. *followed*] The word expresses the single act as their choice was made once for all. The circumstance has a significance for all time. Christ's first disciples were made by the practical interpretation of a phrase which might have been disregarded.

38. *Then (But) Jesus turned*] as He was going away. This action hindered the two disciples from following Him silently and unperceived as they might have done (*they ... followed ... but Jesus ...*).

saw them] beheld them. Comp. vi. 5.

What seek ye?] Not whom? It is of interest to compare the first words of Christ recorded in the several Gospels. *Suffer it to be so now; for thus it becometh us to fulfil all righteousness* (Matt. iii. 15). *The time is fulfilled, and the kingdom of heaven is at hand: repent ye and believe the gospel* (Mark i. 15).

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke ii. 49). The first words in the text followed by *Come and ye shall see*, the searching question and the personal invitation, are a parable of the message of faith.

They said (And they said)...Rabbi] The fresh recollection of the incident seems to bring back the original terms which had almost grown to be foreign words (vv. 41, 42). The English *Master* is to be taken in the sense of "Teacher." Comp. iii. 2, note.

dwellest] Rather *abidest*, as v. 39 (*dwelt, abode*).

The answer implies that if they could be with Christ, that, and nothing less than that, would satisfy their want. For a thing (*what?* v. 38) these first disciples substituted a Person. They were in need of Christ first and not of any special gift of Christ.

39. *Come and see*] According to the most probable reading, *Come and ye shall see*. The present imperative (ἐρχεσθε, compare v. 47, vii. 37, xi. 34, and on the other hand iv. 16, ἐλθε) describes an immediate act contemplated as already begun. The act of faith goes first: knowledge is placed definitely after. The double repetition, *So they came and saw*, must be noticed.

They came...day...for it was...] *They came therefore (so they came)...day...it was...*

that day] that memorable day, from which the Christian society took its rise. Compare xx. 19 note.

the tenth hour] i.e. 10 a.m. Comp. iv. 6, note, and Additional Note on ch. xix. An early hour seems to suit best the fullness of the day's events. The mention of the time is one of the small traits which mark St John. He is here looking back upon the date of his own spiritual birth.

40. *One of the two...*] The other being St John; v. 35, note.

heard John speak] Literally, *heard from John*, heard the great tidings from him, i.e. that Jesus was the Lamb of God. For the construction see vi. 45.

Andrew] Compare vi. 8, xii. 22; Mark xiii. 3, where the same four disciples appear together as here. See note.

Simon Peter's brother] Thus Peter is treated as the better known.

Simon, and saith unto him, We have found the Messias, which is, being interpreted, ¹ the Christ.

42 And he brought him to Jesus.

And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, ² A stone.

¹ Or, the Anointed.
² Or, Peter.

41. *first findeth his own brother*] *findeth first his own brother*. The words imply that someone else was afterwards found; and from the form of the sentence we may conclude that this was the brother of the second disciple, that is James the brother of John. All this evidently took place on the same day (*vv.* 35, 43).

findeth] The use of the word in this chapter is most remarkable. It occurs again in this verse and in 43 (44), and twice in v. 45 (46). The search and the blessing go together.

We have found] This was the result of their intercourse with Christ. The verb stands first, thus giving prominence to the search (v. 38) now joyously ended. It is otherwise in v. 45. The plural 'shews the sympathy but not the presence of St John.

Messias ... interpreted the (omit) Christ] The Hebrew name is found only here and iv. 25. Compare v. 38 (*Rabbi*), note, v. 42 (*Cephas*); and contrast *vv.* 20, 25. On the form (*Messias* or *Meſias*) as representing the Aramaic (ܡܫܝܚ) see Delitzsch, 'Ztschr. f. Luth. Theol.' 1876, s. 603.

The announcement was an interpretation of the disciples' own experience. It does not appear that the title was used by the Baptist. The prerogatives of the Christ, the works of the Christ, were laid open, and it was the office of faith to recognise Him in whom they were found.

The title "the Christ" is found in the narrative of St John's Gospel, just as in the Synoptists. It is not unfrequently used by the people doubting and questioning (vii. 26 f., 31, 41 f., x. 24, xii. 34. Comp. ix. 22); and by the Baptist in answer to them (i. 20, 25, iii. 28); but very rarely in a confession of faith, as here and xi. 27. Comp. iv. 25, 29. The word is introduced wrongly in iv. 42, vi. 69. For the usage of St John himself see xx. 31; 1 John ii. 22, v. 1; 2 John 9; Rev. xi. 15, xii. 10, xx. 4. Comp. i. 17 note. Perhaps the Hebrew form is definitely preserved in order to connect the Lord with the Jewish hope and to exclude Gnostic speculations on the Æon Christ.

41, 42. *findeth ... saith ... brought*] The change of tense gives vividness to the narrative.

42. *And he brought... And when Jesus beheld him he said*] *He brought... Jesus looked on him and said*.

beheld him] Comp. v. 36 note.

Thou art] This is not necessarily a prophetic declaration by divine knowledge. It rather means simply "this is your natural

name." Some take the phrase interrogatively: *Art thou...?* placing the old and the new in sharper contrast.

son of Jona] Here and in ch. xxi. the best text gives *son of John*.

thou shalt be called Cephas] Hereafter thou shalt win the name of Cephas. This promise received its fulfilment, Matt. xvi. 18 (*Thou art Peter*), where the earlier naming is implied. The title appears to mark not so much the natural character of the Apostle as the spiritual office to which he was called.

Cephas] The Aramaic name (ܥܦܝܬܐ) is found in the New Testament elsewhere only in 1 Cor. i. 12, iii. 22, ix. 5, xv. 5; Gal. i. 18, ii. 9, 11, 14.

by interpretation, A stone] The sense would perhaps be given better by keeping the equivalent proper name: *by interpretation Peter, that is a stone*, or rather *a mass of rock* detached from the living rock (Vulg. *Cephas quod interpretatur Petrus*).

As to the relation of this meeting with St Peter to the call recorded in Matt. iv. 18—22; Mark i. 16—20; Luke v. 1—11, it may be observed that

1. All the features are different.
 - (a) Place—Judæa: Galilee.
 - (b) Time—Close on the Baptism: Some time after.
 - (c) Persons—Philip and Nathanael are not named by Synoptists.
 - (d) Circumstances—A simple meeting: A miracle.
2. The narrative in the Synoptists implies some previous connexion.
3. This was the establishment of a personal relationship: that was a call to an official work. The former more naturally belongs to St John's scope, as giving the history of the growth of faith. The latter falls in with the record of the organization of the Church.
4. The teaching in Galilee to which the call recorded in the Synoptists belongs was really the beginning of a new work, distinct from the Lord's first work at Jerusalem.
5. The occupation of the disciples with their ordinary work after the first call finds a complete parallel in John xxi.

The work of the second day of Christ's ministry. Christ's own work begun (43—51).

The record of the fulfilment of John's work in the attachment of his disciples to Christ is followed by the record of the beginning of Christ's work. Jesus now "seeks" and commands (v. 43), and reveals both His authority and His insight.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom ²Moses in the law, and the ²Gen. 49. ^{10.} Deut. ^{18.} ^{18.} prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him,

43. *The day following Jesus would go forth...and findeth...and saith...* The next day (vv. 29, 35) he was minded to go forth...and he findeth...and Jesus saith... The transposition of the subject by the best authorities creates no real ambiguity. Compare xix. 5. The purpose is evidently spoken of as in accomplishment.

The coordination of the two clauses (*he was minded, and he saith*), which would commonly be placed in dependence, is characteristic of St John's style. Comp. ii. 13 ff.

go forth into Galilee] "His hour was not yet come" for a public manifestation at Jerusalem, and therefore He returned for a time to His usual place of abode.

findeth] How and where "Jesus found Philip" must remain unknown; but the word implies that the meeting was not accidental. Compare vv. 43, 45 (46): v. 14. The Lord "found" those who were "given" to Him: xvii. 6 ff., vi. 37. Comp. iv. 23.

Philip] See vi. 5, 7, xii. 21 ff., xiv. 8, 9. These passages throw light on the character of the disciple whom Christ sought. The name Philip is pure Greek. Comp. xii. 20 f.

Follow me] As a disciple bound to my service. The words are here first pronounced by Christ. Comp. Matt. viii. 22, ix. 9, xix. 21, and parallels; ch. xxi. 19, 22. The phrase in Matt. iv. 19 is different.

44. *was of Bethsaida, the city...*] More exactly, *was from* (ἀπό) *Bethsaida, of* (ἐκ) *the city...* The Synoptists mention that Simon and Andrew had a house at Capernaum (Mark i. 21, 29; comp. Matt. viii. 5, 14; Luke iv. 31, 38).

Bethsaida] Defined as *Bethsaida of Galilee*, xii. 21; and identified by Dr Thomson with *Abu Zany* on the west of the entrance of the Jordan into the lake, and by Major Wilson with *Khan Minyeh* (Wilson, 'Sea of Galilee,' pp. 342, 387). Comp. Matt. xiv. 22 note; Mark viii. 22 note.

The notice of the home of Philip explains how he was prepared to welcome Christ. He knew and was in sympathy with Andrew and Peter; and probably he too with them had followed the Baptist.

45. *Philip findeth*] Probably on the journey. Nathanael was "of Cana in Galilee" (xxi. 2). The first disciple who "found Christ," and the first disciple whom Christ "found," became alike evangelists at once.

Nathanael] = Theodore. He is probably

to be identified with Bartholomew, for the following reasons:

- (1) The mention of him in this place and in xxi. 2 shews that he occupied a prominent position among the disciples. Those with whom he is classed in each place are Apostles.
- (2) No mention is made of Nathanael in the Synoptists, or of Bartholomew in St John; while the name Bartholomew is a patronymic (Son of Tolmai) like Barjona (Matt. xvi. 17), and Barjesus (Acts xiii. 6).
- (3) In the list of Apostles Bartholomew is coupled with Philip by St Matthew (x. 3), St Luke (vi. 14), St Mark (iii. 18), so that the six first are the six first called. In xxi. 2 Thomas is added, as in Acts i. 13.

We have found] Here, in the original, the verb stands last. "Him of whom Moses wrote and the prophets, we have found." This form of the sentence (contrast v. 41) seems to imply that Philip and Nathanael had often dwelt on the Old Testament portraiture of Messiah. By the use of the plural, Philip unites himself to the little group of disciples, and his words shew that he had been before in communication with them.

Moses in the law] By types (ch. iii. 14 f.) and by more distinct words (Deut. xviii. 15. Comp. Acts iii. 22, vii. 37). Comp. v. 46.

Jesus of Nazareth, the son of Joseph] i.e. in Jesus of Nazareth, Philip describes the Lord by the name under which He would be commonly known. Comp. Matt. xxi. 11; and ch. vi. 42 (vii. 42).

46. *Can there any good thing come out of Nazareth?*] Literally, *From Nazareth can any good thing be?* i.e. can any blessing, much less such a blessing as the promised Messiah, arise out of a poor village like Nazareth, of which not even the name can be found in the Old Testament? Contrast Isai. ii. 3 (*Zion*). There is no evidence, unless the conduct of the Nazarenes to the Lord be such (Luke iv. 16 ff.), that Nazareth had a reputation worse than other places in Galilee (Matt. xiii. 58; Mark vi. 6). It was proverbial, however, that "out of Galilee ariseth no prophet" (vii. 52); and the candour of Nathanael would not hide a misgiving even when it was to the dishonour of his own country. The phrase *be out of* (ἐῖναι ἐκ) denotes more than the simple home. It expresses the ideas of

Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him,

Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

derivation and dependence, and so of moral correspondence. Comp. iii. 31 note, iv. 22.

Come and see] Compare v. 39. The words contain the essence of the true solution of religious doubts. The phrase is common in Rabbinic writers (בוא וראה). See Wetstein on v. 40.

47. *coming*] Nathanael at once accepted the challenge.

of him] not to *him*, but to the bystanders, as reading the soul of the man approaching Him.

It will be noticed how the Lord interprets the thoughts of all whom He meets in these opening chapters of St. John: St. Peter (v. 42), St. Philip (v. 43), Nathanael (v. 47), the Blessed Virgin (ii. 4), Nicodemus (iii.), the Woman of Samaria (iv.). Compare ii. 25.

an Israelite indeed] one, that is, who answers in character to the name which marks the spiritual privileges of the chosen nation—"soldiers of God." There is already here a reference to Jacob's victories of faith (v. 51), which is made yet clearer by the second clause.

indeed] Literally, *in truth* (ἀληθώς). The adverb is characteristic of St. John: iv. 42, vi. 14, vii. 40, viii. 31; 1 John ii. 5.

in whom is no guile] who is frank, simple, with no selfish aims to hide, no doubts to suppress. In whom the spirit of Jacob—the supplanter—has been wholly transformed to the type of Israel. The future growth of St. Peter had formed the main topic of Christ's welcome to him (v. 42), as here the present character of Nathanael.

48. *Whence knowest thou me?*] Nathanael must have overheard the words spoken about him, and found in them some clear discernment of his thoughts (comp. ii. 25), which roused him to this question of surprise uttered without reserve.

Before that...] The love of Christ had anticipated the love of the friend in finding Nathanael.

when thou wast under the fig tree, I saw thee] This sentence, like the former one, points to some secret thought or prayer, by knowing which the Lord shewed His divine insight into the heart of man. He *saw* not that which is outward only, but that which was most deeply hidden. Compare iv. 19. There is nothing to shew whether Nathanael was still in meditation when Philip found him or not.

the fig tree] which would be in leaf about this time (Matt. xxi. 19 ff., ch. ii. 13). The definite article (*the* fig-tree) calls up the exact scene. Compare Mic. iv. 4; Zech. iii. 10, &c. The form of the phrase (ὑπὸ τῆν συκῆν, contrasted with ὑποκάτω τῆς συκῆς, v. 50, *underneath*) implies that Nathanael had *with-drawn* under the fig-tree, for thought or prayer. This meditation turned (as we must suppose) upon the ideas recognised in the Lord's words. Augustine's narrative of the crisis of his own conversion is a singular commentary on the scene. He too had retired beneath a fig-tree for solitary thought when the voice from heaven "Tolle, lege" decided his choice. 'Confessiones,' viii. 12. 28. A passage is also quoted from the Jerusalem Talmud ('Berachoth,' II. 8), in which R. Akiva is described as studying the law under a fig-tree.

49. *answered and saith unto him*] answered him, according to the best text.

Rabbi] All prejudice and doubt is laid aside, and the title is given by instinct which before (v. 48) he had withheld.

thou art the Son of God; thou art the King (art King) of Israel] Thus Messiah was described in relation to (1) His divine origin (2) His human sovereignty. Both attributes are implied in the conception of a kingdom of God. "The 'true Israelite,'" as it has been well said, "acknowledges his king." Compare Peter's confession in Matt. xvi. 16, and in ch. vi. 68, 69, and that of Thomas in xx. 28.

the Son of God] The words are an echo of the testimony of the Baptist (v. 34). Nothing can be more natural than to suppose that the language of John had created strange questionings in the hearts of some whom it had reached, and that it was with such thoughts Nathanael was busied when the Lord "saw" him. If this were so, the confession of Nathanael may be, as it were, an answer to his own doubts.

King of Israel] As here at the beginning, so once again this title is given to Christ at the close of His ministry, xii. 13. Compare Matt. xxvii. 42; Mark xv. 32, where the mockery is made more bitter by the use of this theocratic phrase in place of the civil title, "King of the Jews." See xviii. 33 note.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

50. *believest thou?*] The words can also be taken affirmatively; but the same sense is given more forcibly by the question (comp. xvi. 31, xx. 29), which conveys something of surprise that the belief was accorded so readily, and something of warning that even this expression of belief did not exhaust the power of faith.

see greater things than these] actually experience greater proofs of my divine mission than are shewn in these revelations of thy thoughts. The plural (*these things*) marks the class and not the special incident. Comp. 3 John 4.

51. *he saith unto him... I say unto you... ye*] The word is for Nathanael, but the blessing is for all believers.

Verily, verily] i.e. *Amen, Amen*. The phrase is found in the New Testament only in the Gospel of St John (who never gives the simple *Amen*), and (like the simple *Amen* in the Synoptists) it is used only by Christ. The word *Amen* is represented by *in truth* or *truly* in Luke iv. 25, ix. 27. In the LXX. the original word is retained only in responsive phrases (Neh. v. 13, viii. 6). Elsewhere it is translated, "be it so" (*γένοιτο*), Ps. xli. 13, lxxii. 19, lxxxix. 52. The word is properly a verbal adjective, "firm," "sure." Comp. Isai. lxxv. 16 (*God of the Amen*). LXX. ὁ θεὸς ὁ ἀληθινός; Rev. iii. 14 (*the Amen*). See Delitzsch, 'Ztschr. f. Luth. Theol.' 1856, 11. 422 ff.

Hereafter (From henceforth)] This word must be omitted according to decisive authority. If it were genuine it would describe the communion between earth and heaven as established from the time when the Lord entered on His public ministry.

heaven open] Rather, *opened*. The phrase is the symbol of free intercourse between God and man. Comp. Isai. lxiv. 1.

angels ... ascending and descending] The order is remarkable. The divine messengers

are already on the earth though we see them not; and they first bear the prayer to God before they bring down the answer from Him. So it was in the vision of Jacob (Gen. xxviii. 12), which furnishes the image here; and by the Incarnation that vision was made an abiding reality. That which was a dream to the representative of Israel was a fact for the Son of Man. Thus the reference is to the continuing presence of Christ (Matt. xxviii. 20), in whom believers realise the established fellowship of the seen and the unseen, and not to the special acts of angelic ministration to Christ alone during His earthly life. There is an interesting discussion of Jacob's vision in Philo, 'De Somn.' §§ 22 ff. pp. 640 ff.

The locality of the conversation may have been near Bethel or the ford Jabbok, so that the references to Jacob's history were forcibly suggested by the places made famous through the patriarch.

angels] ch. xx. 12 (comp. xii. 29). There are no other references (v. 4 is a gloss) to the being and ministry of angels in the Gospel or Epistles of St John.

the Son of man] By the use of this title the Lord completes the revelation of His Person, which has been unfolded step by step in the narrative of this chapter, in which He has been acknowledged as the greater Successor of the Baptist (vv. 26 f.), the Lamb of God (vv. 29, 36), the Son of God (vv. 34, 49), the Messiah (vv. 41, 45), the King of Israel (v. 49). These titles had been given by others. He chooses for Himself that one which definitely presents His work in relation to humanity in itself, and not primarily in relation to God or to the chosen people, or even to humanity as fallen. If, as appears probable, the title was now first adopted, it is to be noticed that it was revealed in answer to a signal confession of faith (Matt. xiii. 12). See Additional Note.

ADDITIONAL NOTES on CHAP. I.

3, 4. The last words of v. 3 (ὁ γέγονεν [*that*] *which hath been made*) can be taken either (1) with the words which follow, or (2) with the words which go before. In the former case the text will run...*χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν. ὁ γέγονεν ἐν αὐτῷ ζῶν ἦν... without Him was not anything made: that which hath been made was life in Him (in Him was life); in the latter case...χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὁ γέ-*

γονεν. ἐν αὐτῷ ζῶν ἦν... without Him was not anything made that hath been made. In Him was life...

The former (to speak generally) was the punctuation of the ante-Nicene age; the latter is that of the common texts, and of most modern versions and popular commentaries.

The evidence in greater detail is as follows:

(1)...*χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν. ὁ γέγονεν*

ἐν αὐτῷ ζῶη ἦν... This punctuation is supported by overwhelming ancient authority of MSS., versions, and Fathers.

(a) *Manuscripts.* AC (firsthand) D place a distinct point before ὁ γέγονεν, and no point after it¹. The remaining two (NB) of the five most ancient MSS. make no punctuation. Other important but later MSS. give the same stopping, as e.g. L.

(β) *Versions.* One of the most important of the *Old Latin* copies (b) inserts *autem*, so that the connexion is unquestionable: *Quod autem factum est, in eo vita est*. Others (a, e, f, ff² &c.) give the same connexion by punctuation. But in themselves the words are ambiguous; and therefore it is not surprising that in c and in MSS. of the Vulgate generally (as in the editions) the *quod factum est* is connected with the words which go before.

The *Old Syriac* (Curetonian), like b, introduces a conjunction, so as to leave no doubt as to the punctuation which it follows: *But that which was...* The Thebaic and Æthiopic versions support the same connexion.

(γ) *Fathers.* The same connexion is supported by Clem. Alex., Orig., (Euseb.), Cyr. Alex., Hil., Aug., and by the earliest heretical writers quoted by Irenæus, Hippolytus, Clem. Alex.

Ambrose gives both readings, but he adopts the reading *quod factum est in ipso vita est*, and evidently implies that this was known to be the oldest reading, though it was felt to be ambiguous in sense. Jerome's quotations appear to recognise both punctuations.

(2) *Χωρίς αὐτοῦ ἐγένετο οὐδὲ ἐν ὁ γέγονεν. ἐν αὐτῷ ζῶη ἦν.* This punctuation is supported by

(a) *Manuscripts.* The mass of secondary uncials and later manuscripts.

(β) *Versions.* The Memphitic and the printed Latin texts. But the clause "which hath been made" is omitted in one MS. of the Memphitic.

(γ) *Fathers.* The modern stopping was due to the influence of the Antiochene School, who avowedly adopted it to make it clear that the former words applied only to "things created" and not, as had been alleged, to the Holy Spirit.

So Chrysostom (*in loc.*) "Without Him was made not even one thing which hath been

made," "that is of things made (τῶν γενητῶν) both visible and mental (νοητῶν) none has been brought to being without the power of Christ. For we shall not put the full point at 'not even one thing,' as the heretics do (κατὰ τοὺς αἰρετικούς); for they say thus 'that which hath become in Him was life,' wishing to speak of the Holy Spirit as a creation (κτίσμα)." At the same time he takes the next clause ἐν αὐτῷ ζῶη ἦν as meaning "that in Him all things live and are in Him providentially ordered (προνοεῖται), so that that which has been said of the Father might properly be said also of Him, that in Him we live and move and have our being."

The punctuation thus recommended was supported also by Theodoret and Theodore of Mopsuestia, and prevailed in later times.

Epiphanius in his 'Ancoratus' (c. LXXV.) written in 374 A.D., after quoting the passage according to the old punctuation (c. LXXIV.), goes on to say that the words have been used by some to derogate from the honour of the Holy Spirit. The true way of reading the passage is, he continues, *All things were made through Him, and without Him was nothing made that hath been made in Him*. Nothing can be said for this division of the words, and it may be fairly concluded that Epiphanius is simply hazarding a hasty judgment. In 'Hær.' LXIX. § 56 (p. 779), he treats the words ὁ γέγονεν as the subject of ζῶη ἦν, while he connects them with the words which go before (ἐπεὶ δὲ ἦν καὶ ἦν καὶ ἦν (v. 1) καὶ τὰ ἐν αὐτῷ ζῶη ἦν).

The interpretation of the passage is undoubtedly most difficult, but it does not seem that the difficulty is increased by the ancient punctuation. The difficulty in either case centres in the use of the imperfect ("was life..." "was the light..."), for which several ancient authorities read *is* in the first place, a substitution which can only be regarded as an arbitrary correction. It is indeed by no means clear in what sense it can be said: *Life was in the Word, and the Life* [thus spoken of as in the Word] *was the Light of men*; or again: *That which hath been made was Life in the Word, and the Life* [thus enjoyed by creation in the Word] *was the Light of men*. Yet the second conception will be seen upon consideration to fall in with the scope of St John's view of the nature and action of the Word.

The Apostle deals with the two main aspects of finite being, origin and continuance. As to the first, he says exhaustively that *all things became through the Word as Agent; and Nothing, no not one thing, became without—apart from—Him*. At this point, then, the view of the act of creation is completed. But the continuance of created things has yet to be noticed. That which "became" still lasts. And as Creation (on one side) was "in the Word," so too continuance is in Him. The

¹ A careful and repeated examination of D satisfies me completely that this MS. has no stop after γέγονεν. There is a slight flaw in the velum which extends towards γέγονεν from the top of the following ε, of which the upper boundary is above the level of the writing, but this is certainly not the vestige of a stop. The stops are below the level of the writing. And again, there is no increased space between γέγονεν and ἐν such as is found where a stop occurs, as between οὐδὲν and δ. On holding the leaf to the light, the point of a C falls within the flaw and gives the semblance of a stop.

endurance of the universe is due to its essential relation to the Creator. Creation has not "life in itself" (v. 26), but it had and has life in the Word.

It will however be objected that the phrase of the Apostle is "was life in Him," and not "has life in Him." At first sight the objection appears to be strong. The latter phrase would no doubt be far simpler than that which is actually used, and it would express part of the truth more clearly; but at the same time it would fall short of the fulness of what is written. As it is, the thought of the reader is carried away from the present, and raised (so to speak) to the contemplation of the essence of things. For a moment we are taken from phenomena—"that which hath become"—to being, to the divine "idea" of things. From this point of sight the Life of the world was included in the Word, and with the Life also the destination of the Life. Even in that which is fleeting there is that which "was," something beyond time, of which particular issues are shewn in time. In regard to God things "were" in their absolute, eternal, perfection; in regard to men "they have become." The thought occurs once again in the writings of St John. There is the same contrast between the "idea" and the temporal realisation of the idea, in the Hymn of the Elders in the Apocalypse (iv. 11): *Θου art worthy, our Lord and our God, to receive glory and honour and power, for thou didst create all things, and for thy pleasure (θέλημα) they were (ἦσαν, according to the true reading), and were created.*

Human language is necessarily inadequate to express distinctly such a conception as has been faintly indicated; but at least it will be seen that the early punctuation of the passage suggests a view of the relation of the Creation to the Creator which claims to be reverently studied. That which was created and still continues, represents to us what was beyond time (if we dare so speak) in the Divine Mind. In its essence it was not only living, but *life* in the Word, in virtue, that is, of its connexion with Him (comp. ch. v. 17, note). And through it—through the finite—the Word made Himself known; so that Creation was essentially a manifestation of the Word to men who were able to observe and to interpret in part the phenomena of life.

According to this view the word *life* is used both times in the same sense to express the divine element in creation, that in virtue of which things "are," each according to the fulness of its being. It is the sum of all that is physically, intellectually, morally, spiritually in the world and in man. This "life" is for rational beings a manifestation of God through the Word; and it was the Divine Will that it should be so: *the life was the light of men.* Comp. Rom. i. 19, 20, ii. 14, 15; Acts xiv. 17, xvii. 23 ff.

It will be seen that in this explanation the words in *Him* are connected with *was life*, and not with *that which hath been made*. The unusual but emphatic order finds a parallel in the true reading of iii. 15. The other combination however has very early authority (comp. Iren. i. 8. 5). Thus Clement of Alexandria applies the words to the Christian reborn in Christ. "He that hath been baptized (ὁ πεφωτισμένος) is awake unto God and such a one lives: For that which hath been made in Him is life" ('Pæd.' II. 9 § 79; comp. 'Pæd.' I. 6 § 27).

Cyril of Alexandria, who grasps with singular vigour the double relation of Creation to the Word as Creator and Preserver of all things, which is conveyed in the passage, appears to invert the description of the continuous vital connexion of the Word and the world. "As for that which hath come into being"—so he paraphrases—"the Life, the Word that is the Beginning and Bond (σύνδεσμος) of all things, was in it"... "The Word, as Life by nature, was in the things which have become, mingling Himself by participation in the things that are" ('Comm.' *ad loc.*). This construction seems to be quite impossible; and the meaning suffers, inasmuch as things are not referred to their one centre of living unity, but on the contrary this one life is regarded as dispersed.

Augustine ('Comm.' in *loc.*) has illustrated the meaning well. "*Quod factum est*; hic subdistingue [he has just set aside the punctuation] *quod factum est in illo, vita est*" et deinde infer, *in illo vita est*. Quid est hoc?...Quomodo possum dicam...Faber facit arcam. Primo in arte habet arcam: si enim in arte arcam non haberet, unde illam fabricando proferret?...In arte invisibiliter est, in opere visibiliter erit....Arca in opere non est vita, arca in arte vita est; quia vivit anima artificis, ubi sunt ista omnia antequam proferantur: Sic ergo, fratres carissimi, quia Sapientia Dei, per quam facta sunt omnia, secundum artem continet omnia antequam fabricat omnia, hinc quæ fiunt per ipsam artem non continuo vita sunt, sed *quidquid factum est, vita in illo est*. Terram vides...caelum vides...foris corpora sunt, in arte vita sunt."

Thus the ancient division of the clauses gives a consistent if mysterious sense to every phrase. If however the other punctuation, that of A. V., be adopted, the addition of the words "that hath been made" adds nothing to the sense, and the harmony of the rhythm of the original is spoiled, especially if the true reading (οὐδὲ ἔνι for οὐδέν) be taken. Then further there is a certain abruptness in the beginning, *In Him, was life*, unlike the repetition of the subject in the adjacent clauses (vv. 1, 2...*the Word...the same was*, vv. 4, 5, *the light...the light shineth*...). It is a still further objection to this arrangement of the passage, that nothing is said of the means by

which the Life became the Light of men. The 3rd verse naturally prepares the way for the announcement of the revelation of the Word through and in His works.

But still, even in this arrangement of the clauses, the sense, though less clearly expressed, will remain substantially the same. The mention of "life" in the Word must be made in reference to finite being and not in reference to Himself. He was the centre and support of all things according to their several natures; and the life thus derived from Him was the light of men. According to this view the verb *was* describes what was the historical relation of things at the moment after creation, and not what was the archetypal idea of things. Still even so that which "was" when God pronounced all things "very good," represents the essential law of being.

4. *In him was (ἦν) life*] An important and well-marked group of ancient authorities, which represent a text of the second century, \aleph D, MSS. of Orig., *Lat. vt.*, *Syr. vt.*, read *in him is (ἐστίν) life*. The variant is without doubt a very early gloss; and it may be observed, once for all, that these authorities, both separately and collectively, are characterized by a tendency to introduce interpretative readings. In such cases where they stand alone against the other authorities, their reading, though of great antiquity and once widely current, is very rarely to be received.

10. *The world, ὁ κόσμος.*

1. The conception of the "world" (*κόσμος*) is eminently characteristic of the writings of St John. He nowhere uses *αἰών* (*ὁ νῦν αἰών*, *ὁ αἰὼν οὗτος*, &c.) for the moral order; and conversely *κόσμος* is very rarely used with a moral sense, as the sphere of revelation, by the Synoptists (comp. Matt. v. 14, xiii. 38, xviii. 7, xxvi. 13; [Mk. xvi. 17]), though it occurs more frequently in St Paul (Rom. iii. 19; 1 Cor. i. 21, &c.).

2. The fundamental idea of *κόσμος* in St John is that of the sum of created being which belongs to the sphere of human life as an ordered whole, considered apart from God (xvii. 5, 24). The world is relative to man as well as to God. So far as it includes the material creation, this is regarded as the appointed medium and scene of man's work (comp. Wisd. ix. 2 f., x. 1). Spiritual existences (angels, &c.) are not included in this conception of the world: they are "of the things above" as contrasted with "the things below" (viii. 23).

In this widest sense "the world was made through (*διὰ*) the Word (i. 10). Comp. Rev. xiii. 8, xvii. 8.

3. More specially the world is that system which answers to the circumstances of man's present life. At birth he "comes into the world" (vi. 14, xvi. 21), and "is in the

world" till death (xiii. 1, xvii. 11), comp. xvii. 15. The Lord during His earthly Life, or when He submits to its conditions, is "in the world" (ix. 5, xvii. 11, 13) in a more definite manner than that in which He is "in the world" from creation (i. 10), "coming into the world" (i. 9, xi. 27, xii. 46, xvi. 28, xviii. 37), and being "sent into the world" by the Father (x. 36, xvii. 18; 1 John iv. 9), and again "leaving the world" (xvi. 28). Comp. Rev. xi. 15.

4. So far "the world" represents that which is transitory and seen as opposed to the eternal (1 John ii. 15 ff., iii. 17). And these particular ideas of the transitoriness, the externality, the corruption of "the world" are emphasized in the phrase "this world" (*ὁ κόσμος οὗτος*, viii. 23, xi. 9, xii. 25, 31, xiii. 1, xviii. 36, xvi. 11; 1 John iv. 17. Comp. xiv. 30). So far as it is regarded under this aspect the "world" has no direct connexion with God (comp. 1 John v. 19).

5. It is easy to see how the thought of an ordered whole relative to man and considered *apart* from God passes into that of the ordered whole *separated* from God. Man fallen impresses his character upon the order which is the sphere of his activity. And thus the "world" comes to represent humanity in its present state, alienated from its Maker, and so far determining the character of the whole order to which man belongs. The world instead of remaining the true expression of God's will under the conditions of its creation, becomes His rival (1 John ii. 15-17). St John says little as to cause or process of this alienation. It is referred however to the action of a being without, who is the source and suggestor of evil (viii. 44, xiii. 2; 1 John iii. 8).

6. Through this interruption in its normal development, the world which was made by the Word, recognised Him not (i. 10; comp. xvii. 25; 1 John iii. 1). It became exposed to destruction (*ἀπώλεια*, iii. 16, viii. 24; 1 John v. 19 ff., ii. 2). Still it was the object of God's love (iii. 16 f.), and Christ took on Him its sin (i. 29). He was "the light" (viii. 12, ix. 5, xii. 46); "the Saviour of the world" (iv. 42, xii. 47; 1 John iv. 14), giving life to it (vi. 33, 51). He spoke not to a sect or to a nation, but to the world (xviii. 20, viii. 26). He is a propitiation "for the whole world" (1 John ii. 2).

7. The coming of Christ into the world was necessarily a judgment (ix. 39). Out of the whole, regarded as a system containing within itself the spring of a corresponding life (xv. 19, xvii. 14, 16; 1 John iv. 5, ii. 16), some were chosen by (xv. 19) or "given" to Him (xvii. 6). Thus the whole has become divided. Part attaches itself to God in answer to His call: part still stands aloof from Him. In contrast with the former the latter is called the world. In this sense the "world" de-

scribes the mass of men (comp. xii. 19) distinguished from the people of God, characterized by their peculiar feelings (vii. 7, xiv. 27, xv. 18 f., xvi. 20, xvii. 14; 1 John iii. 13, iv. 5) and powers (xiv. 17; 1 John iii. 1), hostile to believers, and incapable of receiving the divine spirit. The disciples and "the world" stand over against one another (xiv. 19, 22). On the one side are the marks of "light" and "love" and "life;" on the other, "darkness" and "hatred" and "death." The world has its champions (1 John iv. 1 ff.), its inspiring power (1 John iv. 4, v. 19), its prince (xiv. 30, xvi. 11). In the world the disciples have tribulation, though Christ has conquered it (xvi. 33); and His victory is repeated by them through the faith (1 John v. 4 f.).

8. But even this "world" is not uncared for, though for a time it was left (xvii. 9). The disciples are sent into it (xvii. 18). The Paraclete's Mission is to convict it (xvi. 8), the self-surrender of Christ (xiv. 31), the unity (xvii. 21) and the glory of the disciples (xvii. 23), are to the end that the world may come to knowledge and faith.

9. From this analysis of St John's usage of the term it will be seen how naturally the original conception of an order apart from God passes into that of an order opposed to God: how a system which is limited and transitory becomes hostile to the divine: how the "world" as the whole scene of human activity is lost in humanity: how humanity ceases to be "of the world" by its union with God in Christ.

13. In some of the early Latin copies (*b*, Tertullian and perhaps the translator of Irenæus) a very remarkable variation was introduced into this verse, by which it was referred to the Word as subject, *Who ... was born*. The variation arose from the ambiguity of the relative in Latin, which was taken with the nearest antecedent (*ejus, qui ... natus est*).

15. *of whom I spake*] The variations in a few of the most ancient authorities here suggest the possibility of some very early corruption of the text. The original hand of *Σ* gives, *This was he that cometh after me who is become before me* (οὗτος ἦν ὁ ὅτι. μ. ἐρχ. ὁς ἔμ. μ. γ.). This insertion of the relative (ὅς) finds some support in one old Latin copy. The first hands of B and C and a very early corrector of *Σ* read *who spake* (ὁ εἰπὼν for ὁ ἐπὶ); and this reading gives an intelligible sense by emphasizing the reference to the Baptist's testimony: "this John and no other was he who spake the memorable words."

16. *And of ...*] This reading, which is supported by A, the secondary uncials, almost all the cursives, three Syriac versions and the Vulgate, is a good example of a change introduced, probably by the unconscious instinct of the scribe, for the sake of smoothness and

(as it was supposed) of clearness. At a very early time (second century) verse 16 was regarded as a continuation of the words of the Baptist, so that the true reference of the second *because* (ὅτι) was lost, and the repetition of the conjunction in two consecutive clauses was felt to be very harsh. The true reading, *because of ...* (ὅτι ἐκ ...) is supported by an overwhelming concurrence of the representatives of the most ancient texts (B, *Σ*D, CLX, 33, *Lat. vt., Memph.*) though it practically disappeared from later copies.

18. *the only begotten Son*] Two readings of equal antiquity, as far as our present authorities go, though unequally supported, are found in this passage. Of these the first, followed by A.V., *the only begotten Son* (ὁ μονογενὴς υἱός), is found in *AX*, the secondary uncials, all known cursives except 33, the *Lt. vt., Syr. vt., Syr. Hcl. and Hier., the Vulgate, Arm.*

The second, *one who is God, only begotten* (μονογενὴς θεός), is found in *Σ*BC*L, Peshito, Syr. Hcl., mg.* [*D* is defective.]

A third reading, *the only begotten God* (ὁ μονογενὴς θεός), which is found in *Σ^o, 33* (the reading of the Memphitic version is ambiguous: it may express *the only-begotten of God*, but it is more probable that it expresses *the only-begotten God* (ὁ μονογενὴς θεός): Schwartz rejects the former rendering, which is that of Wilkins, too peremptorily), probably arose from a combination of the two readings, and may be dismissed at once. The strangely inaccurate statement of many commentators that *ὁ μόν. θεός* is the reading of "*ΣBCL, &c.*," shews a complete misapprehension not only of the facts but of the significance of the readings. The tempting reading of one Latin copy, *the only begotten*, has still less real claim to be taken into account in the face of the facts of the case. In considering this evidence it will appear that

1. The most ancient authorities for the reading, *the only-begotten Son*, the *Old Latin* and *Old Syriac* versions, are those which are inclined to introduce interpretative glosses (see note on v. 4), and on this occasion their weight is diminished by the opposition of *Σ*.

2. The reading, *God, only-begotten*, in the *Peshito*, can hardly have been a correction of the original text, because this reading is not found in the type of text (*e.g. AX*) by the help of which the version appears to have been revised.

3. There is no ancient Greek authority for the reading, *the only-begotten Son*, while the Greek authorities for *God, only-begotten*, represent three great types, B, *Σ*, CL.

4. The universal agreement of the later copies in the reading, *the only-begotten Son*, shews that there was no tendency in scribes to change it, while the correction of *Σ* (*the only-begotten God*) shews us the reading, *God, only-*

begotten, modified under the influence of the common reading.

5. The substitution, intentional or accidental, of *God* (θεός) for *Son* (υἱός) does not explain the omission of the article in the reading, *God, only-begotten*; while, on the contrary, the substitution of *Son* for *God* would naturally carry with it the addition of the article (ch. iii. 16, 18).

6. The occurrence of the word "Father" in the context would suggest the use of the word "Son," while the word *God* would appear at first sight out of place in the relation described.

Thus the testimony of the direct documentary evidence for the text very decidedly preponderates in favour of the reading, *God, only-begotten*.

The patristic testimony is complicated, and it is impossible to discuss it at length. It must be enough to say that

1. The phrase *God only begotten* (μονογενὴς θεός) is found from very early times in Greek writers of every school. By Clement, Irenæus and Origen it is connected with this passage. [The Latin writers, almost without exception, have *unicus* or *unigenitus filius*.]

2. It is very unlikely that a phrase in itself most remarkable should have obtained universal and unquestioned currency among Greek writers if it were not derived from apostolic usage.

It may further be added that the Valentinian writers, the earliest writers by whom the text is quoted, could have had no reason for introducing the reading, *God, only-begotten*, which they give. While on the other hand the substitution of the *only-begotten Son* for *God only-begotten* is not unlike the style of "Western" paraphrase (e.g. *vv.* 4, 34; Mark i. 20, vi. 36, 56, &c.; Luke xxiii. 35).

On the whole, therefore, the reading *God only-begotten* must be accepted, because (1) It is the best attested by ancient authority; (2) It is the more intrinsically probable from its uniqueness; (3) It makes the origin of the alternative reading more intelligible.

An examination of the whole structure of the Prologue leads to the same conclusion. The phrase, which has grown foreign to our ears though it was familiar to early Christian writers, gathers up the two thoughts of sonship and deity, which have been separately affirmed of the Word (*vv.* 14, 1).

The reading has been discussed in detail by Dr E. Abbot ('Bibliotheca Sacra,' Oct. 1861; 'Unitarian Review,' June, 1875); and by Dr Hort ('Two Dissertations...,' Camb. 1875). The conclusion of Dr Hort in favour of *μονογενὴς θεός*, after a full examination of Prof. Abbot's arguments for *ὁ μονογενὴς υἱός*, is pronounced by Prof. Harnack in an elaborate review of his essay in 'Theol. Lit. Zeit.' 1876, pp. 541 ff., to have been "established beyond contradiction."

24. All the most ancient MSS. (N* A* BC*, D is defective), with Origen (and *Memph.*) read ἀπεσταλμένοι ἦσαν in place of οἱ ἀπεστ. ἦσαν. This reading can be rendered either: *they had been sent from...*, or, *certain had been sent from among...* Origen expressly distinguishes two missions, the first in *v.* 19, and the second here.

28. *Bethabara*] The great preponderance of authorities is in favour of the reading *Bethany*. Origen implies that a diversity of reading existed here in his time. "Almost all the copies," he says, "have *Bethany*, but I am convinced that we ought to read *Bethabara*," which probably was the reading of the minority. His reasons are simply geographical; and it is a striking fact that even his authority thus boldly exerted was unable to induce scribes to alter the reading which they found in their archetypes, so that *Bethabara* still remains the reading only of a small minority. The oldest authority which gives *Bethabara* is *Syr. vt.*, but this very early translation frequently admits glosses (see next note).

34. For the words *the Son of God* a group of authorities characteristically "Western" (see *v.* 4, note), N, e, *Syr. vt.*, Ambr., read *the chosen of God*. The two readings are combined curiously in several early Latin authorities (*electus Dei filius*).

42. There is no doubt that Ἰωάνου (SBL, *Lat. vt.*, *Memph.*) should be read for Ἰωάν. Comp. xxi. 15, 16, 17. Both words are used as Greek representatives of יְהוֹנָן *Johanan*. Comp. 2 K. xxv. 23 (LXX.).

51. The words ἀπ' αὐτοῦ (*from henceforth*) must be omitted on the authority of the witnesses which preserve the purest ancient text (SBL, *Latt.*, *Memph.*, Orig.). They were probably added from Matt. xxvi. 64, where the words are undisturbed.

THE SON OF MAN.

1. The title "the Son of man" stands in significant contrast with the other titles which are assigned to the Lord, and particularly with that title which in some respects is most akin to it, "the Son of David." It was essentially a new title; it was used, so far as we know, with one exception only, by the Lord and of Himself; it expresses a relationship not to a family or to a nation, but to all humanity.

2. The title was a new one. It is common to regard it as directly derived from the book of Daniel. But in reality the passage (vii. 13) in which the title is supposed to be found has only a secondary relation to it. The vision of Daniel brings before him not "the Son of man," but one "like a son of man." The phrase is general (Ezek. ii. 1), and is in-

roduced by a particle of comparison. The Greek represents the original exactly: *ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν*, and the true parallel is found in Rev. i. 13, xiv. 14. The thought on which the seer dwells is simply that of the human appearance of the being presented to him (comp. Dan. x. 16; Ezek. i. 26). The force of this comparison comes out more plainly if the context be taken into account. The divine kingdom is being contrasted with the kingdoms of the world. These are presented under the images of beasts. The brute forces symbolized them, just as man, to whom originally dominion was given, symbolized the rightful sovereignty which was to be established. "I saw," the seer writes, "in my vision by night...and four great beasts came up from the sea. The first was like a lion,...and...a second...like a bear,...and lo another like a leopard...I saw in the night visions, and behold one like a son of man came with the clouds of heaven..." (vii. 2 ff.). The dominion which had been exercised by tyrants was henceforward to be entrusted to "the saints of the Most High" (vii. 17 f, 27). The former rulers had come forth from the sea—the symbol of all confusion and instability—the divine ruler came from heaven.

3. It is true that the image of Daniel found fulfilment in the sovereignty of Christ, and so the words of the seer, with the substitution of "the Son of man" for "one like a son of man" were applied by the Lord to Himself (Matt. xvi. 27, xxiv. 30, xxvi. 64). But He was not only "like a son of man," He was "the Son of man." The less is of necessity included in the greater; but in itself the language of Daniel furnishes no parallel to the language of the Gospels.

4. The same may be said of all the other passages in which the phrases "the sons of men" or "Son of man" occur in the Old Testament. They describe man as dependent, limited, transitory. The singular, except in Ezekiel as addressed to the prophet, is of rare occurrence; and (as I believe) it is never found with the article (e.g. Ps. viii. 5, lxxx. 17).

5. But there can be no doubt that the image in Daniel exercised some influence upon later apocalyptic writings. The remarkable use of the title "Son of man" in reference to the Messiah in the Book of Enoch is directly based upon it. The sense of the title however remains equally limited as before. The Messiah is "a Son of man," and not properly "the Son of man" (c. 46, §§ 1, 2, 3, 4; c. 48, § 2). In these places the chosen messenger of the Most High is described simply as a man, and not as one who stands in any special relation to the human race.

6. There is very little in the Gospels to shew how far the fuller applications of the title found in the apocalypse of Enoch obtained currency, or how the people commonly

understood the title. There is at least nothing to shew that the title was understood to be a title of Messiah. On the contrary, "the Son of man" and "the Messiah" are, as it were, set one against the other, Matt. xvi. 13, 16 (the parallels, Mark viii. 27; Luke ix. 18, give simply *me*); John xii. 34. And it is inconceivable that the Lord should have adopted a title which was popularly held to be synonymous with that of Messiah, while He carefully avoided the title of Messiah itself.

7. The title, then, as we find it in the Gospels, *the Son of man* absolutely, was a new one. It is out of the question to suppose that the definite article simply expressed "the prophetic Son of man." The manner in which the title is first used excludes such an interpretation. The title is new, and the limits within which its usage is confined serve to fix attention on its peculiarity. In the Gospels it is used only by the Lord in speaking of Himself; and beyond the range of His discourses it is found only in Acts vii. 56.

8. In the Lord's discourses the title is distributed generally. It is found both in the earlier and in the later discourses in about equal proportions. It is not however found in the discourses after the Resurrection. The title occurs many times in St John's Gospel, but less frequently than in the other three; and in the last discourses which St John gives at length it occurs only once, in the opening sentence, xiii. 31. [In St Matthew 30 times; in St Mark 13; in St Luke 25; in St John 12.]

9. The passages in which the title is found in the Synoptic Gospels may be grouped into two great classes: (1) those which refer to the earthly work of the Lord in the time of His humility; and (2) those which refer to His future coming in glory. The usage in St John is strictly parallel, but the occurrence of the title in his Gospel will be considered more in detail on ix. 35.

(1) The earthly presence of the Lord as the Incarnate Son presented a series of startling contrasts. (a) He was to outward eyes despised, and yet possessing supreme authority; (β) He lived as men live, and yet He was at all times busy with His Father's work; (γ) His true nature was veiled, and yet not wholly hidden; (δ) His mission was a mission of love, and yet it imposed on those to whom He came heavy responsibility; (ε) to misinterpret Him was to incur judgment, and yet the offence was not past forgiveness; (ζ) He foresaw the end from the beginning, with its sorrows and glory.

The following passages in which the title occurs illustrate these different thoughts:

- (a) Matt. viii. 20 || Luke ix. 58. Matt. ix. 6 || Mark ii. 10 || Luke v. 24.
- (β) Matt. xi. 19 || Luke vii. 34. Matt. xiii. 37. Matt. xii. 8 || Mark ii. 28 || Luke vi. 5.
- (γ) Matt. xvi. 13.
- (δ) Luke xix. 10, xvii. 22.

(ε) Mark viii. 38 || Luke ix. 26. Comp. Luke xii. 8. Matt. xii. 32 || Luke xii. 10. (Mark iii. 28, τοῖς υἱοῖς τοῦ ἀνθρώπου.)

(ζ) Mark viii. 31 || Luke ix. 22. Comp. xxiv. 7. Matt. xvii. 12 || Mark ix. 12. Matt. xvii. 22 || Mark ix. 31 || Luke ix. 44. Matt. xx. 18 || Mark x. 33 || Luke xviii. 31. Matt. xxvi. 2. Matt. xxvi. 24 || Mark xiv. 21 || Luke xxii. 22. Matt. xxvi. 45 || Mark xiv. 41. Matt. xii. 40 || Luke xi. 30. Matt. xvii. 9 || Mark ix. 9. Matt. xx. 28 || Mark x. 45. Luke xxii. 69 (ἀπὸ τοῦ νῦν). Matt. xxvi. 64 (ἀπ' ἀπρι) || Mark xiv. 62. Luke xxii. 48.

(2) Side by side with these traits of the human life of the Son of man, visions are opened of another life of glory, sovereignty, judgment. (α) Though He had come, yet He still spoke of His coming as future. (β) Meanwhile men are left on their trial, to which an end is appointed in a swift and unexpected catastrophe. This "presence" of the Son of man at "the consummation of the age" is to be followed by a (γ) judgment of men and nations, and (δ) by the gathering of the elect into a divine kingdom.

These thoughts are illustrated by the following passages in which the title occurs:

(α) Matt. x. 23, xvi. 27 f., xxiv. 44. Comp. Luke xii. 40.

(β) Luke vi. 22, xvii. 30, xviii. 8, xxi. 36; Matt. xxiv. 27, 37 (comp. Luke xvii. 24, 26), 39.

(γ) Matt. xiii. 40 f., xix. 28, xxv. 31 ff., Matt. xxiv. 30 || Mark xiii. 26 || Luke xxi. 27.

10. A consideration of these passages will enable us to seize the outlines of the teaching which is summed up in the title. The idea of the true humanity of Christ lies at the foundation of it. He was not only "like a son of man," but He was "a Son of man;" His manhood was real and not apparent. But He was not as one man among many (yet the title ἀνθρώπος occurs John viii. 40; 1 Tim. ii. 5). He was the representative of the whole race; "the Son of man" in whom all the potential powers of humanity were gathered.

11. Thus the expression which describes the self-humiliation of Christ raises Him at

the same time immeasurably above all those whose nature He had assumed. Of no one, simply man, could it be said that he was "the man," or "the Son of man," in whom the complete conception of manhood was absolutely attained.

12. The teaching of St Paul supplies a striking commentary upon the title when he speaks of Christ as the "second Adam" (1 Cor. xv. 45. Comp. Rom. v. 14), who gathers up into Himself all humanity, and becomes the source of a higher life to the race.

13. As a necessary conclusion from this view of Christ's humanity which is given in the title "the Son of man," it follows that He is in perfect sympathy with every man of every age and of every nation. All that truly belongs to humanity, all therefore that truly belongs to every individual in the whole race, belongs also to Him. (Compare a noble passage in Goldwin Smith's 'Lectures on History,' pp. 134 ff.)

14. The thought is carried yet further. We are allowed to see, and it can only be as it were "by a mirror in a riddle" (1 Cor. xiii. 12), that the relation which exists in the present order of things between every man and Christ, is continued in another order. As "the Son of man" He is revealed to the eyes of His first martyr, that Christians may learn that that which is begun in weakness shall be completed in eternal majesty (Acts vii. 56).

15. It may well be admitted that the early disciples did not at first apprehend all that the later history of the race enables us to see in the title. Perhaps it may have been from some sense of the mysterious meaning of the term, which had not yet been illuminated by the light of a Catholic Church, that they shrank themselves from using it. But we cannot be bound to measure the interpretation of Scripture by that which is at once intelligible. The words of the Lord are addressed to all time. They stand written for our study, and it is our duty to bring to their interpretation whatever fulness of knowledge a later age may have placed within our reach.

CHAPTER II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his mira-

cles, but he would not trust himself with them.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

3. THE TESTIMONY OF SIGNS (ii. 1-11).

The manifestation of the glory of Christ (ii. 11) follows naturally upon the recognition of His claims in virtue of testimony and experience. He shews by a significant sign, spontaneously offered in the presence of an acknowledged want and significant only to

disciples (v. 11), the nature of the new order which He has already described (i. 51). He has been announced, and followed; He is now believed in. The scene still lies in the circle of the family, and not among "the people" or in "the world."

The narrative proceeds in a simple and

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine,

the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman,

exact sequence. The Evangelist describes the time and scene (*vv.* 1, 2), the occasion (*vv.* 3—5), the manner (*vv.* 6—8), the result (*vv.* 9, 10), and the effect (*v.* 11) of Christ's first sign.

CHAP. II. 1, 2. The details of time, place, and persons contribute to the meaning of "the beginning of signs." It was shewn in close connexion with the faith of the first disciples (*the third day*), at the village where one at least of them dwelt (*xxi.* 2), at a festival of the highest natural joy.

1. *the third day*] *i.e.* from the last day mentioned, *i.* 43. The distance from the place where John was baptizing to Nazareth was about sixty miles, three days journey.

a marriage] or *a marriage feast*, which was frequently celebrated for several (seven) days, *Gen.* xxix. 22 ff.; *Judges* xiv. 12. It is wholly unknown in whose honour the feast was held.

Cana of Galilee] So called each time when it is mentioned in the Gospel, to distinguish it from a Cana in Coelo-Syria (*Jos.* 'Antt.' xv. 5. 1, &c.). This village is mentioned in the N. T. (*comp.* *Jos.* 'Vita,' § 16) only by St John here and *iv.* 46, *xxi.* 2. It has been traditionally identified (from the 8th century) with *Kefr Kenna*, about 4½ miles north-west of Nazareth. Recently the site has been sought at a village about nine miles north of Nazareth, *Kburbet-Cana*, which is said (though this is doubtful) to have retained the name *Kana-el-Jelil*. The Syriac versions agree in inserting a *-k-* in the name (*Katna*). This may point to local knowledge; and it has been conjectured that *Kana* may be identified with *Katana*, a place about four miles from Nazareth.

the mother of Jesus] In St John alone the name of "the mother of Jesus" is not mentioned, even when Joseph is named (*vi.* 42). *Comp.* xix. 25 ff., note.

was there] From *v.* 5 it is evident that the Virgin Mary was closely connected with the family; and so she was already at the house when Jesus arrived at Cana with His disciples. The absence of all mention of Joseph here and elsewhere (see xix. 27) has been reasonably supposed to imply that he was already dead. See Mark vi. 3, note.

2. *And both Jesus...and*] Rather, *And Jesus also...and* (*iii.* 23, xviii. 2, 5, xix. 39).

was called] *i.e.* on his return from the Baptist, and not *had been called*.

his disciples] This is the first distinct mention of the relation in which the little group gathered from "the disciples of John" (*i.* 35, 37) now stood to the greater Teacher ("Rabbi," *i.* 49).

3—5. The depth, obscurity, and (at the same time) naturalness of this conversation witness to the substantial truth of the record. The words only become intelligible when the exact relation between the mother of Jesus and her divine Son is apprehended. As soon as this is grasped the implied request, the apparent denial, the persistence of trust, the triumph of faith, are seen to hang harmoniously together.

3. *when they wanted wine*] Rather, *when the wine failed*, as it might be expected to do from the unexpected addition of seven guests to the party already gathered. The fact that the arrival of Jesus had brought the difficulty, made it more natural to apply to Him for the removal of it. There is a Jewish saying, "Without wine there is no joy" ('*Pesach*,' 109 a, Wünsche), and the failure of the wine at a marriage feast would be most keenly felt. The reading of some early authorities (N* and copies of *Lat.* *vt.*) is a remarkable example of the paraphrases which are characteristic of the "Western" text: *they had no wine, for the wine of the marriage was consumed* (συντελέσθη).

They have no wine] It is enough to state the want. To describe the circumstance is in such a case to express a silent prayer. Compare xi. 3, and contrast that passage with *iv.* 47.

The Mother of the Lord having heard of the testimony of the Baptist, and seeing the disciples gathered round her Son, the circumstances of whose miraculous birth she treasured in her heart (*Luke* ii. 19, 51), must have looked now at length for the manifestation of His power, and thought that an occasion only was wanting. Yet even so she leaves all to His will. Contrast *Luke* ii. 48.

4. *Jesus saith*] *And Jesus saith*. These two clauses are joined together closely, just as *vv.* 7, 8, while *vv.* 5 and 7 are not connected with what immediately precedes.

The order here is, *What have I to do with thee, woman?* It is otherwise in xix. 26. Here the contrast comes first; there the personality.

Woman] In the original there is not the least tinge of reproof or severity in the term. The address is that of courteous respect, even of tenderness. See xix. 26. *Comp.* *iv.* 21, xx. 13, 15. At the same time it emphasizes the special relation which it expresses; as here the contrast between the divine Son and the human Mother.

what have I to do with thee?] Or, *what hast thou to do with me?* Literally, *what is*

what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the man-

ner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw

there to me and thee? (τί ἐμοὶ καὶ σοί, γύναι; Vulg. *quid mihi et tibi est, mulier?*) "Leave me to myself; let me follow out my own course." The phrase occurs not unfrequently in the Old Testament, 2 S. xvi. 10; 1 K. xvii. 18; 2 Chro. xxxv. 21 (Judg. xi. 12). It is found also in the New Testament: Matt. viii. 29, and parallels. Comp. Matt. xxvii. 19. Everywhere it marks some divergence between the thoughts and ways of the persons so brought together. In this passage it serves to shew that the actions of the Son of God, now that He has entered on His divine work, are no longer dependent in any way on the suggestion of a woman, even though that woman be His Mother. Henceforth all He does springs from within, and will be wrought at its proper season. The time of silent discipline and obedience (Luke ii. 51) was over. Comp. Matt. xii. 46 ff.

mine hour is not yet come] the due time for the fulfilment of my work. The words are here used of that part of Christ's work which was shewn in the first revelation of His glory; but more commonly they refer to the consummation of it in the Passion. See viii. 20, note, xvii. 1, note. Mary may have believed that the first manifestation of Christ would lead at once to full triumph; and to that fancy the words are a pregnant answer.

There is no inconsistency between this declaration of Christ that "His hour is not yet come," and the fulfilment of the prayer which followed immediately. A change of moral and spiritual conditions is not measured by length of time. Comp. xiii. 1, note.

5. The Lord's reply left the faith which rests absolutely in Him unshaken. Nowhere else perhaps is such trust shewn. Whether divine help was given through Him or not, so much at least could be provided, that if the right moment came—and it is impossible to use a temporal measure for moral changes—all should be ready for His action. *Whatsoever he saith unto you, do it*; the command is wholly unlimited: all is left to Christ.

6—8. The manner of working the miracle is described with singular minuteness and yet with singular reserve. The wine is found to be present; the water shews the contents of the source from which it was drawn.

6. *And there...set there...of stone*] More exactly: *Now there...there...of stone set...*

there] in the court of the house as it seems (v. 8) and not in the guest-chamber.

six waterpots] The large number would be required in consequence of the many guests assembled at the feast. They were of stone—as our canon directs fonts to be—since that material is less liable to impurity. Vessels of stone or earthenware were prescribed by Jewish tradition for the washings before and after meals ('Sota,' 4, Wünsche). The "purifying" extended not only to the "washing of hands," but also to "the washing of cups and brassen vessels and couches" (Mark vii. 3, 4). For the washing of vessels, which were immersed and not only sprinkled, later tradition prescribed a receptacle holding "forty Sata," about five times as large as one of these.

Dr E. D. Clarke gives a remarkable illustration of the passage: "...walking among these ruins [at Cana] we saw large, massy stone water-pots...not preserved nor exhibited as reliques, but lying about, disregarded by the present inhabitants... From their appearance and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country." ('Travels,' II. p. 445, referred to by Van Lennep, 'Bible Customs,' p. 45, note.)

the purifying of the Jews] See v. 13. The words seem to contain an allusion to a Christian purification. Comp. iii. 25; Heb. i. 3; 2 Pet. i. 9.

two or three firkins apiece] The measure here (*metretres*) probably corresponds with the Bath, which was equivalent to three Sata (*measures*, Matt. xiii. 33), about 8½ gallons. It is reasonable to suppose that the vessels provided for this extraordinary gathering were of different sizes, but all large.

7. *unto them*] The sixth verse is substantially parenthetical, and in thought v. 7 follows v. 5 directly.

they filled them up to the brim] This preliminary work was done completely, so that the contents of the vessels were obvious to all.

8. *Draw out*] Rather, *Draw*. There is considerable obscurity as to the meaning of these words. According to the current interpretation the water in the vessels of purification was changed into wine, and the servants are bidden to draw from these. There is

out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and mani-

nothing in the text which definitely points to such an interpretation; and the original word is applied most naturally to drawing water from the well (iv. 7, 15), and not from a vessel like the waterpot. Moreover the emphatic addition of *now* seems to mark the continuance of the same action of drawing as before, but with a different end. Hitherto they had drawn to fill the vessels of purification: they were charged *now* to "draw and bear to the governor of the feast." It seems most unlikely that water taken from vessels of purification could have been employed for the purpose of the miracle. On the other hand, the significance of the miracle comes out with infinitely greater force if the change is wrought through the destination of the element. That which remained water when kept for a ceremonial use became wine when borne in faith to minister to the needs, even to the superfluous requirements, of life. This view, that the change in the water was determined by its destination for use at the feast, can be held equally if the water so used and limited to that which was used were "drawn" from the vessels, and not from the well.

If, however, the traditional view of the miracle be retained no real difficulty can be felt in the magnitude of the marriage gift with which Christ endowed the house of a friend.

the governor (ruler, as v. 9) of the feast] Some have supposed this "ruler" to be the chief servant, "steward," to whose care all the arrangements of the feast were entrusted, and not one of the guests. This is the classical usage of the term employed, and hence Juvenecus speaks of *summus minister*. But on the other hand, in Ecclus. xxxv. 1, 2, one of the guests is described as "ruler" (*ηγούμενος*), and there is no certain evidence that the Jews had any such an officer among their servants, who certainly would not in any case be likely to be found in such a household as this.

9, 10. The independent witness to the two parts of the miracle establishes its reality. The ruler of the feast declares what the element *is*, the servants knew what it *was*.

9. *When the ruler...the governor...called*] And *when the ruler...the ruler...calloeth* (*φωνεῖ*, Vulg. *vocat*). See xviii. 33. *that was made*] Literally, *when it had*

become, after it had become. The clause is predicative and not simply descriptive.

and knew not...knew] This clause is most probably to be taken as a parenthesis: *When the ruler tasted... (and he knew not... but... knew) he calleth...* Comp. i. 14, note. His ignorance of the source from which the wine came did not lead to his inquiry, but rather gave weight to his spontaneous testimony to its excellence. *which drew*] *which had drawn*. Vulg. *qui haurierant*.

10. The words are half playful and fall in with the character of the scene. The form of the first part of the sentence is proverbial, and there is nothing to offend in the strong term, *have well drunk* (comp. Gen. xliii. 34, LXX.), "drunk freely," which has no immediate application to the guests present. The last clause seems to be one of those unconscious prophecies in which words spoken in recognition of a present act reveal the far deeper truth of which it is a sign.

at the beginning doth set] *first setteth on*. *good wine*] Rather, *the good wine* from his store. The definite article is made pointed by the end of the verse.

worse] *poorer*. Literally, *smaller*. Omit *then*.

kept] The idea of the verb (*τηρεῖν*) is that of watchful care rather than of safe custody (*φυλάσσειν*). Comp. ch. xii. 7.

11. *This beginning...*] Rather, according to the true reading, *This as a beginning of his signs...*

miracles] *signs* (*σημεῖα*, Vulg. *signa*). The value of the work was rather in what it indicated than in what it was. Miracles, in this aspect which is commonest in the New Testament, are revelations of truth through the symbolism of the outward acts.

The translation *signs* is always preserved in the Synoptists except Luke xxiii. 8 (see Matt. xvi. 3); but in St John we frequently find the rendering *miracles*, even where the point of the teaching is lost by this translation, e.g. John vi. 26, *not because ye saw signs but...*, where the motive was not the prospect of something yet nobler to be revealed, but acquiescence in the gross satisfaction of earthly wants. Whenever the word is used of Christ's works it is always with distinct reference to a higher character which

fested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to

Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

they indicate. Those who call them "signs" attach to Him divine attributes in faith, ii. 23, iii. 2, &c., or fear, xi. 47; and each sign gave occasion to a growth of faith or unbelief according to the spirit of those who witnessed it. The word was adopted into the Aramaic dialect (ܡܝܬܐ) in the general sense of "sign."

It may be added that the word *power* (δύναμις) for *miracle* never occurs in St John, while he very commonly includes miracles under the term *works*, xiv. 11, &c.

In this passage the twofold effect of the sign is described by St John, first as a manifestation of Christ's glory, and next as a ground of faith in those who were already disciples. The office of miracles towards those who do not believe is wholly left out of sight.

manifested forth] **manifested.** The word (φανερῶν) is frequent in St John, ch. i. 31, vii. 4, xxi. 1, &c.

his glory] The glory (comp. i. 14, note) is truly, inherently, Christ's glory. A prophet would manifest the glory of God. The manifestation of His glory in this "sign" must not be sought simply in what we call its "miraculous" element, but in this taken in connexion with the circumstances, as a revelation of the insight, the sympathy, the sovereignty of the Son of Man, who was the Word Incarnate. See Additional Note.

his disciples believed on him] Testimony (i. 36) directs those who were ready to welcome Christ to Him. Personal intercourse converts followers into disciples (ii. 2). A manifestation of power, as a sign of diviner grace, converts discipleship into personal faith.

believed on him] The original phrase (ἐπίστευσαν εἰς αὐτόν, Vulg. *crediderunt in eum*) is peculiarly characteristic of St John. It is found in one place only in the Synoptic Gospels (Matt. xviii. 6 || Mark ix. 42), and but rarely in St Paul's Epistles (Rom. x. 14; Gal. ii. 16; Phil. i. 29). The idea which it conveys is that of the absolute transference of trust from oneself to another.

As the beginning of Christ's signs this miracle cannot but have a representative value. We may observe

1. Its essential character. A sign of sovereign power wrought on inorganic matter, not on a living body.

2. Its circumstantial character. The change of the simpler to the richer element. In this respect it may be contrasted with the first public miracle of Moses, with whose history the record of miracles in the Old Testament commences.

3. Its moral character. The answer of love to faith, ministering to the fulness of

human joy in one of its simplest and most natural forms. Contrast this feature with the action of the Baptist, Matt. xi. 18, 19.

In each respect the character of the sign answers to the general character of Christ as a new creation, a transfiguration of the ceremonial Law into a spiritual Gospel, the ennobling of the whole life. It may be added also that the scene of the "sign"—a marriage feast—is that under which the accomplishment of Christ's work is most characteristically prefigured, ch. iii. 29; Matt. xxii. 2 ff., xxv. 1 ff.; Rev. xix. 7, xxi. 2.

This miracle alone of those recorded by St John has no parallel in the Synoptists; and we cannot but conclude from the minuteness of the details of the history that the Mother of the Lord made known some of them to the Apostle to whose care she was entrusted. Moreover in this miracle only does she occupy a prominent place.

12. This verse forms a transition. As yet the family life was not broken. Till "His hour was come" in a new sense the Lord still waited as He had hitherto lived.

Capernaum] Caphar-nahum, according to the most ancient authorities (Καφαρναούμ, כפר נחום. Josephus gives both Κεφαρναούμ and Κεφαρνώμη). This town was on the shores of the lake, so that Christ *went down* thither from Nazareth or Cana, which were on the table-land above. Caphar (a *hamlet*, cf. Luke ix. 12, *Syr.*) is found in late names of places not unfrequently, answering to the Arabic *Kefr*. The site of Capernaum has now been identified beyond all reasonable doubt with *Tell-Hûm* (Wilson, 'Sea of Galilee,' in Warren's 'Recovery of Jerusalem,' pp. 342 ff.; Tristram, 'Land of Israel,' pp. 428 ff. ed. 3). Compare Matt. iv. 13, note.

From the mention of "his brethren," who are not noticed *wh.* 1, 2, it appears likely that the Lord had returned to Nazareth from Cana. The passing reference to a sojourn at Capernaum falls in with what is said in the Synoptists (Matt. iv. 13) of the Lord's subsequent removal thither from Nazareth at the commencement of His Galilean ministry, though this fact is not expressly mentioned by St John. Comp. vi. 24 ff.

his brethren] Most probably the sons of Joseph by a former marriage. See an exhaustive essay by Dr Lightfoot, 'Galatians,' Essay II.

not many days] This is perhaps mentioned to shew that at present Capernaum was not made the permanent residence of the Lord, as it became afterwards.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

ii. THE WORK OF CHRIST (ii. 13—iv. 54).

The formation of a small group of disciples inspired by true faith (*v. 11*) was followed by the commencement of the Lord's public work. This is presented in three forms as undertaken in three distinct scenes, Judæa, Samaria, Galilee.

Hitherto the Revelation of Christ has been given mainly through the confession of disciples (*i. 51*, note). The Evangelist now, as he traces the sequence of events, crowns the record of the testimony rendered to Christ by the record of His first self-revelation. He shews how He satisfied anticipations and wants; how He was misunderstood and welcomed. Unbelief is as yet passive, though it is seen by Christ (*ii. 25*).

The narrative deals still for the most part with representative individuals, and not with the masses of the people.

The general contents of the section are thus distributed:

1. The work in Judæa (*ii. 13—iii. 36*).
 - a. At Jerusalem in the temple (*ii. 13—22*).
 - i. The symbolic act (*13—16*).
Effect on the disciples (*v. 17*).
 - ii. The promised sign (*18—21*).
Effect on the disciples (*v. 22*).
 - b. At Jerusalem with Jews (*ii. 23—iii. 21*).
 - i. Generally (*23—25*).
 - ii. Specially (*iii. 1—21*).
 - c. In Judæa generally (*iii. 22—36*).
2. The work in Samaria (*iv. 1—42*).
 - iv. 1—3, transitional.
 - a. Specially (*4—38*).
 - b. Generally (*39—42*).
3. The work in Galilee (*iv. 43—54*).
 - a. Generally (*43—45*).
 - b. A special sign (*46—54*).

i. THE WORK IN JUDEA (ii. 13—iii. 36).

It was fitting that the Lord's public work should commence in Judæa and in the Holy City. The events recorded in this section really determined the character of His after ministry. He offered Himself by a significant act intelligible to faith as the Messiah: His coming was either not understood or misunderstood; and, after a more distinct revelation of His Person in Samaria, He began His work afresh as a prophet in Galilee. Henceforward He appeared no more openly as Messiah at Jerusalem till His final entry.

Christ's work at Jerusalem in the temple (ii. 13—22).

It is impossible not to feel the change which at this point comes over the narrative. There is a change of place, of occasion, of manner of action. Jerusalem and Cana, the passover and the marriage feast, the stern Reformer and the sympathizing Guest. So too the spiritual lessons which the two signs convey are also complementary. The first represents the ennobling of common life, the second the purifying of divine worship. Or, to put the truth in another light, the one is a revelation of the Son of man, and the other a revelation of the Christ, the Fulfiller of the hope and purpose of Israel.

The history falls into two parts, the symbolic act (*13—17*), the promised sign (*18—22*). The contents of the section are peculiar to St John, who was an eye-witness, *ii. 17*.

13—17. The record is a commentary on Mal. iii. 1 ff. Comp. Zech. xiv. 20 f. The first step in Messiah's work was the abolition of the corruptions which the selfishness of a dominant and faithless hierarchy had introduced into the divine service. Origen ('in Joh.' t. x. § 16) justly points out the spiritual application of this first act of Christ's ministry to His continual coming both to the Church and to individual souls.

13. *the Jews' passover*] ch. xi. 55. Comp. vi. 4. The exact rendering, *the passover of the Jews*, brings out the sense more clearly. The phrase appears to imply distinctly the existence of a recognised "Christian Passover" at the time when the Gospel was written. Compare *v. 6*. Origen ('in Joh.' t. x. § 14) thinks that the words mark how that which was "the Lord's Passover" had been degraded into a merely human ceremonial.

For the general sense in which the term *the Jews* is used in St John, see Introd. pp. ix, x. *went up*] ch. v. 1, vii. 8, 10, xi. 55, xii. 20. Comp. Luke ii. 41 f.

14. *And found*] *And He found*. There is a pause at the end of *v. 13* which must be marked by the commencement of a new sentence. The visit to the Holy City is recorded first, and then the visit to the temple. It was natural that the Lord's work should begin not only at Jerusalem but also at the centre of divine worship, the sanctuary of the theocracy. He now comes in due time to try the people in His Father's house, and to judge abuses which He must have seen often on earlier visits. The event is to be placed before the

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold

doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, "The zeal of ^a ^{9.} *thine house hath eaten me up.*

18 ¶ Then answered the Jews

passover (v. 23), and probably on the eve of the feast, when leaven was cleared away, Exod. xii. 15; 1 Cor. v. 7.

in the temple] i.e. in the outer court, the court of the Gentiles, where there was a regular market, belonging to the house of Hanan (Annas). See note on Mark xi. 15.

The two words translated "temple" in A.V. require to be distinguished carefully, (1) *Hieron*, the whole sacred enclosure, with the courts and porticoes, which is never used metaphorically; and (2) *Naos*, the actual sacred building, used below of the body of the Lord (v. 21), and of Christians who form His spiritual body (1 Cor. iii. 16, 17, vi. 19; 2 Cor. vi. 16). The distinction is often very interesting. Contrast Matt. iv. 5, xii. 6, xxiv. 1; Luke ii. 37, 46; John x. 23; Acts iii. 10, xxi. 28 (*Hieron*, the temple-courts), with Matt. xxiii. 17, 35, xxvii. 5, note, 51; Luke i. 21; John ii. 20 (*Naos*, the sanctuary).

those that sold] Not simply men engaged in the traffic, but those who were habitually engaged in it.

oxen...sheep...doves] Comp. Matt. xxi. 12, note. Caspari, 'Eint. in d. L. J.' s. 102.

changers of money] The word used here (*κεματιστής*) is different from that in v. 15 (*κόλλυβιστής*). The present word indicates properly the changer of large into smaller coins; the second word is derived from the fee paid for the exchange (*κόλλυβος*), which appears in the vernacular Aramaic (Buxtorf, 'Lex.' s.v. קלבוֹס). Obviously no coins bearing the image of the Emperor or any heathen symbol could be paid into the temple treasury, and all offerings of money would require to be made in Jewish coins. The yearly payment of the half-shekel, which could be made in the country (Matt. xvii. 24), was also received at the temple, and the exchange required for this gave abundant business to the exchangers. Lightfoot has collected an interesting series of illustrations on Matt. xxi. 12.

15. *a scourge of small cords*] as a symbol of authority and not as a weapon of offence. The "cords" (*σχοῖνία*, properly of twisted rushes) would be at hand. No corresponding detail is mentioned in the parallel narratives. Jewish tradition ('Sanh.' 98 b, Wünsche) figured Messiah as coming with a scourge for the chastisement of evil-doers. On this occasion only, when He came to claim au-

thority by act, did the Lord use the form of force. [For the effect compare xviii. 6.

them all] apparently the sellers as well as the animals, though the next clause must be translated, *both the sheep and the oxen* (*τὰ τε πρόβατα καὶ...*).

and poured...and said...] and *he poured...* and *he said...* Each stage in the action is to be distinguished.

changers] See v. 14.

16. *Take these things hence*] Since these could not be driven. There is no reason to think that those who sold the offerings of the poor were as such dealt with more gently than other traffickers.

my Father's house] Compare Luke ii. 49 ("in that which belongs to my Father"). The speciality of the title (*my Father's house*, not *our Father's house*) must be noticed. When Christ finally left the temple (Matt. xxiv. 1) He spoke of it to the Jews as *your house* (Matt. xxiii. 38); the people had claimed and made their own what truly belonged to God. It must be observed also that the Lord puts forth His relation to God as the fact from which His Messiahship might be inferred. This formed the trial of faith.

house of merchandise] Contrast Matt. xxi. 13 (*a den of robbers*). Here the tumult and confusion of worldly business is set over against the still devotion which should belong to the place of worship.

merchandise] Vulg. *negotiationis*. The word (*ἐμπορίον*) means the place of traffic, the mart, and not the subject or the art of trafficking (*ἐμπορία*). Comp. Ezek. xxvii. 3 (LXX.). Thus the "house" is here regarded as having become a market-house, no longer deriving its character from Him to whom it was dedicated, but from the business carried on in its courts.

17. *And (omit) his disciples*] We notice here on the occasion of the first public act of Christ, as throughout St John, the double effect of the act on those who already believed, and on those who were resolutely unbelieving. The disciples remembered at the time (contrast v. 22) that this trait was characteristic of the true prophet of God, who gave himself for his people. The Jews found in it an occasion for fresh demands of proof.

it was written] Or more exactly, *it is written*, i.e. stands recorded in Scripture (*γεγραμ-*

and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, ^bDestroy this temple, and in three days I will raise it up. ^{61.} ^b Matt. 26.

μένον ἐστίν). Compare vi. 31, 45, x. 34, xii. 14. St John prefers this resolved form to the simple verb (*γέγραπται*) which prevails almost exclusively in the other books. Comp. iii. 21.

The words occur in Ps. lxxix. 9. The remainder of the verse is applied to the Lord by St Paul, Rom. xv. 3. Other passages from it are quoted as Messianic, John xv. 25 (v. 4), xix. 28 and parallels (v. 21); Rom. xi. 9, 10 (v. 22); Acts i. 20 (v. 25).

For a general view of the quotations from the Old Testament in St John see Introd.

The zeal of thine house] the burning jealousy for the holiness of the house of God, and so for the holiness of the people who were bound by service to it, as well as for the honour of God Himself. Comp. Rom. x. 2; 2 Cor. xi. 2.

bath eaten me] According to the true text, *will eat* (devour) *me*. The reference is not to the future Passion of the Lord, but to the overpowering energy and fearlessness of His present action. It is not natural to suppose that the disciples had at the time any clear apprehension of what the issue would be. They only felt the presence of a spirit which could not but work.

18 ff. The act in which the Lord offered a revelation of Himself called out no faith in the representatives of the nation. Thereupon in answer to their demand He takes the temple, which He had vainly cleansed, as a sign, having regard to the destruction which they would bring upon it. The end was now visible though far off. Comp. Matt. ix. 15.

The words are an illustration of Luke xvi. 31. To those who disregarded the spirit of Moses, the Resurrection became powerless.

18. *Then answered the Jews*] *The Jews therefore answered* (and so in v. 20). See i. 22, note. The connexion is with v. 16 directly.

answered] The term is not unfrequently used when the word spoken is a reply to or a criticism upon something done, or obviously present to the mind of another: e.g. v. 17, xix. 7; Matt. xi. 25, xvii. 4, xxviii. 5; Mark x. 51, xii. 35; Luke i. 60, xiii. 14; Acts iii. 12, v. 8; Rev. vii. 13. And once even in reference to the significant state of the barren fig-tree; Mark xi. 14.

What sign shewest thou...] By what clear and convincing token (comp. 1 Cor. i. 22) can we be made to see that thou hast the right to exercise high prophetic functions, seeing that (*ὅτι*, comp. ix. 17) *thou doest these things* which belong to a great prophet's work? Comp. Matt. xxi. 23.

The same demand for fresh evidence in the presence of that which ought to be decisive is found ch. vi. 30; Matt. xii. 38 f., xvi. 1 ff.

doest] The work was not past only, but evidently charged with present consequences.

19. *Destroy this temple...*] The phrase here placed in its true context appears twice as the basis of an accusation, (1) Matt. xxvi. 61, note; Mark xiv. 57, 8, and (2) Acts vi. 14. In both cases the point of the words is altered by assigning to Christ the work of destruction which he leaves to the Jews. (*I am able to* (*I will*) *destroy* as contrasted with *Destroy*.)

In the interpretation of the words two distinct ideas have to be brought into harmony, (1) the reference to the actual temple which is absolutely required by the context, and (2) the interpretation of the Evangelist (v. 21). At the same time the "three days" marks the fulfilment as historical and definite. The point of connexion lies in the conception of the temple as the seat of God's presence among His people. So far the temple was a figure of the Body of Christ. The rejection and death of Christ, in whom dwelt the fullness of God, brought with it necessarily the destruction of the temple, first spiritually, when the veil was rent (Matt. xxvii. 51), and then materially (observe *ἀπ' ἄρτι* Matt. xxvi. 64). On the other hand the Resurrection of Christ was the raising again of the Temple, the complete restoration of the tabernacle of God's presence to men, perpetuated in the Church, which is Christ's body.

In this connexion account must be taken of the comparison of the temple with Christ, Matt. xii. 6. Compare ch. i. 14 (*ἐσκήνωσεν*).

The Resurrection of Christ was indeed the transfiguration of worship while it was the transfiguration of life.

In the Synoptic Gospels Christ connects the destruction of the temple with the faithlessness of the people: Matt. xxiv. 2 ff., xxiii. 38.

It may be noticed that on a similar occasion the Lord referred to the "sign of the prophet Jonah," as that alone which should be given (Matt. xii. 39, xvi. 4). Life through death; construction through dissolution; the rise of the new from the fall of the old; these are the main thoughts.

The imperative *destroy* is used as in Matt. xxiii. 32, *fill ye up*. Comp. xii. 28. Thus in the first clear antagonism Christ sees its last issue. The word itself (*ἀναιρε*) is a very remarkable one. It indicates a destruction which comes from dissolution, from the breaking of that which binds the parts into a whole,

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

or one thing to another. Comp. 2 Pet. iii. 10 ff.; Acts xxvii. 41; Eph. ii. 14; and also v. 18 note; 1 John iii. 8.

I will...] The Resurrection is here assigned to the action of the Lord, as elsewhere to the Father (Gal. i. 1; see v. 22, note).

20. *Forty and six ... building*] Rather, *In forty and six...was this temple built* as we now see it. The work is regarded as complete in its present state, though the reparation of the whole structure was not completed till 36 years afterwards. Herod the Great began to restore the temple in B.C. 20 (Jos. 'B. J.' i. 21 (16). 1: comp. 'Antt.' xv. 11 (14. 1), and the design was completed by Herod Agrippa A.D. 64. The tense of the verb (*ᾠκοδομήθη*) marks a definite point reached; that point probably coincided with the date of the Lord's visit; but the form of expression makes it precarious to insist on the phrase as itself defining this coincidence.

rear it up] **raise it up**: the same word is used as before. That which Christ raises (x. 18) is that which was (raise *it* up) and not another. The old Church is transfigured and not destroyed. The continuity of revelation is never broken.

in three days] Comp. Hos. vi. 2.

21. *But he* (*ἐκεῖνος*)...] The pronoun (i. 18, note) is emphatic and marks a definite contrast, not only between the Lord and the Jews, but also between the Lord and the apostles. St John seems to look back again upon the far distant scene as interpreted by his later knowledge, and to realise how the Master foresaw that which was wholly hidden from the disciples.

of (*περί*)...] *i.e. concerning...* This was the general topic of which He was speaking, not the direct object which He indicated, as in vi. 71 (*ἔλεγεν τὸν Ἰ.*), from which usage it must be carefully distinguished. Compare Eph. v. 32 (*λέγω εἰς*), where the ultimate application is marked.

the temple of his body] *i.e.* the temple defined to be His body, as in the phrase "the cities of Sodom and Gomorrah" (2 Pet. ii. 6). Compare Acts iv. 22; 2 Cor. v. 1; Rom. iv. 11 (v. 1). For the usage see 1 Cor. vi. 19; Rom. viii. 11.

St John notices on other occasions the real meaning of words of the Lord not understood at first: vii. 39, xii. 33, xxi. 19; and in each case he speaks with complete authority. This trait of progressive knowledge

is inexplicable except as a memorial of personal experience.

22. *was risen*] Rather, *was raised*: so also xxi. 14. The full phrase would be, "was raised by God from the dead," as in the corresponding expression, "whom God raised from the dead" (Acts iii. 15, iv. 10, v. 30, x. 40, xiii. 30, 37; Rom. iv. 24, viii. 11, x. 9; 1 Cor. xv. 15, &c.). In all these cases the resurrection is regarded as an awakening effected by the power of the Father. Much less frequently it is presented simply as a rising again, consequent on the awakening, in reference to the manifestation of the power of the Son, Mark viii. 31, ix. 9; Luke xxiv. 7. Comp. John xi. 23, 24; and v. 19, note.

remembered] v. 17. The repetition of the word seems to mark the facts of Christ's life as a new record of revelation, on which the disciples pondered even before the facts were committed to writing. Compare xii. 16.

had said] Rather, **spake** (omit *unto them*). The original tense (*ἔλεγεν*) implies either a repetition of or a dwelling upon the words. Comp. v. 18, vi. 6, 65, 71, viii. 27, 31, xii. 33, iv. 33, 42, &c.

believed] A different construction is used here (*ἐπίστευσαν τῇ γραφῇ*) from that in v. 11: they trusted the Scripture as absolutely true. Comp. iv. 50, v. 46, 47, xx. 9.

the scripture] The phrase "the Scripture" occurs elsewhere ten times in St John, vii. 38, 42, x. 35, xiii. 18 (xvii. 12), xix. 24, 28, 36, 37 (xx. 9), and in every case except xvii. 12 and xx. 9 the reference is to a definite passage of Scripture given in the context, according to the usage elsewhere, Mark xii. 10 [xv. 28]; Luke iv. 21; Acts i. 16, viii. 35, &c. (though St Paul appears also to personify Scripture), while the plural is used for Scripture generally, v. 39; Luke xxiv. 32; 1 Cor. xv. 3, 4, &c. In xvii. 12 the reference appears to be to the words already quoted, xiii. 18, so that the present and the similar passage, xx. 9, alone remain without a determinate reference. According to the apostle's usage, then, we must suppose that here also a definite passage is present to his mind, and this, from a comparison of Acts ii. 27, 31, xiii. 35, can hardly be any other than Ps. xvi. 10.

the word ... had said (*εἶπεν*)] the revelation which St John has just recorded, not as an isolated utterance (*ῥῆμα*), but as a comprehensive message (*τῷ λόγῳ*).

The Synoptists narrate a cleansing of the

23 ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

temple as having taken place on the day of the triumphal entry into Jerusalem before the last passover (Matt. xxi. 12 ff.; Mark xi. 15 ff.; Luke xix. 45 ff.). Of such an incident there is no trace in St John (xii. 12 ff.), and conversely the Synoptists have no trace of an earlier cleansing. It has been supposed that the event has been transposed in the Synoptic narratives owing to the fact that they give no account of the Lord's ministry at Jerusalem before the last journey; but a comparison of the two narratives is against the identification.

1. The exact connexion of the event in each case is given in detail.

2. There is a significant difference in the words used to justify the act, Mark xi. 17; John ii. 16.

3. The character of the two acts is distinct. The history of St John presents an independent assumption of authority: the history of the Synoptists is a sequel to the popular homage which the Lord had accepted.

4. The cleansing in St John appears as a single act. The cleansing in the Synoptists seems to be part of a continued policy (Mark xi. 16).

5. In the record of the later incident there is no reference to the remarkable words (ii. 19) which give its colour to the narrative of St John, though the Synoptists shew that they were not unacquainted with the words (Matt. xxvi. 61; Mark xiv. 58).

Nor on the other hand, is there any improbability in the repetition of such an incident. In each case the cleansing was effected in immediate connexion with the revelation of Jesus as the Messiah. This revelation was twofold: first when He claimed His royal power at the entrance on His work, and then when He claimed it again at the close of His work. In the interval between these two manifestations He fulfilled the office of a simple prophet. In the first case, so to speak, the issue was as yet doubtful; in the second, it was already decided; and from this difference flows the difference in the details of the incidents themselves. For example, there is a force in the addition "a house of prayer for all nations," in the immediate prospect of the Passion and of the consequent rejection of the Jews, which finds no place at the beginning of the Lord's ministry, when He enters as a Son into "His Father's house." And again, the neutral phrase, "a house of merchandise," is in the second case represented by its last issue "a den of robbers."

Assuming that the two cleansings are distinct, it is easy to see why St John records that which occurred at the beginning, because

it was the first crisis in the separation of faith and unbelief; while the Synoptists necessarily, from the construction of their narratives, recorded the later one. This, on the other hand, was virtually included in the first, and there was no need that St John should notice it.

Christ's work at Jerusalem with the people
(ii. 23—iii. 21).

The record of the great Messianic work (ii. 14—16), which was the critical trial of the representatives of the theocracy, is followed by a summary notice of the thoughts which it excited among the people generally, and also in one who was fitted to express the feelings of students and teachers. The people imagined that they had found the Messiah of their own hopes: the teacher acknowledged the presence of a prophet who should continue, and probably reform, what already existed. In both respects the meaning of Christ's work was missed: the conclusions which were drawn from His "signs" (ii. 23, iii. 2) were false or inadequate.

The section falls into two parts: Christ's dealing with the people (ii. 23—25), and with "the teacher of Israel" (iii. 1—21).

The contents are peculiar to St John. It is probable that he writes from his own immediate knowledge throughout (comp. iii. 11).

23—25. *Christ's dealing with the people generally.* In this brief passage the false faith of the people is contrasted with the perfect insight of Christ. The people were willing to accept Him, but He knew that it would be on their own terms. Comp. vi. 14 f. (*Galilee*).

The explanation which St John gives of the reserve of Christ shews a characteristic knowledge of the Lord's mind. It reads like a commentary gained from later experience on what was at the time a surprise and a mystery.

23. *in Jerusalem*] if not in the temple, yet still in the Holy City. It may be noticed that of the two Greek forms of the name, that which is alone found (in a symbolic sense) in the Apocalypse (iii. 12, xxi. 2, 10, Ἱερουσαλήμ) is not found in the Gospel, in which (as in St Mark) the other form (Ἱεροσόλυμα) is used exclusively (twelve times).

The triple definition of place (*in Jerusalem*), time (*at the passover*), circumstance (*during the feast*) is remarkable. The place was the city which God had chosen: the time was the anniversary of the birth of the nation: the circumstances marked universal joy.

in the feast day] Rather, *at the feast*, i.e. of unleavened bread, kept on the seven

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

days which followed the actual passover (Lev. xxi. 5, 6). It has been conjectured, not unreasonably, that the purifying of the temple took place on the eve of the passover, when the houses were cleansed of leaven.

many] Among these there may have been some Galileans, who had come to the feast, as "the Jews" (v. 20) are not distinctly mentioned. Comp. viii. 30 f., iv. 45.

believed in (on) his name] Comp. i. 12 and viii. 30, note. In this place the phrase seems to imply the recognition of Jesus as the Messiah, but such a Messiah as Him for whom they looked, without any deeper trust (for the most part) in His Person (v. 24). They believed not *on Him* (iii. 18), but *on His name*, as Christ (comp. Matt. vii. 22. Orig. 'in Joh.' t. x. § 28). The phrase occurs again in connexion with the title "Son of God," 1 John v. 13, where there is no limitation of the fullness of the meaning. For the use of "believe on" (πιστεύειν εἰς) with other than a personal object, see 1 John v. 10.

when they saw] *when they beheld* (θεωροῦντες) with the secondary notion of a regard of attention, wonder, reflection. The word (θεωρεῖν) is so used in vii. 3, xii. 45, xiv. 19, xvi. 16 ff., &c. In this place it connects the imperfect faith of the people with the immediate effect of that which arrested their attention. Contrast iv. 45 (εἰσακότες).

the miracles (his signs) which he did] time after time (ἀ ἐποίει). Here the Evangelist dwells on the works as still going on (*which He was doing*): in iv. 45 he regards the same works in their historical completeness (*all that He did, ὅσα ἐποίησεν*). The conviction was wrought not at once, nor on a survey of all the works, but now by one, now by another. The same idea is given by the present participle (*when they beheld, θεωροῦντες*) in combination with the aorist (*believed*). The incidental notice of these "signs" (comp. vii. 31, xi. 47, xx. 30) is an unquestionable proof that St John does not aim at giving an exhaustive record of all he knew. Similar references to cycles of unrecorded works are found in the Synoptists: Mark iii. 10, vi. 56.

24. *But Jesus*] The contrast is emphasized in the original by the preceding pronoun, *But on His part Jesus* (αὐτὸς δὲ Ἰ.).

commit] The same word (ἐπίστανειν) is used here as that rendered *believe* (v. 23).

Compare Luke xvi. 11. The kind of repetition would be in some degree, though inadequately, expressed in English by "many trusted on His name ... but Jesus did not trust Himself to them." There is at the same time a contrast of tenses. The first verb marks a definite, completed, act: the second a habitual course of action. A partial commentary on this reserve of Christ is found in vi. 14 f., where He refuses to accept the homage of the people which is offered with false beliefs and hopes. Comp. Matt. vii. 21 ff.

24, 25. *because he knew ... And needed not ...*] The original is more exact and expressive: *owing to the fact that—for that—He knew* (διὰ τὸ γινώσκειν) *all men, and because He needed not...* (Vulg. *eo quod ...quia...*). The ultimate reason lay in His knowledge of all men: the immediate reason in the fact that He needed no testimony to the character of any man.

24. *he knew*] The pronoun is emphatic. Christ knew "by Himself," "in virtue of His Own power."

knew] It is of great importance to distinguish in the narrative of St John the knowledge (1) of discernment and recognition from that (2) of intuition and conviction. The one word (γινώσκειν), used here, implies movement, progress: the other (εἰδέναι) satisfaction, rest. For the contrast between the words compare (1) i. 49, iii. 10, vi. 69, xiii. 12 (γινώσκειν): (2) i. 26, 31, iii. 2, 11, ix. 29 (εἰδέναι). See Additional Note.

25. *testify of man*] *bear witness concerning man* generically (περὶ τοῦ ἀνθρώπου). The original (τοῦ ἀνθρώπου) may mean also "the man with whom from time to time he had to deal," as it appears to do in the second case. Compare vii. 51 (τὸν ἄνθρωπον); Matt. xii. 43, xv. 11.

he knew] as in v. 24, "He Himself knew, by His Own power on each occasion" The pronoun is repeated a third time (αὐτὸς—αὐτόν—αὐτός).

what was in man] This knowledge is elsewhere attributed to Jehovah (Jer. xvii. 10, xx. 12). It was immediate (*of Himself*), universal (*all men*), complete (*what was in man, i.e. the thoughts and feelings as yet unexpressed*).

ADDITIONAL NOTES on CHAP. II. 11, 24.

11. This passage brings forward very vividly one feature of St John's Gospel which has been overlooked by one school of critics and

exaggerated by another. It represents the whole human life of Christ, under its actual conditions of external want and suffering and

of internal conflict and sorrow, as a continuous and conscious manifestation of divine glory. He shews from first to last how "the eternal life was manifested which was with the Father" (1 John i. 2) in the works, and in the words of Christ, in what He did and in what He suffered. (Compare Intro.) Such a view, it has been argued, is inconsistent with the portraiture of the Saviour in the other Gospels, and with the teaching of St Paul upon the "exinanition" of Christ (Phil. ii. 5-11).

This objection appears to rest upon a totally inadequate conception of human life. If life is potentially the expression of a divine purpose, it is evident that all the circumstances which it includes are capable of ministering to the divine end. A want or a sorrow cannot be regarded in itself. It has a relation to a whole, and is interpretative at once and preparatory. A perfect human life, a life lived, that is, in absolute harmony with the divine, will therefore in every point reveal to those who have the eyes to see, something of God, of His "glory." And further, a human consciousness, which has complete insight into the true order of things, or so far as it has insight, will be able to realise at any moment the actual significance of each detail of experience. This being so, it is clear that all the acts and sufferings of "the Son of Man" were essentially revelations of glory, and become so to us so far as we are enabled to apprehend their meaning. They are at the same time to be regarded externally, but that external realisation is only a condition for their spiritual understanding. From the nature of the case each fact in the life of Christ was the vehicle for conveying some eternal truth. It could not be otherwise. St John lays open in some representative instances what this truth was, and while he does so he shews how the knowledge of it was present to the mind of Christ. Humiliation, shame, death are thus not regarded outwardly, as they may rightly be in suitable connexions, but as the appointed, and so the best, means for the attainment of the highest end, and recognised as such. In this light they become "glories" (1 Pet. i. 11).

These remarks hold true in regard to each event in the Lord's life; but St John, from his point of sight, regards the whole work of Christ as one, as the complete fulfilment of the divine counsel. All is present at each moment, "one act at once," while we "as parts can see but part, now this, now that." The Passion is the Victory; and this not only in relation to divine knowledge but also in relation to perfect human knowledge, which

from point to point is in accordance with the divine.

St John therefore, while from time to time he dwells on Christ's glory and on Christ's assertion of His glory, is not recording, as has been said, that which can be understood only of the Eternal Word, but that which properly belongs to the Son of Man, who at each stage, in each fragment of His life, recognised the perfect fulfilment through Himself of the purpose of the Father towards the world. Compare i. 51, viii. 28, xi. 40 ff., xiii. 31, xvii. 4.

24. All the Evangelists agree in representing the Lord as moving among men with a complete and certain knowledge of their characters and needs. Only on very rare occasions does He ask anything, as if all were not absolutely clear before His eyes (e.g. Mark viii. 5; comp. Mark xi. 13; John xi. 34). But St John exhibits this attribute of complete human knowledge most fully, and dwells upon it as explaining Christ's action at critical times. He describes the knowledge both as relative, acquired (*γινώσκειν*), and absolute, possessed (*εἰδέναι*). In some cases the "perception" (*γινώσκειν*, *εἶναι*, *γινώσκει*) is that which might be gained "naturally" by the interpretation of some intelligible sign (v. 6, vi. 15, xvi. 19, iv. 1). At other times it appears to be the result of an insight which came from a perfect spiritual sympathy, found in some degree among men (i. 42, 47, ii. 24 f., v. 42, x. 14 f., 27; comp. xxi. 17), which reaches from the knowledge of the heart even to the knowledge of God (xvii. 25). The absolute knowledge (*εἰδώς*, *εἰδέναι*) is shewn in connexion with divine things (iii. 11, v. 32, vii. 29, viii. 55, xi. 42, xii. 50), and with the facts of the Lord's being (vi. 6, viii. 14, xiii. 1, 3, xix. 28), and also in relation to that which was external (vi. 61, 64, xiii. 11, 18, xviii. 4). A careful study of these passages seems to shew beyond doubt that the knowledge of Christ, so far as it was the discernment of the innermost meaning of that which was from time to time presented to Him, and so far as it was an understanding of the nature of things as they are, has its analogues in human powers. His knowledge appears to be truly the knowledge of the Son of Man, and not merely the knowledge of the divine Word, though at each moment and in each connexion it was, in virtue of His perfect humanity, relatively complete. Scripture is wholly free from that Docetism—that teaching of an illusory Manhood of Christ—which, both within the Church and without it, tends to destroy the historic character of the Gospel.

CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23

The baptism, witness, and doctrine of John concerning Christ.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

Christ's dealing with the representative teacher
(iii. 1—21).

This first conversation is, together with the Evangelist's comment, the personal application of the general call to repentance, with which the other Gospels open. It is, like the public message of the Baptist or of Christ, a proclamation of the kingdom of heaven, but given under new circumstances.

Under another aspect the history is complementary to the passage which precedes. Christ was unwilling to commit Himself—His Person—to those who had false views; and in the same spirit He laid open the truth to one who sought it. By refusal and by compliance alike He shewed His knowledge of men.

The record consists of two parts. The first part (1—15) contains a summary of the actual conversation: the second gives the commentary of St John (16—21).

It is interesting to notice that according to the Sarum Use, following the old Roman Use, the section vv. 1—15 is read as the Gospel for Trinity Sunday. This Gospel is retained in our Prayer Book, while the modern Roman Use gives Matt. xxviii. 18 ff. The fitness of the selection is obvious. The narrative shews how the Lord deals with the difficulties of the thoughtful man, reproving presumption and elevating faith.

CHAP. III. 1—15. The general outline of the discourse can be marked with fair distinctness, and places the relation in which the new order—the kingdom of God, established through Christ—stands to the old in a clear light.

Nicodemus comes as the representative of the well-instructed and thoughtful Jew who looked for the consummation of national hope to follow in the line along which he had himself gone, as being a continuation and not a new beginning (v. 2).

The Lord at once checks this anticipation. The kingdom of God cannot, He says, be seen—outwardly apprehended—without a new birth. The right conception of it depends upon the possession of corresponding and therefore fresh powers (v. 3).

But the obvious answer is, Such a change in man is impossible. He is physically, morally, spiritually, one: the result of all the past (v. 4).

This objection would be valid if the change belonged to the same order as that to which we naturally belong. But the Lord replies that the birth which He reveals is an entrance

to a new order, and wrought by a new power. It has an external element, because it belongs to men now in life: it has an internal element, because it carries men into a new world (v. 5).

No change of man in himself, so far as the life of sense is concerned, would be adequate (v. 6).

But none the less the change, though wrought by a mysterious and unseen Power, coming we know not whence, going we know not whither, in the interspace of earthly life, is manifested by its results (7 f.).

Such ideas were strange to Nicodemus, and to the traditional Judaism of the time (v. 9).

Yet even already there were some with the Lord who had known and seen the reality of the teaching and facts by which these ideas were established (10 f.).

And, beyond these "earthly things" of which sensible experience was possible, the new kingdom included in its principles "heavenly things," still farther removed from current beliefs (v. 12).

Such was the doctrine of the Person of the Lord; and flowing from it the doctrine of the Redemption through His Cross (13 ff.).

The circle of thought is thus complete. Christianity—in consideration of the completed work of Christ, which is presupposed—stands contrasted with Judaism both as an organization and as a divine economy. The entrance to the Church is through a sacrament not outward only but spiritual also. The facts on which it rests and which it proclaims belong essentially to heaven, not to earth. Viewed in these relations the discourse expands and explains the truth stated generally in its outward form in the Sermon on the Mount: *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven* (Matt. v. 20).

1. *There was a man...* Now there was a man.... The word *man* is repeated to emphasize the connexion with ii. 25. Nicodemus offered at once an example of the Lord's inward knowledge of men, and an exception to this general rule which He observed in not trusting Himself to them.

Pharisees] i. 24 note.

Nicodemus] Comp. vii. 50, xix. 39. The name was not uncommon among the Jews. Nicodemus ben Gorion (Bunai) who lived to the siege of Jerusalem, has been identified (falsely, v. 4 *old*) with this one. The traditions as to Bunai, which are very vague and untrust-

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born ^{1 Or, from above.} again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old?

worthy, have been collected by Lightfoot on this place, and by Delitzsch, 'Zeitschr. f. Luth. Theol.' 1854.

a ruler] i.e. a member of the Sanhedrin (ἄρχων, Vulg. *princeps*): vii. 50. Comp. vii. 26, xii. 42; Luke xxiii. 13, 35, xxiv. 20; Acts iv. 8. The word however is used in Rabbinic literature (ארכון) generally for a "great man" or "prince." See Buxtorf, *s. v.*; Matt. ix. 18; Luke xii. 58, xiv. 1, xviii. 18.

2. to Jesus] unto him.

by night] This detail is noticed again in xix. 39 (but not according to the true reading in vii. 50). On each occasion where Nicodemus is mentioned we may see other traces of the timidity to which it was due. He defended Jesus without expressing any personal interest in Him: he brought his offering only after Joseph of Arimathea had obtained the Body from Pilate.

Rabbi] Such a style of address in the mouth of Nicodemus (v. 10) is significant (comp. i. 38). The title was one of late date, not having come into use till the time of Herod the Great, with the Schools of Shammai and Hillel. It is formed like "Master" from a root meaning *great*, and was used in three forms, Rab, Rabbi, Rabban (Rabbun, John xx. 16). According to the Jewish saying, "Rabbi was higher than Rab, Rabban than Rabbi, but greater than all was he who [like the prophets] was not called by any such title."

we know] The pronoun is not emphatic. There is however a symptom of latent presumption in the word. Nicodemus claims for himself and for others like him the peculiar privilege of having read certainly the nature of the Lord's office in the signs which He wrought. So much at least he and they could do, if the common people were at fault. Comp. ix. 24. It is natural to connect such a recognition of the divine mission of Jesus with the report of the envoys sent to John: i. 19. Contrast Matt. xii. 24; c. ix. 29.

from God] The words stand first emphatically: "it is from God, not from man, thy title to teach is derived." Jesus had not studied in the schools, but possessed the right of a Rabbi from a higher source. Comp. vii. 15, 16.

a teacher] not different in kind from other teachers. In this conception lay the essence of the error of Nicodemus. The word used here (διδάσκαλος) is commonly rendered *master*, after the Vulgate (*magister*), a rendering

which is apt to suggest false associations (i. 38, viii. 4, xi. 28, xiii. 13 f., xx. 16).

miracles] signs. Comp. ii. 11 note. The address of Nicodemus is incomplete, but he evidently wishes to invite the Lord to give a fuller view of His teaching, and that, it may reasonably be supposed, with regard to the kingdom of God of which John had spoken.

except...him] Comp. Acts x. 38; 1 S. xviii. 14; c. ix. 31 f.

3. *answered*] not the words, but the thoughts. The Lord's answers to questions will be found generally to reveal the true thought of the questioner, and to be fitted to guide him to the truth which he is seeking. Nicodemus implied that he and those like him were prepared to understand and welcome the Lord's teaching. This appeared to him to be of the same order as that with which he was already familiar. He does not address the Lord as if he were ready to welcome Him as "the Christ" or "the prophet." On the other hand, the Lord's reply sets forth distinctly that His work was not simply to carry on what was already begun, but to recreate. The new kingdom of which He was the founder could not be comprehended till after a new birth.

Verily, verily] i. 51, note. The words by their emphasis generally presuppose some difficulty or misunderstanding to be overcome; and at the same time they mark the introduction of a new thought carrying the divine teaching further forward, *vv.* 5, 11. Comp. v. 19, vi. 47, 53.

unto thee] The address was general: the reply is personal.

born again] See Additional Note.

he cannot see the kingdom of God] Without this new birth—this introduction into a vital connexion with a new order of being, with a corresponding endowment of faculties—no man can see—can outwardly apprehend—the kingdom of God. Our natural powers cannot realise that which is essentially spiritual. A new vision is required for the objects of a new order. Elsewhere there are references to the change required (Matt. xviii. 3; 1 Cor. ii. 14) in order that we may observe that which though about us is unregarded (Luke xvii. 20, 21).

cannot] The impossibility lies in the moral characteristics of the man, and not in any external power. Comp. vi. 44, note.

The sense which is commonly given to "see" in this passage, as if it were equivalent

can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I

say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

to "enjoy," "have experience of" (Luke ii. 26, *see death*; Acts ii. 27, *see corruption*; 1 Pet. iii. 10, *see good days*), entirely sacrifices the marked contrast between "seeing" and "entering into" the kingdom. Part of the same thought is found in Luke xvii. 20.

the kingdom of God] The phrase occurs only here and in v. 5 in St John's Gospel (yet compare xviii. 36, 37; Rev. xii. 10), while it is frequent in the Synoptists. St Matthew alone uses, in addition, the phrase "the kingdom of heaven," which is found as an early variant in v. 5 (in 8, &c.). The phrase "the kingdom of God" is found in the Acts, and in each group of St Paul's epistles; but it does not occur in the Epistle to the Hebrews or in the Catholic Epistles (comp. 2 Pet. i. 11). The words have always a two-fold application, external and internal; and the immediate application in each case leads on to a more complete fulfilment in the same direction. Thus under the old dispensation the visible Israel was the kingdom of God as typical of the visible catholic church, the spiritual Israel as typical of the true spiritual church. And now again the visible church is the type of the future universal reign of Christ, as the spiritual church is of the consummation of Christ's reign in heaven.

4. *Nicodemus saith*] It is commonly supposed that Nicodemus either misunderstood the general scope of the Lord's answer, or half-mockingly set it aside. But in fact he employs the image chosen by the Lord in sober earnest to bring out the overwhelming difficulties with which the idea suggested by it was encompassed. It is one indication of the point of his argument that he substitutes for the indefinite phrase used by the Lord (*except one (tis) be born...*) the definite title (*how can a man (ἄνθρωπος) be born...*).

How can a man be born...] How is it possible for a man whose whole nature at any moment is the sum of all the past, to start afresh? How can he undo, or do away with, the result which years have brought and which goes to form himself? His "I" includes the whole development through which he has passed; and how then can it survive a new birth? Can the accumulation of long ages be removed and the true "self" remain?

when he is old] Nicodemus evidently applies the Lord's words to his own case. "The trait is full of life.

can be enter the (a) second time into his mother's womb, and be born?] Nicodemus takes one part of a man's complex personality only. Is it possible to conceive physical birth repeated? And if not, Nicodemus seems to

say to Christ, how then can there be any such moral new birth as you claim? For all life from its first beginning has contributed to the moral character which belongs to each person. The result of all life is one and indivisible.

This thought is one which cannot but occur to every one. It goes to the very root of faith. The great mystery of religion is not the punishment, but the forgiveness, of sin: not the natural permanence of character, but spiritual regeneration. And it is one aspect of this mystery which Nicodemus puts forth clearly.

5. *Jesus answered*] Christ meets the difficulty by an enlarged repetition of the former statement. As before He had insisted on the fact of the new birth, He now reveals the nature of the birth. This involves an outward and an inward element, which are placed side by side.

Except a man be born of water and of the Spirit (or, and spirit)] The preposition used (ἐξ) recalls the phrase "baptize—plunge—in water, in spirit" (Matt. iii. 11), so that the image suggested is that of rising, reborn, out of the water and out of that spiritual element, so to speak, to which the water outwardly corresponds.

The combination of the words *water* and *spirit* suggests a remote parallel and a marked contrast. They carry back the thoughts of hearer and reader to the narrative of creation (Gen. i. 2), and to the characteristics of natural birth, to which St John has already emphatically referred (i. 13). The water and the spirit suggest the original shaping of the great Order out of Chaos, when the Spirit of God brooded on the face of the waters; and at the same time this new birth is distinctly separated from the corruptible element (blood) which symbolizes that which is perishable and transitory in human life.

These distant references serve in some degree to point to the true sense of the passage. If further we regard the specific Biblical ideas of *water* and *spirit*, when they are separated, it will be seen that *water* symbolizes purification (comp. i. 25, note) and *spirit* quickening: the one implies a definite external rite, the other indicates an energetic internal operation. The two are co-ordinate, correlative, complementary. Hence all interpretations which treat the term *water* here as simply figurative and descriptive of the cleansing power of the Spirit are essentially defective, as they are also opposed to all ancient tradition.

This being so, we must take account of the application of these ideas of cleansing and quickening to the circumstances under which

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born ^{again}.

8 The wind bloweth where it

¹ Or, from above.

the words were first spoken, and of their application to the fulness of the Christian economy. The words had an immediate, if incomplete, sense, as they were addressed to Nicodemus: they have also a final and complete sense for us. And yet more, the inceptive sense must be in complete harmony with the fuller sense, and help to illustrate it.

It can, then, scarcely be questioned that as Nicodemus heard the words, *water* carried with it a reference to John's baptism, which was a divinely appointed rite (i. 33), gathering up into itself and investing with a new importance all the lustral baptisms of the Jews: the *spirit*, on the other hand, marked that inward power which John placed in contrast with his own baptism. Thus the words, taken in their immediate meaning as intelligible to Nicodemus, set forth, as required before entrance into the kingdom of God, the acceptance of the preliminary rite divinely sanctioned, which was the seal of repentance and so of forgiveness, and following on this the communication of a new life, resulting from the direct action of the Holy Spirit through Christ. The Pharisees rejected the rite, and by so doing cut themselves off from the grace which was attached to it. They would not become as little children, and so they could not enter into the kingdom of heaven.

But the sense of the words cannot be limited to this first meaning. Like the corresponding words in ch. vi., they look forward to the fulness of the Christian dispensation, when after the Resurrection the baptism of water was no longer separated from, but united with, the baptism of the spirit in the "laver of regeneration" (Titus iii. 5. Comp. Eph. v. 26), even as the outward and the inward are united generally in a religion which is sacramental and not only typical. Christian baptism, the outward act of faith welcoming the promise of God, is incorporation into the Body of Christ, and so the birth of the Spirit is potentially united with the birth of water. The general inseparability of these two is indicated by the form of the expression, *born of water and spirit* (ἐξ ὕδ. καὶ πν.), as distinguished from the double phrase, *born of water and of spirit*.

According to this view the words have a distinct historical meaning, and yet they have also a meaning far beyond that which was at first capable of being apprehended. They are in the highest sense prophetic, even as the following words, in which the Lord speaks of His Passion; and at the same time they contemplate the fulness of the organized life of

the Christian society (*enter into the kingdom of heaven—not see life*, v. 36).

enter into] become a citizen of the kingdom, as distinguished from the mere intelligent spectator (see v. 3) of its constitution and character. The image suggested by the words *enter into* is that of entering into the promised land—the type of the kingdom of heaven—as in Ps. xcvi. 11.

A new birth is necessary to gain a true conception of the divine kingdom: a new birth, distinctly specified as having an outward fulfilment as well as an inward, is necessary for admission into the kingdom, which is itself at once outward and spiritual. This conclusion follows from a very simple consideration. No principle can produce results superior to itself. If man is to enjoy a spiritual life, that by which he enters it—his birth—must be of a corresponding character. The flesh (i. 13, see note) can only generate flesh. Spiritual life cannot come forth from it.

The fact which the Lord affirms is at once more marvellous and more natural than that by which Nicodemus typified it. A mere repetition of the natural birth would not bring that which man requires.

6. *That which is born...*] The original tense (τὸ γεγεννημένον) conveys an idea which can only be reproduced by a paraphrase: "that which hath been born, and at present comes before us in this light." There is an important difference observed in the narrative between the *fact* of the birth (*aorist*, vv. 3, 4, 5, 7) and the *state* which follows as the abiding result of the birth (*perfect*, vv. 6, 8). In 1 John v. 18 the true interpretation depends upon the contrast between the one historic Son of God (ὁ γεννηθεὶς, opposed to *the evil one*) and the sons of God, who live in virtue of their new birth (ὁ γεγεννημένος). Compare also Gal. iv. 23, 29 for a fainter representation of a corresponding difference of tenses.

The neuter (*that which is born...*) states the principle in its most abstract form. In v. 8 a transition is made to the man (*every one that is born*). There is a similar contrast in 1 John v. 4 (neuter) and 1 John v. 1, 18 (masc.).

flesh... spirit] The words describe the characteristic principles of two orders. They are not related to one another as evil and good; but as the two spheres of being with which man is connected. By the "spirit" our complex nature is united to heaven, by the "flesh," to earth. Comp. vi. 63, note.

listeth, and thou hearest the sound thereof, but canst not tell whence it

cometh, and whither it goeth: so is every one that is born of the Spirit.

flesh] This term probably includes all that belongs to the life of sensation, all that by which we are open to the physical influences of pleasure and pain, which naturally sway our actions. Thus, though it does not of itself include the idea of sinfulness (i. 14; 1 John iv. 2), it describes human personality on the side which tends to sin, and on which actually we have sinned.

It must also be noticed that that which is born of flesh and spirit is described not as "fleshly" and "spiritual," but as "flesh" and "spirit." In other words, the child, so to speak, is of the same nature with the parent, and does not only partake in his qualities. The child also occupies in turn the position of a parent, from which a progeny springs like to himself. Compare the corresponding usage, 1 John i. 5 (light), iv. 8 (love).

of the Spirit] Or, *of spirit*. While the term is essentially abstract and expresses spirit as spirit, the quickening power is the Spirit. The idea of nature passes into that of Person. The *water* is not repeated, because the outward rite draws its virtue from the action of the Spirit.

Many early authorities (*Lat. vt., Syr. vt.*) add the gloss, *quia Deus spiritus est et de (ex) Deo natus est*. Ambrose ('De spir.' III. § 59) accuses the Arians of having removed the words *quia Deus spiritus est* from their MSS. The charge is an admirable illustration of the groundlessness of such accusations of wilful corruption of Scripture. The words in question have no Greek authority at all, and are obviously a comment.

7. *Marvel not...*] If then this is a necessary law—such is the force of the Lord's words—that the offspring must have the essential nature of the parent, and if the kingdom of God is spiritual and its citizens therefore spiritual, while the nature of man, as all experience it to be, is fleshly, swayed by powers which belong to earth, *Marvel not that I said unto thee, Ye must be born again*, even ye who think that you have penetrated to the true conception of Messiah's work and prepared yourselves adequately for judging it and entering into it.

There appears also to be in the emphatic *ye* an implied contrast between the Lord, who needed no re-birth, and all other men. He does not say, as a human teacher, '*We must be born again.*'

The passage from the singular (*I said unto thee*) to the plural (*ye must*) ought not to be overlooked, comp. i. 51; and especially Luke xxii. 31, 32.

8. *The wind...the Spirit*] In Hebrew, Syriac, Latin, the words are identical (as properly *Geist* and *Ghost*) and Wiclif and the

Rhemish Version keep "spirit" in both cases, after the Latin. But at present the retention of one word in both places could only create confusion, since the separation between the material emblem and the power which it was used to describe is complete. The use of the correlative verb (*πνεῖ*, ch. vi. 18; Rev. vii. 1; Matt. vii. 25, 27; Luke xii. 55; Acts xxvii. 40), and of the word *sound* (voice), is quite decisive for the literal sense of the noun (*πνεῦμα*); and still at the same time the whole of the phraseology is inspired by the higher meaning. Perhaps also the unusual word (*πνεῦμα*, 1 K. xviii. 45, xix. 11; 2 K. iii. 17) is employed to suggest this. The comparison lies between the obvious physical properties of the wind and the mysterious action of that spiritual influence to which the name "spirit," "wind," was instinctively applied. The laws of both are practically unknown; both are unseen; the presence of both is revealed in their effects.

where it listeth] The phrase is not to be pressed physically. The wind obeys its own proper laws, which depend on a complication of phenomena which we cannot calculate, and consequently for us it is a natural image of freedom. For a similar phrase applied to the Spirit, see 1 Cor. xii. 11.

the sound] Rather, *the voice*. The word commonly implies an articulate, intelligible voice, as even in a passage like 1 Cor. xiv. 7 ff.; yet in the Apocalypse the word is used more widely, e.g. ix. 9, xiv. 2, &c.

canst not tell] More simply, *knowest not*. Comp. Eccles. xi. 5.

so is every one...] The form of the comparison is irregular. The action of the spirit on the believer is like the action of the wind in the material world. As the tree (for example) by waving branches and rustling leaves witnesses to the power which affects it; so *is every one that hath been born of the Spirit*. The believer shews by deed and word that an invisible influence has moved and inspired him. He is himself a continual sign of the action of the Spirit, which is freely determined, and incomprehensible by man as to source and end, though seen in its present results.

It is not unreasonable to suppose that this image of the wind was suggested by the sound of some sudden gust sweeping through the narrow street without. Thus the form of the Lord's teaching corresponds with the teaching by parables in the Synoptists (Matt. xiii. 4, note).

born of the Spirit] v. 6. An important group of ancient authorities (N, *Lat. vt., Syr. vt.*) read *born of water and the spirit*. The gloss is a good example of a natural corruption by assimilation.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and tes-

tify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up

9. *How can these things be?* How can these things come to pass (γενέσθαι, Vulg. fieri)? How can this new birth, issuing in a new life, be realised? The idea is of change, transition, not of essence, repose. The emphasis lies on *can* (πῶς δύναται, v. 4).

10. *Art thou a master (the teacher) of Israel?* the authorized teacher of the chosen people of God. The definite article (ὁ διδάσκαλος) marks the official relation of Nicodemus to the people generally.

knowest not? perceivest (γινώσκεις) not, by the knowledge of progress, recognition. Comp. ii. 24 note. Though Nicodemus had previously been ignorant of that which the Lord declared, he ought to have recognised the teaching as true when he heard it.

these things? the reality and character of the spiritual influence shewn in the actions of man, which yet is not of man, but comes from another region.

11. *We speak?* The plural contrasted with the singular *vv.* 3, 5, 7, 12 (all are unemphatic) is remarkable. It has been explained as a simple rhetorical plural, or as containing an allusion to John the Baptist, to the Prophets, to the Holy Spirit, to the Father (viii. 16, 18), but all these explanations appear to fail when taken in connexion with the *you* and *ye*. The Lord and those with Him, of whom some, including the Evangelist, may have been present at the interview, appear to stand in contrast to the group represented by Nicodemus. Comp. iv. 22. There were already gathered round Christ those who had had personal (*we have seen*) and immediate (*we know*) knowledge of the divine wonders which He announced. Their witness is indeed distinguished from His afterwards (v. 13), but so far it reached as to meet the difficulties, and fill up the shortcomings of the faith which Nicodemus had attained to. The plural, it will be noticed, is used in connexion with "the things on earth," but the singular only (εἶπα) of "the things in heaven."

we do know—absolutely and immediately (οἶδαμεν)—and testify (bear witness of)... The words answered to actual knowledge, the witness declared actual experience. The object in each stands first: "That which we know, we speak; and that which we have seen, we witness."

and ye receive not? The pronoun is unemphatic, as the *we* before. The stress lies on

our witness. "What we have seen we witness, and our witness ye receive not." Comp. v. 27 n. For the use of the simple and in this connexion of sad contrast see i. 10, v. 32, vii. 28, 30, xiv. 24, xvi. 32.

12. *If I have told?* If I told. As, for example, in what He had just said to Nicodemus of the spiritual birth, though this was but as a sample of the teaching which He had already addressed to men (*you*, not *thee*) such as Nicodemus. Comp. Wisd. ix. 16.

earthly things? The word "earthly" is ambiguous, and may mean that which is "of the nature of earth" (cf. v. 31) or which "has its sphere and place on earth." The original word expresses the second notion distinctly (ἐπίγειος, Vulg. terrenus); and it must be so interpreted in the other places where it occurs: 1 Cor. xv. 40 (bodies fitted for life on earth). Comp. Col. iii. 2; 2 Cor. v. 1; Phil. ii. 10, iii. 19 (whose thoughts rest on earth); James iii. 15 (wisdom which finds its consummation on earth, and reaches no higher). Thus the strictly local meaning (1 Cor. xv. 40; Phil. ii. 10) passes insensibly into a meaning predominantly moral (Phil. iii. 19; James iii. 15).

Here the phrase "earthly things" will mark those facts and phenomena of the higher life as a class (τὰ ἐπίγεια) which have their seat and manifestation on earth: which belong in their realisation to our present existence: which are seen in their consequences, like the issues of birth: which are sensible in their effects, like the action of the wind: which are a beginning and a prophecy, and not a fulfilment.

how shall ye believe? The words are spoken with a view to the future already realised. The question is not abstract (*How can ye?*), but framed in regard of actual circumstances.

of (omit) heavenly things? those truths which belong to a higher order, which are in heaven (τὰ ἐπουράνια), and are brought down thence to earth as they can become to men. Such was the full revelation of the Son, involving the redemption of the world and the reunion of man with God, which is indicated in the three following verses. The reality of these truths finds no outward confirmation as the new birth in its fruits. The difference thus indicated between the "earthly" and the "heavenly" elements of the Lord's teaching serves to shew the ground of the contrast between St John and the earlier Evangelists. The teaching of the Lord was on one side,

to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

Numb.
i. 9.

14 ¶ ^aAnd as Moses lifted up the serpent in the wilderness, even

so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

like the teaching of the Baptist, a preparation for the Kingdom of Heaven (Mark i. 15); and on the other a revelation of the kingdom both in its embodiment and in its life.

13. *And no man...* The transition by "and" is completely according to the Hebrew idiom, which adds new thoughts without defining the exact relation in which they stand to what has gone before. That must be determined by the thoughts regarded in juxtaposition. Men might be unprepared to receive the teaching of heavenly things, yet side by side with this fact were two others: that Christ alone could teach them, and that His mission was but for a time. While also these facts included the two great mysteries of the spiritual life: the truths as to the Person and as to the Work of the Son of Man.

hath ascended up (gone up) to heaven] Comp. Deut. xxx. 12; Prov. xxx. 4. No man hath risen into the region of absolute and eternal truth, so as to look upon it face to face, and in the possession of that knowledge declare it to men; but the Son of Man, He in whom humanity is summed up, has the knowledge which comes from immediate vision. And His elevation is yet more glorious than a mere ascent. He did not mount up to heaven, as if earth were His home, but came down thence **out of heaven**, as truly dwelling there; and therefore He has inherently the fulness of heavenly knowledge. Comp. Plato's myth in the 'Phædrus.'

but...the Son of man] The particle *but* (ἐν μὴ) does not imply that Christ had ascended to heaven, as though He were one of a class and contrasted with all the others (*except*), but simply that He in fact enjoyed that directness of knowledge by nature which another could only attain to by such an ascension. The exception is to the whole statement in the preceding clause, and not to any part of it. Comp. Luke iv. 26 f.; Matt. xii. 4; Gal. i. 7. *came down from (out of) heaven*] That is, at the Incarnation. Comp. vi. 32, 33 ff., 42, &c. The phrase is used of the manifestation of God in the Old Testament; Ex. xix. 11 ff.; Num. xi. 17, 25, xii. 5.

The exact form of expression is very remarkable. It preserves the continuity of the Lord's personality, and yet does not confound His natures: "He that came down from heaven, even He who being Incarnate is the Son of man, without ceasing to be what He was before." Comp. i. 14, vi. 38.

which is in heaven] These words are o-

mitted by many very ancient authorities, and appear to be an early gloss bringing out the right contrast between the ascent of a man to heaven and the abiding of the Son of Man in heaven. See Additional Note at the end of the Chapter.

14. *as Moses...* The character of the revelation through the Son of Man has been set forth in the former verse, and in this the issue of that revelation in the Passion is further indicated. This mystery is shadowed forth under the image of an Old Testament symbol (Num. xxi. 7 ff.), just as the Resurrection had been half veiled, half declared, under the figure of a restored temple (ii. 19). In the last miracle of Moses, on the borders of the promised land, the serpent had been "lifted up," and made a conspicuous object to all the stricken people; and so too was Christ to be "lifted up," and with the same life-giving issue. How this "lifting up" should be accomplished is not yet made clear. See Additional Note. The point of connexion between v. 13 and v. 14 lies in the repetition of the title "the Son of Man." The Incarnation, under the actual circumstances of humanity, carried with it the necessity of the Passion.

so must the Son of man be lifted up] The same phrase (*lifted up*, ὑψωθήναι, Vulg. *exaltari*) occurs viii. 28, xii. 32, note, 34, in reference to the Passion; and elsewhere (Acts ii. 33, v. 31; [Phil. ii. 9]) in reference to the Ascension consequent upon it. Thus the words imply an exaltation in appearance far different from that of the triumphant king, and yet in its true issue leading to a divine glory. This passage through the elevation on the cross to the elevation on the right hand of God was a necessity (*so must*, δεῖ) arising out of the laws of the divine nature. Comp. xx. 9 note, v. 30 note.

It is important to notice that similar figurative references to the issue of the Lord's work in His Death are found in the Synoptic record: Matt. ix. 14 ff., x. 38; Mark viii. 34; Luke xiv. 27.

15. *believeth in him*] Or, according to another reading, *every one that believeth may have in Him eternal life*, according to the familiar formula of St Paul, in *Christ*. To "believe" is used absolutely v. 12, i. 50, iv. 42, 53, vi. 36, xi. 15, xx. 29; and the exceptional order of the words (ἐν αὐτῷ ἔχειν) finds a justification in v. 39, xvi. 33.

should (rather, may) not perish, but have eternal life] The words *not perish* but in this

² ⁹ ¹ John 4. 16 ¶ ² For God so loved the world, that he gave his only begotten Son,

that whosoever believeth in him should not perish, but have everlasting life.

verse are to be omitted on decisive authority. See Additional Note.

eternal life] As the wounded who looked on the brazen serpent were restored to temporal health, so in this case *eternal life* follows from the faith of the believer on the crucified and exalted Lord.

The exact phrase, *have eternal life*, as distinguished from *live for ever*, is characteristic of St John. It occurs *vv.* 16, 36, v. 24, vi. 40, 47, 54; 1 John iii. 15, v. 12 f. (x. 10, xx. 31, *bath life*). Comp. Matt. xix. 16. The use of the auxiliary verb marks the distinct realisation of the life as a personal blessing (*have life*), as being more than the act of living. Comp. xvi. 22, *have sorrow*.

The record of the conversation comes to an end without any formal close. There is nothing surprising in this. The history is not that of an outward incident, but of a spiritual situation. This is fully analysed; and the issue is found in the later notices of Nicodemus, so far as it has an immediate personal value.

Several observations are suggested by the narrative, which will be illustrated by later passages of the Gospel.

1. The account of the conversation is evidently compressed. The Evangelist does little more than indicate the great moments of the discussion. The full meaning and connexion of the parts can only be gained by supplying what he merely indicates.

2. In spite of the compression there is a distinct progress and completeness in the record. The order of thought is real and natural.

3. The thoughts are not obvious, but when they are understood they deal with critical difficulties; and with difficulties which belong to the first stage of the preaching of the Gospel.

4. The form and substance of the discussion keep completely within the line of Jewish ideas. All that is said belongs to a time before the full declaration of the nature of Christ's work, while the language is fitted to move a hearer to deeper questionings, and is in perfect harmony with later and plainer revelations.

5. The occurrence of the phrase "Kingdom of God" here only in St John's Gospel belongs to the exact circumstances of the incident.

6. If the narrative were a free composition of a late date, it is inconceivable that the obscure allusions should not have been made clearer; and if it were composed for a purpose, it is inconceivable that the local colouring of opinion and method should have been what it is.

7. The recorded external circumstances,

the meeting with Christ at the time of His first public appearance, of one in whom pride of descent and pride of knowledge were united, explains the subject and manner of the discourse. And the essential principles involved in it explain why this Evangelist was guided to report it. The narrative belongs to one definite point in the history of religious development, and also to all time.

16—21. This section is a commentary on the nature of the mission of the Son, which has been indicated in Christ's words (*vv.* 13, 14), and unfolds its design (16, 17), its historic completion (18, 19), the cause of its apparent failure (20, 21). It adds no new thoughts, but brings out the force of the revelation already given in outline (1—15) by the light of Christian experience. It is therefore likely from its secondary character, apart from all other considerations, that it contains the reflections of the Evangelist, and is not a continuation of the words of the Lord. This conclusion appears to be firmly established from details of expression.

1. The tenses in v. 19 (*loved, were*) evidently mark a crisis accomplished, and belong to the position which St John occupied but not to that in which the Lord stood, when the revelation of His Person and Work had not been openly presented to the world.

2. The phrase *only begotten Son* (*vv.* 16, 18) is used of Christ elsewhere only in i. 14, 18; 1 John iv. 9; and in each case by the Evangelist.

3. The phrase *believe in the name of* (v. 18) is not found in the recorded words of Christ, while it occurs in St John's narrative, i. 12, ii. 23; 1 John v. 13.

4. *To do truth* occurs elsewhere in the New Testament only in 1 John i. 6.

The addition of such a comment finds a parallel in i. 16—18.

There is also an obvious fitness in the apostolic exposition of the Lord's words at this crisis, as in that of the Baptist's words which follows (*vv.* 31—36). The questionings of Nicodemus and the testimony of John give, so to speak, the last utterances of Judaism, the last thoughts of the student, and the last message of the prophet. They shew the difference and the connexion of the Old and New Dispensations. This difference and this connexion appeared under a changed aspect after Jerusalem had fallen, and it was of importance for the Evangelist to shew that from the first the crisis was foreseen.

The succession of thoughts appears to be the following:—

1. The divine purpose in the Incarnation (16, 17).

17 'For God sent not his Son into the world to condemn the world; but

that the world through him might be saved.

This is set forth negatively and positively in relation to

- (a) Man himself (personal), that he may not perish, but have everlasting life.
 - (β) The Son (general) not to judge the world, but that the world through Him may be saved.
2. The actual result (18, 19).
A judgment.
- (a) The application of the judgment.
Those whom it reaches not,
Those whom it has reached.
 - (β) The nature of the judgment.
Light offered,
Darkness chosen.
3. The cause of the result in man (20, 21).
A twofold moral condition.
- (a) Those who do ill
shrink from the light
in fear of testing.
 - (β) Those who do the Truth
come to the light
that their deeds may be made manifest.

16 ff. The pregnant declaration of the character and issue of the Lord's work given by Him to Nicodemus, as the representative of the old wisdom, leads the Evangelist to unfold its meaning more fully in relation to the actual circumstances in which he was himself placed. The issue of the proclamation of the Gospel had not in appearance corresponded with its promise and its power. But this issue did not modify its essential character.

16, 17. The divine purpose in the Incarnation was a purpose of universal love, even though it was imperfectly realised by man: a purpose of life to the believer, of salvation to the world.

16. *For God...* Short explanatory remarks are frequently added in the same way (γάρ), ii. 25, iv. 44, vi. 6, 64, vii. 39, xiii. 11, xx. 9. *loved the world*) loved all humanity considered as apart from Himself. See i. 29, note. The love of God shewn in the surrender and gift of His Son for men, is thus set forth as the spring of Redemption. The Father gave the Son even as the Son gave Himself.

so...that] The supreme act serves as a measure of the love. Comp. i John iv. 11.

gave his only begotten Son] The word *gave*, *not sent*, as in v. 17, brings out the idea of sacrifice and of love shewn by a most precious offering. The title "only begotten" is added to enhance this conception, and the exact form in which the title is introduced (τὸν υἱὸν τὸν μονογενῆ), which is different from that in v.

18 (τοῦ μονογενοῦς υἱοῦ) further emphasizes it; "His Son, His only Son." Comp. i John iv. 9; and Matt. iii. 17, &c. (ὁ υἱὸς ὁ ἀγαπητός). There is an obvious reference to Gen. xxii. 2.

should (may) not perish (ἀπόληται) once for all, *but have* (ἔχη) with an abiding present enjoyment *eternal* (as in v. 15) *life*] In this verse and in the next the negative and positive aspects of the truth as regards individuals and the race (*every one, the world*) are definitely opposed; and there is striking parallelism in the related clauses: *perish, judge; have eternal life, be saved*. The addition of the clause, *may not perish, but*, in this verse, as distinguished from v. 15, is explained naturally by the actual state of things which St John saw in the church and the world about him.

the world...whosoever believeth] The love of God is without limit on His part (v. 17, note), but to appropriate the blessing of love, man must fulfil the necessary condition of faith.

17. *For God sent not his (the) Son...* A transition is here made from the notion of sacrifice, love, gift (v. 16), to that of work and authority. (Yet see i John iv. 9, ἀπέσταλκεν, not ἀπέστειλεν.) There are two words equally translated "send," which have different shades of meaning. The one used here (ἀποστέλλω), which contains the root of "apostle," suggests the thought of a definite mission and a representative character in the envoy; the other (πέμπω) marks the simple relation between the sender and the sent. See xx. 21, note. It will be observed also that the title *Son* (the Son, not his Son), which is that of dignity, takes the place of *only begotten Son*, which is the title of affection.

condemn] Rather, *judge* (κρίνη), and so in verses 18, 19), as in the exact parallel, xii. 47. It is worthy of notice that St John does not use the compound verb (κατακρίνω), commonly translated *condemn*, nor its derivatives, though they occur in the history of the woman taken in adultery (viii. 10, 11).

In the later Jewish Messianic anticipations the judgment of the nations by Messiah is the most constant and the most prominent feature.

that the world...might (may) be saved] The divine purpose is, like the divine love, without any limitation. The true title of the Son is "the Saviour of the world" (ch. iv. 42; i John iv. 14. Comp. ch. i. 29; i John ii. 2). The sad realities of present experience cannot change the truth thus made known, however little we may be able to understand in what way it will be accomplished. The thought is made more impressive by the threefold repetition of "the world." Comp. i. 10, xv. 19. The general result is given here (*be saved*), in

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, ^dthat light is come into the world, ^{d chap.} and men loved darkness rather than ⁴light, because their deeds were evil.

20 For every one that doeth evil

1 John iv. 9 the individual appropriation of the blessing (*may live*).

18, 19. But though judgment was not the object of Christ's mission, judgment is in fact the necessary result of it. This judgment is self-executed, and follows inevitably from the revealed presence of Christ. (Comp. Luke ii. 34, 35.)

18. *is not condemned (judged); but (omit)...is condemned (hath been judged) already*] The change of tense is most significant. In the case of the believer there is no judgment. His whole life is *in* Christ. In the case of the unbeliever, the judgment is completed; he is separated from Christ, because he hath not believed on the revelation made in the person of Him who alone can save. The epithet *only begotten*, applied here again to the Son, brings out in relation to God (as has been seen) the idea of the Father's love (v. 16); in relation to man the singleness of our hope.

hath not believed in the name of... hath not acknowledged Christ as being the only Son of God, such as He is revealed to be. Comp. ii. 23, note, i. 12, note. The belief in Christ under this one cardinal aspect leads to the full faith in His Person. Comp. 1 John v. 10, 13. The tense (*hath not believed*) is emphatic and corresponds with *hath been judged*: he is not in the state of one who believed when it was open to him to do so.

19. *And this...* The reality—the necessity—of the judgment of the unbelieving is involved in the recognition of the character of Christ's coming. Judgment is not an arbitrary sentence, but the working out of an absolute law.

The exact form of expression (*αὕτη ἐστίν... οὗτι*) is characteristic of St John. Comp. 1 John i. 5, v. 11, 14.

condemnation] **JUDGMENT.** But more exactly the process (*κρίσις*), and not the result (*κρίμα*): the *judging* rather than the *judgment*. The manifestation of Christ was in fact both a process of judgment and also a sentence of judgment upon man. Comp. ix. 39, note. For the idea of "judgment," see Intro.

that...is come...and...] The two facts are placed simply side by side (comp. i. 10, 11, &c.), each in its independent completeness.

light is come...] **the light, not simply light.** Comp. i. 4. And so again, *men loved the darkness rather than the light*. The alternatives were offered to men in their most abso-

lute form; the contrast of "the light" and "the darkness" was complete; and so men made their choice.

and men...] This was the immediate and general issue on which the apostle looked. Men as a class (*οἱ ἄνθρωποι*, ch. xvii. 6) passed sentence on themselves in action. Comp. xii. 48.

loved...were] The past tenses are used in the retrospect of the actual reception of the revelation of Christ made to men. Men *loved* (*ἠγάπησαν*) the darkness at the time when the choice was offered, because their works were habitually (*ἦν*) evil.

the darkness] Comp. i. 5. There are two words thus translated. The one, which occurs here (*σκοτός*), and 1 John i. 6, only in St John's writings, expresses darkness absolutely as opposed to light; the other (*σκορία*) which is found i. 5, viii. 12, xii. 35, 46; 1 John i. 5, ii. 8, 9, 11, darkness realised as a state.

rather than...] *i.e.* choosing it in preference to. The decision was final. Comp. xii. 43.

because (for) their deeds (works) were evil] The order of the original is very remarkable. Its force might be suggested in English by the inversion, "for evil were their works." It is best to keep the usual rendering of the original (*ἔργα*) "works" not "deeds" here and in the following verses (vv. 20, 21).

20, 21. The tragic issue of Christ's coming, the judgment which followed it, was due to the action of a moral law. All that has affinity with the light comes to it, all that is alien from it shrinks from it. Men's works were evil, and therefore they sought to avoid conviction under the darkness.

20. *doeth evil* (111)] The word rendered *evil* here (*φάλος*) is different from the common word (*πονηρός*) used in v. 19. It occurs v. 29; Rom. ix. 11; 2 Cor. v. 10 (in each case contrasted with *good*); Tit. ii. 8; James iii. 16; and corresponds to the English *bad*, as expressing that which is poor, mean, worthless, of its kind, and so unfit for careful scrutiny.

doeth] The words translated *doeth* here and in v. 21 are different. That used here (*πράσσω*) expresses the scope and general character of a man's activity: that used in v. 21 (*ποιῶν*) the actual result outwardly shewn. There is a similar contrast in Rom. i. 32, ii. 3, vii. 15, 19, 20. Bad actions have a moral weight, but no real and permanent being like the Truth.

hateth the light, neither cometh to the light, lest his deeds should be ^{|| Or, dis-}reproved.

21 But he that doeth truth cometh

to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Je-

hateth the light...] He both hates the light in itself and shrinks from it in consideration of its effects.

lest his deeds should...] Rather, in order that his works may not... The particle is the same as in the following verse, and marks the direct object of the evil-doer.

be reprov'd] Properly "sifted, tried, tested," and then, if need be, "convicted," "shewn faulty and reprov'd," as by one having authority and aptitude to judge. Comp. xvi. 8, note; Rev. iii. 19, and especially Eph. v. 13.

21. *But he that...*] In addition to the contrast of the verbs already noticed (v. 20), there is a further contrast in the forms of the two expressions "doing ill" and "doing the truth." In the one case action is represented by the many separate bad works (*φῶλα πράσσειν*), in the other by the realisation of the one Truth (*ποιῶν τὴν ἀλήθειαν*), which includes in a supreme unity all right deeds.

doeth truth] *doeth the truth*. The phrase is a remarkable one. Right action is true thought realised. Every fragment of right done is so much truth made visible. The same words occur 1 John i. 6. Comp. Neh. ix. 33; Gen. xxiv. 49, xlvii. 29. The phrase is not infrequent in Rabbinic writings. St Paul gives emphasis to the same thought by contrasting "the truth" with "unrighteousness." 2 Thess. ii. 12; 1 Cor. xiii. 6; Rom. i. 18, ii. 8. Comp. Eph. iv. 24, v. 9.

cometh to...] It is not said even of him that "he loveth the light." This perhaps could not be said absolutely of man. Action is for him the test of feeling. It must be noticed that the words recognise in man a striving towards the light. Comp. vii. 37 (*thirst*), xi. 52, xviii. 37.

be made manifest, that...] Whatever may be the imperfection of the deeds of the Christian in themselves, he knows that they were wrought in virtue of his fellowship with God. He is not therefore proudly anxious that they may be tested, and that so the doer may have praise since they abide the test; but looks simply to this that their spring may be shewn. Hence it follows that A. V. is right in the rendering *that*. The other rendering *because* introduces a thought foreign to the argument. For the construction, see 1 John ii. 19.

be made manifest] for they have a character which bears the light. Comp. Eph. v. 13.

are wrought (have been wrought) in God] in union with Him, and therefore by His power. The original order lays the emphasis on *God*: "that it is in God, and not by

the man's own strength, they have been wrought." The perfect participle (*ἔστιν ἐργασμένα*) has its full force. The works of the believer are wrought in God, and as they have been once wrought they still abide. St John elsewhere adopts the same resolved form. Comp. ii. 17 note (*γεγραμμένον ἔστιν*).

Christ's teaching in Judæa generally (vv. 22—36).

This section forms the natural sequel to the visit of Christ to Jerusalem. He had offered Himself there with a significant sign as Messiah. The sign was generally not interpreted or misinterpreted; and leaving the Holy City, He began His work (so to speak) again as a prophet, following in part the method of the Baptist. Thus slowly by act and word He prepared a body of disciples to recognise Him, and to believe in Him, and to accept the true conception of Messiah's nature and work.

The section falls into three parts. There is a summary notice of Christ's work (22—24). This is followed by John's testimony (25—30); which is drawn out at greater length by the Evangelist (31—36).

The contents of the section are peculiar to St John, who writes as a companion of the Lord.

22—24. For a time Christ and the Baptist worked side by side, preaching "repentance" (Mark i. 15), and baptizing. The Messiah took up the position of a prophet in Judæa, as afterwards in Galilee. (See v. 24.)

22. *After these things*] The phrase does not indicate immediate connexion. Comp. v. 1, note. The first preaching of Christ was in the temple. When He found no welcome there He spoke in the Holy City: then in Judæa: afterwards in Galilee, which thenceforth became the centre of His teaching.

Jesus and his disciples] Comp. ii. 2, 12.

The phrase occurs also in Matt. ix. 10 (Mark ii. 15), 19; Mark vii. 27. In each case there is a special force in the vivid representation of the great Teacher and of the accompanying disciples as two distinct elements in the picture.

the land of Judæa] as distinguished from Jerusalem itself. The exact phrase occurs here only in the New Testament. Compare Mark i. 5; Acts xxvi. 20, where "the country of Judæa" is similarly contrasted with the capital.

tarried] The stay was probably prolonged for some time. See Additional Note on v. 1. *and baptized*] This baptism, actually ad-

sus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

ministered by the disciples, iv. 2, would belong to the preparation for the kingdom, like John's baptism. It was not and indeed could not be an anticipation of the Christian Sacrament which it foreshadowed. Comp. Matt. iv. 17; Mark i. 14, 15. At this point then the work of Christ and of His Forerunner met. Christ had not been acknowledged as king in the chief seat of the theocracy: therefore He began His work afresh on a new field and in a new character.

23. *And John also...* The Baptist continued to fulfil his appointed work though he had acknowledged Christ.

in Ænon near to Salim] The word Ænon is probably an adjectival form from the familiar *ain* (eye, spring), meaning simply "abounding in springs" (fountains). The situation of Salim is disputed. In the time of Eusebius Salim was identified with a place on the confines of Galilee and Samaria on the west of Jordan, six or eight miles south of Scythopolis (*Bethshan*). A place bearing the name of 'Aynūn has been found not far from a valley abounding in springs to the north of the *Salim* which lies not far to the east of *Nablous* ('Palestine Exploration Report,' 1874, pp. 141 f., comp. 1876, p. 99). Comp. *Introd.*

much water] The form of the phrase (*πολλὰ ὕδατα*) probably indicates many fountains or streams or pools of water. Mark ix. 22; Matt. xvii. 15. Elsewhere the plural is used of the gathered or troubled waters; Matt. viii. 32, xiv. 28, 29; Rev. i. 15, &c.

they came] There is no antecedent: "Men continued to come to him (the Baptist) and ..." Comp. xv. 6, xx. 2; Mark x. 13; Acts iii. 2.

24. *For John...*] More exactly, *For John had not yet been cast...* This note of time must be taken in connexion with Matt. iv. 12, 13, 17; Mark i. 14. The public ministry of the Lord in Galilee did not begin till after this time, after John was cast into prison as the Synoptists record. The events in Galilee, which the evangelist has already related (ii. 1—12), were preparatory to the manifestation at Jerusalem which was the real commencement of Christ's Messianic work. St John records the course and issue of this manifestation: the other Evangelists start with the record of the Galilean ministry which dates from the imprisonment of the Baptist. Comp. Mark i. 14, note.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was

25—30. The outward similarity of the work of Christ and of the Baptist gave an occasion (25, 26) for the last testimony of the Baptist to Christ. In the eyes of some Christ appeared as his rival. To these the Baptist himself shewed what his own work was, and then he left his hearers to recognise Christ.

25. *Then there arose*] The particle (*οὕτω*) is one not of time but of consequence: *There arose therefore...* as a consequence of this double work of baptizing

a question between some of...] Rather, "a questioning (a discussion, disputation) on the part of (*ἐκ*, Vulg. *ex*) John's disciples with..." For the word "questioning" (*ἐξηγησις*) see Acts xv. 2; 1 Tim. vi. 4; 2 Tim. ii. 23; Tit. iii. 9.

the Jews] According to the most probable reading, a Jew, which gives a definiteness to the incident otherwise wanting.

about purifying] that is, as we may suppose, about the religious value of baptism, such as John's. We cannot but believe that Christ, when He administered a baptism through His disciples, explained to those who offered themselves the new birth which John's baptism and this preparatory baptism typified. At the same time He may have indicated, as to Nicodemus, the future establishment of Christian Baptism, the sacrament of the new birth. In this way nothing would be more natural than that some Jew, a direct disciple, should be led to disparage the work of John, contrasting it with that of which Christ spoke; and that thereupon John's disciples, jealous for their master's honour, should come to him complaining of the position which Christ had taken.

26. *Rabbi...*] The title of reverence is emphatic. The speakers first contrast the new Teacher with their own, and then describe his present action. *Rabbi, he that was with thee, in thy company as one of thy disciples, beyond Jordan, in the most conspicuous and successful scene of thy ministry, to whom thou (σύ) hast borne witness, as the authoritative judge, behold he is baptizing...*

to whom] i.e. in whose favour, to support whose claims. Comp. v. 33, xviii. 37; 3 John 12; Luke iv. 22; Acts x. 43 (xiii. 22), xiv. 3, xv. 8; Rom. x. 2; Gal. iv. 15; Col. iv. 13. Elsewhere from the context *against*, Matt. xxiii. 31. Cf. James v. 3.

thou barest witness] The original expresses

^{chap. i. 7, 34.} with thee beyond Jordan, ^{to} whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

^{Hebr. 5.} 27 John answered and said, ^{Or, take unto him- self.} *A* man can receive nothing, except it be given him from heaven.

not only the fact, "barest witness," but by the perfect, "*thou hast borne witness*," marks the testimony as being yet effective: ch. i. 34.

behold] The form here used (*ἴδε*) is characteristic of St John. Comp. xix. 5, 14.

baptizeth] This appeared to be an invasion of John's work.

all men] The natural exaggeration (v. 23) of angry zeal. Contrast v. 32.

27—30. The words of the Baptist meet the jealous zeal of his disciples. He (1) lays down the principle of revelation (v. 27); and then (2) applies it to his own work, both as to (a) The past witness (v. 28), and as to (β) The present fulfilment (v. 29); and then (3) draws the main conclusion (v. 30).

27. Every contrast of teacher with teacher is harmonized by the truth that each has only that which God has given him.

answered] The answer lies in the simple explanation of the essential relation between the Forerunner and the Christ, drawn from the universal truth. When this is once apprehended all possibility of rivalry is gone. The message which was brought to John by his disciples as a complaint, in his eyes crowns his proper joy.

A man...heaven] The principle is general, and must not be interpreted either of Christ, or of the Baptist, alone. It has an application to both. The Baptist says in fact: "I cannot claim any new authority which has not been directly assigned to me; He, of whom you speak, cannot effectually exercise His power unless it be of divine origin."

A man...] The word has force (comp. v. 4). It is the law of human existence as dependent upon God, to which even Messiah is subject.

receive] The original word (*λαμβάνειν*) includes the conceptions of "receiving" and "taking." Comp. v. 32, note. The thought here is that there is but one source of spiritual power, and that opened by God's love, and not by man's own will.

be given] More exactly, *have been given*. The divine gift, already complete in itself, makes the human appropriation possible.

from (ἐκ, out of) heaven] The phrase is not the same as "from God:" out of the treasury, so to speak, of all true and abiding blessings. Comp. xix. 11.

28, 29. The principle stated in v. 27 is applied directly by the Baptist to himself, ac-

28 Ye yourselves bear me witness, that I said, ^{chap. i. 20.} *I* am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and hear-

cording to his earlier definition of his work, and, under a figure, to Christ.

28. *Ye yourselves*] You need no teacher to meet your difficulty. The zeal which you display is shewn to be mistaken if you only recall what I said. When I announced my mission I declared it to be provisional. No word of mine can have given occasion to the error whereby you claim for me the highest place.

The exact emphatic phrase (*αὐτοὶ ὑμεῖς*) occurs 1 Thess. iv. 9 (Mark vi. 31 is different). Comp. Acts xxiv. 15.

before him] The Baptist now distinctly identifies Him of whom he had spoken before in general terms (i. 26, 30) as "the Christ." The manifestation to Israel had taken place. The difference of language is very significant.

29. The Baptist spoke plainly of himself, but he speaks of Christ's office and position in mysterious language, answering exactly to the situation. That position must be recognised in order that He may be known, as the Baptist knew Him.

the bride...the bridegroom] The image is commonly used in the prophetic books of the Old Testament from first to last to describe the relation between Jehovah and His people, Hos. ii. 19; Ezek. xvi.; Mal. ii. 11. In the New Testament it is applied to Christ and the church as here, Rev. xix. 7, xxi. 2, 9, xxii. 17 (comp. Eph. v. 32 ff.); and also to the connexion of Christ with any particular body of Christians, 2 Cor. xi. 2.

Similar imagery is used in the Synoptic Gospels; Matt. xxii. 1 ff. (the marriage feast), xxv. 1 ff. (the ten virgins). Comp. Matt. ix. 15.

the friend of the bridegroom] To whom it fell to demand the hand of the bride, and to prepare everything for the due reception of the bride and bridegroom. Comp. Buxtorf, 'Lex. Rabb.' or Levy, 'Chald. Wörterb.' s. v. *יָשִׁיבֵנִי*. The Baptist had fulfilled his office in preparing and bringing the representatives of the spiritual Israel—the new divine Bride—to Christ—the Bridegroom.

standeth] in the attitude of expectation and ready service, and *beareth him* not only as cognisant of his presence, but as waiting to fulfil his commands. Comp. xii. 29 (Mark ix. 1, *τῶν ἐσθηκῶν*).

rejoiceth greatly] Literally, *with joy rejoiceth*. In this rejoicing there is no alloy. Comp. Luke xxii. 15 (so A. V.); Acts iv. 17, v. 28,

eth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

xxiii. 14; James v. 17. The idiom is common in the LXX. as the representative of the Hebrew construction with the inf. abs., but it is found also in classical writers. It is significant that it is found here only in St John's writings.

because of the bridegroom's voice] when he has entered his new home, bringing his bride with him, and there first spoken with her at the marriage feast. The full, clear voice of the bridegroom's love is contrasted with all the words of those who have prepared for His coming.

this my joy] The form of the original is emphatic: *this joy*, the joy of seeing a work happily consummated, *which is mine*. Comp. xv. 9, note.

is fulfilled] Literally, **hath been fulfilled** already, when, as you announce, the Christ is gathering round Him the disciples who are the beginnings of His church. Comp. i. 34.

30. *He must...*] That lies in the divine law of things. Comp. vv. 7, 14, ix. 4, x. 16, xx. 9, note; Rev. i. 1, iv. 1, xx. 3, &c.

decrease] in imprisonment, suspense, martyrdom. These last words of St John are the fullness of Christian sacrifice, and fitly close his work, and with it the old dispensation. At the same time, they have an ever-germinal fulfilment. The progress from the Law to the Gospel, from the fullness of self to the fullness of Christ, is the law of Christian life. For the later mission from the Baptist to Christ in relation to this testimony, see Matt. xi. 3, note.

31—36. This section contains reflections of the Evangelist on the general relation of the Son to the Forerunner, and to the teachers of the earlier dispensation generally. The Baptist had spoken figuratively in the language of the Old Testament of what Christ was, and so directed his disciples to acknowledge Him. The Evangelist looking over the long interval of years reaffirms in clearer words the witness of the Herald, and shews how it has been fulfilled.

The passage is distinguished from the answer of the Baptist by

(1) A marked contrast of style. The verses 27—30 are in form clear and sharp, with echoes of the abrupt prophetic speech. These (31—36) have a subtle undertone of thought, which binds them together closely, and carries them forward to the climax in v. 36.

(2) Parts of it contain clear references to

words of the Lord, e.g. vv. 31, 32, refer to vv. 11 ff., v. 35 to x. 28, 29.

(3) The use of the title "Son" absolutely (vv. 35, 36) appears to be alien from the position of the Baptist.

(4) The historical position marked in v. 32 (*no man*) is strikingly different from that marked in v. 29.

(5) The aorists in v. 33 describe the later experience of Christian life. Comp. i. 16.

On the other hand, the use of the present tense, v. 32 (*testifieth, receiveth*), vv. 31, 34 (*speaketh*), is not inconsistent with the position of the Evangelist.

The section falls into the following divisions:

1. The contrast of the earthly and the heavenly teacher (vv. 31, 32).
2. The experience and the endowment of the church (33—35).
 - (a) The experience of faith (v. 33).
 - (β) Christ the perfect and abiding Teacher (v. 34).
 - (γ) The Son the supreme King (v. 35).
3. The issues (36).
 - (a) Of Faith—Life.
 - (β) Of Disobedience—wrath.

31, 32. The earthly teacher, and such were all who came before Christ, is contrasted with the One Teacher from heaven, (1) in origin (*of the earth, from above, of heaven*), (2) in being (*of the earth, above all*), (3) in teaching (*of the earth, what he hath seen and heard in the kingdom of truth*). Comp. Matt. xi. 11.

31. *He that cometh from above*] not *He that came*. The work of Christ is regarded not as past nor as future, but as ever-present (vi. 33).

from above] from a higher region. The same word occurs in the original (*ἀνωθεν*) as that used in v. 3 (*again, anew*); see note. It seems to be chosen from its connexion with the *above* (*ἐπάνω*) which follows.

above all] that is, *sovereign over all things* (v. 35), and not *over all men only* (as Vulg., *supra omnes*), though this is the prominent idea here, where the Son is compared with former teachers.

of the earth...earthly (of the earth)...of the earth] The same phrase (*ἐκ τῆς γῆς*) is thrice repeated. The rendering "earthly" in the second case obscures the thought and introduces confusion with the "earthly," i.e. realised on the earth, and not springing out of the earth, in v. 12 (*ἐπίγειος*, see note). The

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony¹ hath set to his seal that God² is true. ^{1 Rom. 3.4.}

"earth," as distinguished from the "world," expresses the idea of the particular limitations of our being, without any accessory moral contrast with God. Its opposite is heaven. Contrast 1 John iv. 5 (*ἐκ τοῦ κόσμου*). The term does not occur elsewhere in St John's writings in this sense. Comp. 1 Cor. xv. 47.

be that is of the earth] He who draws his origin from the earth, a child of earth, a man of men (comp. Matt. xi. 11), *is of the earth*, draws likewise the form and manner of his life from the earth, and *speaketh of the earth*. His birth, his existence, his teaching, are all of the same kind. The phrase *to be of* (*εἶναι ἐκ*), expressing a moral connexion, is characteristic of St John. It includes the ideas of derivation and dependence, and therefore of a moral correspondence between the offspring (issue) and the source. Thus according to the essential affinity of their character men are said to be *of the truth*, xviii. 37; 1 John ii. 21, iii. 19; or *of the world*, x. 19, xvii. 14, 16, xviii. 36; 1 John ii. 16, iv. 5; and again with a personal relation of God, vii. 17, viii. 47; 1 John iii. 10, iv. 1—7, v. 19; 3 John 11, and *of the Father*, 1 John ii. 16; or, on the other side, *of the devil*, 1 John iii. 8 (comp. John viii. 44), and *of the evil one*, 1 John iii. 12. So Christ describes Himself as being *from above* (*ἐκ τῶν ἄνω*), and "the Jews" as being *from below* (*ἐκ τῶν κάτω*), viii. 23. The phrase is comparatively rare in the other writings of the New Testament, but when it occurs it is deserving of notice, Matt. i. 20, xxi. 25 f., and parallels; Luke ii. 4; Acts v. 38 f.; Rom. ix. 5; 1 Cor. i. 30, xi. 12 (2 Cor. v. 18); 2 Cor. iv. 7; Gal. iii. 10, 20; Col. iv. 11.

The phrase *to be begotten (born) of* (*γεννηθῆναι ἐκ*) has a kindred meaning. *To be of* expresses the essential, permanent, relation; *to be begotten of* refers to the initial moment of the relation, i. 13, iii. 5, 6, 8, viii. 41; 1 John ii. 29, iii. 9, iv. 7, v. 1, 4, 18. It is not said of any that "they are born of the evil one." Compare iv. 22, note.

speaketh of the earth] The earth is the source from which he draws his words. Even divine things come to him through earth. He has not looked on truth absolute in the heavenly sphere. But this "speaking of the earth" is not of necessity a "speaking of the world" (1 John iv. 5). On the contrary—*be that cometh from heaven* is not only supreme over all creation, and therefore unlimited by the earth, but v. 32, *witnesseth*—testifieth with solemn authority, in this connexion perhaps in contrast with *speaketh*—*what he hath seen and heard* in heaven.

that cometh] as on a conspicuous mission.

In this case the thought is not of the source of being (*be that is of the earth*), but of the source of authority.

from heaven] This phrase, as contrasted with *from above*, gives the exact correlative *to from the earth*.

31, 32. It is not improbable that the words *is above all* and *and should be omitted*, so that the words should run on: *be that cometh from heaven testifieth what he hath seen and heard*. See Additional Note.

32. *hath seen and heard*] The change of tense appears to mark a contrast between that which belonged to the existence (*hath seen, εώρακεν*), and to the mission (*heard, ηκουσεν*, not *hath heard*) of the Son. Comp. viii. 26, 40, xv. 15 (vi. 45), and viii. 38 with *varr. lectt. testifieth*]. *witnesseth*. Even after the historical manifestation of Christ on earth has ended, He still speaks through His church. The present here is co-ordinate with the plural in v. 11. In that passage the Lord connects the testimony of the disciples with His own; and so here St John regards the testimony of the disciples as being truly the testimony of Christ.

and no man...] The issue, as elsewhere (v. 11, vii. 30, viii. 20), is simply added to the description of the revelation. For the time the testimony of Christ through His church found no acceptance. The close of the apostolic age was a period of singular darkness and hopelessness. Comp. 1 John v. 19 (2 Tim. i. 15). It was possible then for St John to say *no man receiveth* (literally, *is receiving*) *his testimony (witness)*. This sad judgment stands in sharp contrast with v. 29, and v. 26.

receiveth his testimony (witness, and so in v. 33)] Two words are translated *receive*, one used here (*λαβεῖν*) marking that something is taken, the other (*δέξασθαι*, ch. iv. 45 only in St John), adding the notion of welcoming or receiving from another (Luke xvi. 6, 7). The former word includes also the idea of retaining that which is taken, while the latter presents only the act of reception. Hence St John uses the former of "receiving the Word" (i. 12; comp. v. 43, xiii. 20). The phrase "receive the witness" is peculiar to St John: vv. 11, 33, v. 34, 1 John v. 9. (Comp. xii. 48, xvii. 8.) The witness is not welcomed only but kept. It becomes an endowment, a possession.

33—35. But even so, though the current of faith was checked, the church was in existence. There were disciples who had received the testimony at an earlier time, and found that in so doing they had been solemnly

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 ^hThe Father loveth the Son, ^kand hath given all things into his hand. ^kMatt. 27.

36 ^lHe that believeth on the Son ^lHab. 2. 4. ^lJohn 5. 10.

united with God; and this experience of faith is still assured by the fact of Christ's absolute knowledge and absolute power.

33. *He that hath received (that received, ὁ λαβών)* The reference appears to be directly historic, going back to the time when the disciples were first gathered round the Lord.

bath set to his seal] hath confirmed in the most solemn manner the statement which follows, *that God is true*. The term *seal* is used here only in this sense. Elsewhere the word is used of marking as reserved for a special destination: vi. 27; Rev. vii. 3. Comp. Eph. i. 13, iv. 30. There is a noble Jewish saying, quoted by Lightfoot ('Hor. Hebr.' John vi. 27), that "the seal of God is Truth." See xviii. 37, note.

that God is true] This affirmation admits of two senses. (1) It may mean that in accepting the teaching of Christ the believer accepts the teaching of God, for the words of Christ are in truth the words of God. The believer therefore by receiving these really attests what is a direct message of God; and in so doing he feels that he enters into a certain fellowship with Him, than which man can have no higher glory. The rejection of the testimony of Christ is, according to this interpretation, spoken of as "making God a liar" (1 John i. 10, v. 10). (2) The statement may also be taken in a wider sense. The believer finds in Christ the complete fulfilment of every promise of God. By his experience of what Christ is and what Christ says to him he gladly confesses that "God is true," that He has left nothing unsatisfied of the hope which He has given to man. Comp. viii. 26.

The first explanation appears at first sight to fall in best with v. 34, but the second in fact embraces the first in a larger thought.

34. The proof of God's truth is found in the absolute fulness of Christ's spiritual endowment.

he whom God hath sent] the one heavenly messenger as contrasted with all the earthly.

the words...] Not "words" only (vi. 68), but the complete, manifold expression (τὰ ῥήματα) of the divine message.

for God giveth not...by measure unto him] *for he giveth not...by measure*. The words *God* and *unto him* have no place in the original text. If these are omitted it is doubtful whether the subject of the sentence is "God," or "Messiah." The object in any case must be general.

If, as in the common interpretation, God be taken as the subject, the sense appears to be: "Christ speaks the words of God, for God giveth not the Spirit by measure, only in a definite degree, to all, but He gives it completely."

If, on the other hand, Messiah is the subject (as Cyril takes it), the sense will be: "Christ speaks the words of God, for His words are attested by His works, in that He giveth the Spirit to His disciples as dispensing in its fullness that which is His own."

This second interpretation, which appears to have been neglected in late times owing to the false text, has much to recommend it (xv. 26).

35. The ground of what has been said lies in the actual relation of God to Messiah, as the Father to the Son.

bath given] Contrast *giveth* (v. 34).

all things] v. 31. The term is not to be limited in any way.

36. The absolute supremacy of the Christian revelation as compared with all that went before is seen in its final issues of life, and incapacity for life.

that believeth] with a faith which is continuous, not momentary (ὁ πιστεύων).

bath everlasting (eternal) life] *To believe and confess that Jesus is the Son of God* (1 John iv. 15) is the pledge of new and abiding life. By that belief our whole relation to the world, to man and to God, is changed; and changed already: *This is life eternal...* (xvii. 3, note).

believeth not] *disobeyeth* (ὁ ἀπειθῶν). Disbelief is regarded in its activity. The same word occurs 1 Peter iv. 17; Rom. ii. 8, xi. 30, 31, &c. Nothing is said of those who have no opportunity of coming to the true knowledge of Christ. Comp. Mark xvi. 16 (πιστεύσας, ἀπιστήσας).

shall not see life] shall be unable to form any true conception of life, much less enjoy it. Comp. v. 3. The future is contrasted with the present (*bath...shall not...*): the simple idea of *life* with the full conception *eternal life*. Comp. v. 24, 39 f.

the wrath of God] The phrase is commonly used of a distinct manifestation of the righteous judgment of God (Rom. i. 18, iii. 5, ix. 22, xii. 19), and especially of "the coming wrath" (ἡ μέλλουσα ὀργή, Matt. iii. 7; Luke iii. 7; ἡ ὀργή ἡ ἐρχομένη, 1 Thess. i. 10; comp. Luke xxi. 23, ὀργὴ τῷ λαῷ τοῦτῃ; 1 Thess. ii. 16; Rom. ii. 5 (v. 9); Eph. v. 6; Col. iii. 6).

In this sense it is not unfrequent in the Apocalypse (xi. 18, xiv. 10, xvi. 19, xix. 15),

hath everlasting life: and he that believeth not the Son shall not see life;

but the wrath of God abideth on him.

where "the wrath of God" is set side by side with "the wrath of the Lamb" (vi. 16 f.).

The phrase is very common in the Old Testament. (Comp. Hebr. iii. 11.)

Here "the wrath of God" describes the general relation in which man as a sinner stands towards the justice of God. Comp.

Eph. ii. 3. St John goes back from the revelation of God as Father to the original idea of God as God.

abideth on him] The natural law is inexorable. Only faith in the revelation through Christ can remove the consequences of sin which must otherwise bring God's wrath upon the sinner. Comp. 1 John iii. 14.

ADDITIONAL NOTES on CHAP. III.

3. The word translated *again* (*ἀνωθεν*) properly means "from the top," "from the beginning," "from above." Thus it is used literally of the rending of the vail of the temple "from the top" (Matt. xxvii. 51; Mark xv. 38; compare John xix. 23), and temporally of knowledge possessed from an early date (Acts xxvi. 5), or traced from the source (Luke i. 3), and locally, with a spiritual application, of the wisdom which cometh "from above" (James iii. 15, 17; comp. James i. 17). The word occurs in a sense similar to this last in John iii. 31, xix. 11. In Gal. iv. 9 it is combined with the simple term for "again" (*πάλιν ἀνωθεν*), as implying the complete repetition of an entire process, starting, as it were, afresh, so as to obliterate every trace of an intermediate change.

Two interpretations of the word, derived from distinct applications of the fundamental idea, have found favour in the present place from early times: (1) "from the beginning," "over again," "anew," and (2) "from above," "from heaven." The Syriac (Peshito), Memphitic, Æthiopic, and Latin versions give the rendering "anew" (Vulgate, "renatus (natus) denuo"); the Greek writers (from Origen) generally adopt the sense, "from heaven;" the Hærclean Syriac, Armenian, and Gothic versions translate "from above." The English versions have vacillated strangely. Tyndale and Coverdale, agreeing with Vulgate, Luther ("von neuem"), and Erasmus, Ed. 1., gave "anew;" but Coverdale, in the Great Bible, with the Zurich version ("von oben herab"), and Erasmus, in his later editions ("e supernis"), gave "from above." The Bishops' Bible of 1568 reads "born again," but this is changed back again in 1572 to "born from above."

It has been urged in favour of the second rendering that St John constantly speaks of "being born of God" (*γενν. ἐκ τοῦ θεοῦ*), i. 13; 1 John iii. 9, iv. 7, v. 1, 4, 18, while he does not speak (as St Paul) of a "new creation." But it may be questioned whether the phrase used here (*γενν. ἀνωθεν*) could be used to convey this idea of being "born of God," and it would be most strange under

any circumstances that the usual mode of expressing it should be abandoned. It is further of great importance to notice that in the traditional form of the saying (e.g. Just. M. 'Ap.' I. 61) a word is used (*ἀναγεννᾶσθαι*) as equivalent to the ambiguous phrase of St John (*γεννηθῆναι ἀνωθεν*), which unquestionably can only mean "to be reborn" (comp. 1 Pet. i. 3, 23). And, once again, the idea of "a birth from God" (i. 13) does not suit the context. The reality of the new birth has to be laid down first, and then its character (v. 5). The emphasis lies on "to be born." This too was evidently the sense in which Nicodemus understood the sentence (*a second time*). If he had found a reference to the divine action in the Lord's words he could not have left it unnoticed. There seems then to be no reason to doubt that the sense given by the Vulgate and A.V. is right, though the notion is not that of mere repetition (*again*), but of an analogous process (*anew*).

14. The narrative of the setting up of the brazen serpent (Num. xxi. 4 ff.) presents at first sight several difficulties. The use of an image in spite of the general prohibition, and that image the image of a serpent, is mysterious. Justin Martyr presses his Jewish opponent with this apparent violation of the divine law, and asks for an explanation. "We cannot give one," is the answer: "I have often asked my teachers about this, and no one could account for it" ('Dial.' § 94, p. 322 B).

The earliest reference to the incident is in the Book of Wisdom. "[The murmuring people] were troubled for a little while, for warning, having a symbol (*σύμβολον* not *σύμβουλون*) of salvation, to remind them of Thy commandments; for he that turned to it was saved, not by reason of that which he beheld (*διὰ τὸ θεωροῦμενον*), but by reason of the Saviour of all" (Wisd. xvi. 6 f.). This explanation of the efficacy of the symbol is commonly given by Jewish writers. So the Targum of Jonathan: "it shall come to pass that if [one bitten] look upon it, he shall live, if his heart be directed to the Name of the Word (*Memra*) of the Lord."

Philo interprets the serpent as the antithesis of the serpent of the Temptation, an idea which is found also in Rabbinic writings. "The serpent of Eve," hesays, "was pleasure: the serpent of Moses was temperance (*σωφροσύνη*) or endurance (*καρτερία*). It is only by this spirit of self-denial that the allurements of vice are overcome" ('de Leg. alleg.' II. T. i. pp. 80 ff.; 'de Agric.' T. i. p. 315 f.).

This interpretation found some currency among the Christian Fathers. Ambrose, evidently following some earlier authority, speaks of "my serpent, the good serpent (comp. Matt. x. 16), who sheds not poison but its antidotes from his mouth... The serpent which after the winter is past puts off his fleshly dress (*exuit se corporis amictu*), that he may appear in fair beauty" (In Ps. cxliii. 'Serm.' vi. § 15).

The belief that the serpent was the emblem of healing and life (Knobel on Num. xxi.) according to the heathen conception, which was developed among the Ophite sects (comp. Tertull. 'de Præscr. Hær.' 47), carries out this conception to a more extravagant form.

There can however be little doubt that the serpent in Scripture is the symbol of the personal power of evil (Rev. xii. 9 ff.; 2 Cor. xi. 3; Gen. iii. 1 ff.); and that the central thought in the Mosaic narrative is that of the evil by which the people suffered being shewn openly as overcome (comp. Col. ii. 15). He who looking upon the symbol recognised in it the sign of God's conquering power, found in himself the effects of faith. The evil was represented as overcome in a typical form (*a brazen serpent*) and not in an individual form (*a natural serpent*), and therefore the application of the image was universal.

If now we consider the immediate application of the symbol, it is at once clear that by transferring the image of the elevation of the serpent to Himself Christ foreshewed that He was to be presented in some way conspicuously to men, and that being so presented He was to be the source of life to those who looked to Him with faith. So much Nicodemus would be able to gather. Can we now after the event follow out the parallel yet further?

The elevation of the serpent on the pole, and the serpent itself, have been supposed to be directly significant of the circumstances of the death of Christ upon the cross. As to the first point, it seems to be reasonable to say that the mode in which the brazen serpent was shewn to the eye of faith aptly prefigured the mode in which Christ was presented to men with redemptive power (comp. xii. 32). The second point presents greater difficulty, but it is frequently pressed by early writers. Thus the author of the Epistle of Barnabas supposes Moses to address the people in these words: "Whenever any one of you is bitten, let him come to the serpent which is placed upon the tree (*ἐπὶ τοῦ ὕλου*), and let him hope in faith,

that he [the symbolic serpent] being dead can make alive, and immediately he shall be saved" (Barn. 'Ep.' xii.). In this aspect the harmlessness of the typical serpent was naturally dwelt upon. So Origen writes: "A brazen serpent was a type of the Saviour," for He was not a serpent truly; but "represented (*imitatur*) a serpent..." ('Hom. xi. in Ezech.' § 3). Others follow out this idea more in detail. For example, Gregory of Nyssa, explaining the history at some length, says: "The law shews us that which is seen upon the tree (*τὸ ἐπὶ ὕλου φαινόμενον*), and this is the likeness of a serpent and not a serpent, as also the divine Paul saith, 'in likeness of flesh of sin' (Rom. viii. 3). The true serpent is sin; and he that deserts to sin puts on the nature of the serpent. Man therefore is freed from sin by Him who assumed (*ὑπελάβοντος*) the form (*εἶδος*) of sin, and was made after our fashion (*γενομένου καθ' ἡμᾶς*), who were changed to the form of the serpent" ('De vit. Mos.' i. pp. 414 f. Migne. Comp. Chrys. and Theoph. *ad loc.*).

Epiphanius, adopting the same view, that the serpent represented Christ, explains the connexion quite differently. "The Jews," he writes, "treating Christ as a serpent, were wounded by the wiles of the serpent, that is the devil, and then healing came to those who were bitten, as by the lifting up of the serpent" ('Hær.' xxxvii. § 7, pp. 273 f.).

Tertullian, on the other hand, saw in the serpent the image of the devil slain, though he implies that the figure was variously interpreted in his time ('de Idol.' v. Comp. 'adv. Jud.' x.).

Justin Martyr dwells only upon the figure of the cross (*σημεῖον* LXX.), on which the serpent was raised, and not on the serpent itself, as the emblem of the Lord's saving Passion ('Apol.' i. 60, 'Dial.' 94).

In the face of these and other differences of interpretation in detail, it seems to be far best to compare the two acts together as wholes, the elevation of the serpent, and the elevation of Christ on the cross, without attempting to follow out the comparison of the parts separately. The lifting up of the serpent, as Augustine says, is the death of Christ, the cause being signified by the effect (Aug. 'De pecc. mer. et remiss.' i. 32). In Christ sin was slain, and he who had the power of sin (Rom. vi. 6; Col. ii. 14). Christ lifted up upon the cross "draws all men unto Him for eternal salvation" Ign. (interpol. 'ad Smyrn.' 2). Looking to Him the believer finds life. (Comp. Bas. 'de Sp. s.' xiv.)

In the type and the antitype the same great ideas are conspicuous. There is in both the open manifestation of a source of healing to those smitten, effectual by faith, and that under the form of a triumph over the cause of suffering when it has been allowed to do its worst.

The Jewish writers are singularly silent as to the incident of the Brazen Serpent. "The thing was done by God's command, and it is not for us to inquire into the why and wherefore of the serpent form" (Aben Ezra, quoted by Taylor, 'The Gospel in the Law,' pp. 119 ff.). They discuss however the manner in which the symbol was efficacious, and commonly agree in supposing that it was by directing men to lift up their eyes to their Father in heaven, and to see in Him the conqueror of their enemy. The chief passages bearing upon the question are collected by the younger Buxtorf in his treatise 'De serpente æneo' ('Exercitationes,' pp. 458 ff. Basileæ, 1659). The general interpretation of the history has been frequently discussed at length. Two essays may be mentioned: Menken, 'Ueber die ehernen Schlange,' 1812 ('Schriften' VI. 351 ff. 1858), and Erskine, 'The Brazen Serpent, or Life coming through Death,' 1831.

NOTE ON READINGS IN CHAP. III.

There are three readings of considerable interest in ch. iii. which require to be noticed in some detail, as they involve important principles of textual criticism. They are the omission of the words

(1) *v. 15, may not perish but* (μὴ ἀπόληται ἀλλ').

(2) *v. 13, which is in heaven* (ὁ ὢν ἐν τῷ οὐρανῷ).

(3) *vv. 31, 32, is above all things, and* (ἐπάνω πάντων ἐστί, καί).

(1) Of these *v. 15* is the simplest case, and may be taken first.

The words in question are omitted by

- (a) MSS.: \aleph BLT^b1,33 and a few mss.
- (β) Versions: (Old Lat., some), Old Syr., Jerus. Syr., Memph., (Æth.), (Arm.).
- (γ) Fathers: Cyr. Al., Cypr., Lcfr.

They are found in

- (a) MSS.: A 69 and nearly all other MSS. and mss. (CD are defective).
- (β) Versions: (Old Lat., some), Vulg., Syr. P. and Hcl., (Arm.), (Æth.).
- (γ) Chr., Theodt., Victorin.

The same words occur in *v. 16*, where they are omitted by no early authority except Old Syr.

The consideration of this evidence shews that

1. The only ancient (ante-Nicene) evidence for the words is that of some old Latin texts (represented among the Greek MSS. by 69).

2. The words were adopted by the Antiochene school in the fourth century, and thence passed into the current Greek text.

3. The origin of the insertion is obvious; while there was no cause for omission.

The words therefore must be omitted without doubt.

In connexion with this omission, it must be observed that the primary authorities are greatly divided as to the preposition and pronoun which precede. We find *εἰς αὐτόν*

8 and mass of MSS., (Vulg.), &c., ἐπ' αὐτῷ L, ἐπ' αὐτόν A, ἐν αὐτῷ BT, some Latin copies. In *v. 16* L reads ἐπ' αὐτῷ.

The common phrase πιστ. εἰς αὐτόν evidently could not have given rise to these variations, and it can only be regarded as an early correction. Of the other readings ἐν αὐτῷ is at once the best attested, and by its difficulty explains the tendency to change.

(2) The problem in *v. 13* is more difficult.

The words are omitted by

- (a) MSS.: \aleph BLT^b33.
- (β) Versions: (Memph.), (Æth.).
- (γ) Fathers: Eus., Cyr. Al. (constantly: 12 times. See Pusey, Cyril VII. 1, Pref. p. xx.), Orig. int.

They are found in

- (a) MSS.: (A) and apparently in all other MSS. and mss. (CD are defective).

In A the words ὡν ἐν τῷ οὐνῳ have been written over an erasure, and it is supposed that the original reading was ο ἐν τῷ οὐνῳ. The ο by the first hand is unaltered.

- (β) Versions: Old Lat., Old Syr., Vulg., Syr. Pesb. and Hcl., Arm., (Memph.), (Æth.).

- (γ) Fathers: Hippol., Dion. Alex., Did., (Orig. int.), Novat., Hil., Lcfr.

Here it will be seen that the ancient MSS. are on the side of omission, and the ancient versions on the side of retention. But it is obvious that an interpretative gloss in a version is easier of explanation than an omission in a copy of the original text. Such glosses are found not unfrequently in the old Latin and old Syriac copies (e.g. iii. 6, 8), though they are commonly corrected in the revised Latin and Syriac texts of the 4th (5th) cent. (Vulg., Pesb.). In this case however the words are contained in the Syrian Greek text (A), and so, even if they were a gloss, they would be left undisturbed (comp. *v. 25*). And the omission of the words by 8, which is the Greek correlative of the old Lat. and old Syr., greatly detracts from their weight here. In regard to the Patristic evidence, the constant usage of Cyril balances the quotations of Dionysius and Didymus. On the whole, therefore, there seems to be no reason for deserting the Greek authorities, which have been found unquestionably right in (1); the words being thus regarded as a very early (2nd cent.) insertion. There was no motive for omission; and the thought which they convey is given in i. 18.

(3) The third case, *vv. 31, 32*, is of a different kind. Of the words in question καί is omitted by overwhelming authority, and may be set aside at once.

The words ἐπάνω πάντων ἐστί are omitted by

- (a) MSS.: \aleph D 1 and a few mss.
- (β) Versions: (Old Lat.), Old Syr., Arm.
- (γ) Fathers: Orig., Eus., (Tert.), Hil.

They are found in

(a) MSS.: \aleph ABLT^b and all others (C is defective).

(β) Versions: (Old Lat., some), Vulg., Memph., Syr. P. and Hcl., Æth.

(γ) Fathers: (Orig.), Chrys., (Tert.), (Orig. int.).

The authorities for omission represent the most ancient element (Old Lat., Old Syr., with \aleph and D) of the authorities for the insertion of the disputed words in (2). It appears, however, from an examination of all the cases of omission by this group (e.g.

iv. 9), that its weight is far greater for omission than for the addition or the substitution of words. In this case the motive (1) for the repetition of ἐπάνω πάντων ἐστίν, and then (2) for the addition of καί, is sufficiently clear. The words therefore cannot but be regarded with great suspicion; and the sense certainly does not lose by their absence. On the contrary, the opposition of ὁ ὧν ἐκ τῆς γῆς ἐκ τῆς γῆς λαλεῖ το ὁ ἐκ τοῦ οὐρανοῦ ἐρχομενος ὁ ἑώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ becomes far more impressive if the words in question are omitted.

CHAPTER IV.

- 1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore the Lord knew how the Pharisees had heard

that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Sa-

2. THE WORK IN SAMARIA (iv. 1—42).

This section consists of three parts. The opening verses (1—3) form the historical transition from the notice of the teaching in Judæa (iii. 22 ff.). This is followed by the detailed account of the Lord's conversation with the Samaritan woman (4—38), and by a summary of His intercourse with the people (39—42).

The whole section is peculiar to St John, and bears evident traces of being the record of an eye-witness. Other notices of the Lord's dealing with Samaritans are found Luke ix. 52 ff., xvii. 16. Comp. Luke x. 33.

CHAP. IV. 1—3. The Lord changes the scene of His ministry that He may avoid a premature collision with the Pharisaic party. Comp. vii. 1, x. 39 f.

These verses serve as a transition passage. The Lord left Judæa, as He had left Jerusalem, and went again to Galilee, there to carry on His prophet's work.

1. *When therefore the Lord knew...* The word *therefore* carries back the reader to the narrative, iii. 22 ff. The action which roused controversy was necessarily notorious. Nothing implies that the knowledge of the Lord was supernatural (see ii. 24, note). It could not but be that as Christ's work spread, He should become acquainted with the thoughts which it revealed outside the circle of His disciples.

the Lord] The absolute title occurs in the narrative of St John, vi. 23, xi. 2, xx. 20. Comp. xx. 2, 13, 18, 25, xxi. 7. It is found also not unfrequently in the narrative of St Luke, x. 1, xvii. 5 f., xxii. 61, &c.

the Pharisees] If they heard of the success of Christ's teaching, and the word perhaps implies that they continued to observe the new Prophet who had appeared at Jerusalem, there could be no doubt how they would regard Him. It is worthy of notice that St John never notices (by name) the Sadducees or the Herodians. The Pharisees were the true representatives of the unbelieving nation.

The direct form of the sentence reproduces the message which was brought to them: *Jesus [whose name they knew] is making and baptizing more disciples than John.*

than John] had done, as by this time he was probably thrown into prison. Though John had more points of contact with the Pharisees than Christ, coming as he did *in the way of righteousness*, even he had excited their apprehensions. Cf. Matt. xxi. 32.

2. *Though (And yet, καίτοιγε) Jesus...* The words are a correction of the report which has been just quoted. Comp. iii. 26. Christ did not personally baptize (comp. iii. 22) because this Judaic baptism was simply a symbolic act, the work of the servant and not of the Lord. The sacrament of baptism presupposes the Death and Resurrection of Christ. This is very well set forth by Tertullian, 'de Bapt.' II.

3. *He left*] The original word (ἀφίημι) is a very remarkable one (καταλείπω) might have been expected, Matt. iv. 13, Heb. xi. 27); and there is no exact parallel in the New Test. to this usage (yet compare ch. xvi. 28). The general idea which it conveys seems to be that of leaving anything to itself, to its own

Gen. 31.
& 48.
Josh.
32.

maria, which is called Sychar, near to the parcel of ground ^a that Jacob gave to his son Joseph.

6 Now Jacob's well was there.

Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Sa-

wishes, ways, fate; of withdrawing whatever controlling power was exercised before. Christ had claimed Jerusalem as the seat of His royal power, and Judæa as His kingdom. That claim He now in one sense gave up.

again] The reference is to i. 43. There was a danger of confusing these two visits to Galilee in the Synoptic accounts. St John therefore sharply distinguishes them.

into Galilee] Where His preaching would excite less hostility on the part of the religious heads of the people, while they would also have less power there.

The Conversation with the Woman of Samaria
(4—38).

The record of the conversation consists of two main parts, (1) the account of the conversation itself (4—26), and (2) the account of its issues (27—38), both immediately (27—30), and in its spiritual lessons (31—38).

The whole passage forms a striking contrast and complement to iii. 1—21. The woman, the Samaritan, the sinner, is placed over against the Rabbi, the ruler of the Jews, the Pharisee. The nature of worship takes the place of the necessity of the new birth; yet so that either truth leads up to the other. The new birth is the condition for entrance into the Kingdom: true worship flows from Christ's gift.

There is at the same time a remarkable similarity of method in Christ's teaching in the two cases. Immediate circumstances, the wind and the water, furnished present parables, through which deeper thoughts were suggested, fitted to call out the powers and feelings of a sympathetic listener.

The mode in which the Lord dealt with the woman finds a parallel in the Synoptic Gospels, Luke vii. 37 ff. Comp. Matt. xxvi. 6 ff. The other scattered notices of the Lord's intercourse with women form a fruitful subject for study, ch. xi., xx. 14 ff.; Matt. ix. 20 and parallels, xv. 22 ff. and parallels, xxvii. 55 and parallels, xxviii. 9 f.; Luke viii. 2 f., x. 38 ff., xi. 27 f., xiii. 11 ff.

4—26. The order of thought in the conversation is perfectly natural. A simple request raises the question of the difference of Jew and Samaritan (4—9). The thought of this difference gives occasion to the suggestion of a unity springing from a gift of love greater than that of "a cup of cold water" (v. 10). How can such a gift be conceived of? how can a poor wayfarer provide it (v. 11 f.)? The answer lies in the description of its working (vv. 13 f.). Then follows the personal petition (v. 15), followed by the personal

conviction (vv. 16 ff.), and confession (v. 19). This leads to the expression of a central religious difficulty (v. 20), which Christ resolves (21—24). Hereupon the word of faith (v. 25) is crowned by the self-revelation of Christ (v. 26).

4. *must needs*] i.e. this was the natural route from Jerusalem to Galilee. Josephus ('Antiq.' xx. 5. 1) speaks of it as that usually adopted by Galilæan pilgrims; and in one place uses the same phrase as St John: "Those who wish to go away quickly [from Galilee to Jerusalem] must needs (ἐδεῖ) go through Samaria, for in this way it is possible to reach Jerusalem from Galilee in three days" ('Vita,' § 52). Sometimes travellers went on the other side of Jordan. Comp. Luke ix. 52 f. This "passing through" gave occasion for a prophetic revelation of the future extension of the Gospel (comp. Acts i. 8), and stands in no opposition to the special charge to the Apostles, Matt. x. 5.

5. *Then cometh he...* So (οὕτως) he cometh... a city... which is called Sychar... a city called Sychar, as xi. 54; Matt. ii. 23. The term "city" is used widely, as in the passages quoted, and does not imply any considerable size, but rather one of the "little walled villages with which every eminence is crowned."

Sychar] This name has been commonly regarded as an intentional corruption of *Shechem* (Acts vii. 16, *Shechem, Neapolis, Nablous*) as signifying either "drunken-town" (Isai. xxxviii, 1, שִׁכָּר, or "lying-town" (Hab. ii. 18, שִׁכָּר). But the earlier writers (e.g. Euseb. 'Onom.' s. v.) distinguish Shechem and Sychar; and the latter is said to lie "in front of Neapolis." Moreover a place Sychar (שִׁין סוכר) is mentioned several times in the Talmud; and it is scarcely possible that so famous a place as Shechem would be referred to as Sychar is referred to here. There is at present a village, 'Askar, which corresponds admirably with the required site. The name appears in a transitional form in a Samaritan Chronicle of the 12th cent. as *Iskar* (Conder, in 'Palestine Exploration Report,' 1877, p. 150). Compare Delitzsch 'Ztschr. f. Luth. Theol.' 1856, pp. 240 ff., who has collected the Talmudic passages.

the parcel of ground (χωριον, Vulg. *prædium*, comp. Matt. xxvi. 36)... *Joseph*] Comp. Gen. xxxiii. 19, xlviii. 22 (xxxiv. 25); Josh. xxiv. 32. The blessing of Jacob treated the purchase which he had made, and the warlike act of his sons in the district, as a pledge of the future conquests of the sons of Joseph, to

maria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for

whom he gives the region as a portion (סֶדֶק). The LXX. play upon the word and introduce *Shechem* (Σίχημα) as the substantial (not literal) rendering. In recognition of the promise the bones of Joseph were deposited at Shechem on the occupation of Palestine (Josh. xxiv. 32; Acts vii. 15, 16).

6. *Jacob's well*] *Jacob's spring*. The word "spring" (πηγή, ¹12, Vulg. *fons*) is used here (twice) and in v. 14. Comp. James iii. 11 (βρύει); Rev. vii. 17, xxi. 6, and *well* (φρέαρ, ¹12, *puteus*) in vv. 11, 12. Comp. Rev. ix. 1, 2. Both names are still given to the well, *Ain Yakub* and *Bir-el-Yakub*. The labour of constructing the well in the neighbourhood of abundant natural springs, shews that it was the work of a "stranger in the land." Comp. Gen. xxvi. 19. Lieut. Anderson, who descended to the bottom in May, 1866, found it then seventy-five feet deep and quite dry. "It is," he says, "lined throughout with rough masonry, as it is dug in alluvial soil" (Warren's 'Recovery of Jerusalem,' pp. 464 f.). The well is now being carefully examined and restored under the direction of the Palestine Exploration Society ('Report,' 1877, p. 72).

wearyed] It is important to notice in St John the clearest traces of the Lord's perfect manhood. He alone preserves the word "I thirst" in the account of the Passion, xix. 28.

thus] The word may mean (1) either "thus wearyed as He was," or (2) simply, just as He was, without preparation or further thought. In the former sense it would have been natural that the adverb should precede the verb (οὕτως ἐκαθέζετο) as in Acts vii. 8, xx. 11, xxvii. 17.

on the well] **by the spring** (ἐπὶ, ch. v. 2). *and it was...the sixth hour*] The clause stands by itself: **It was...** The time indicated is probably six in the evening. The night would not close so rapidly as to make the subsequent description (v. 35) impossible. Compare Additional Note on ch. xix.

7. *a woman of Samaria*] A woman, and as such lightly regarded by the popular doctors (comp. v. 27): a Samaritan, and as such despised by the Jews. Thus prejudices of sex and nation were broken down by this first teaching of the Lord beyond the limit of the chosen people. Yet more, the woman was not only an alien, but also poor; for to draw water was no longer, as in patriarchal times (Gen. xxiv. 15, xxix. 9 ff.; Exod. ii. 16 f.; comp. Tristram, 'Land of Israel,' pp. 25 f.), the work of women of station,

The later legends give the woman the significant name *Photina*.

Give me to drink] The request must be taken in its literal and obvious meaning (v. 6); but at the same time to ask was in this case to give. The Teacher first met His hearer on the common ground of simple humanity, and conceded to her the privilege of conferring a favour.

8. *For his disciples*] If they had been present they could have supplied the want. "Something to draw with" (v. 11), a "bucket" of skin, often found by the well sides, would form naturally part of the equipment of the little travelling party. This seems to be a better explanation of the reason than to suppose that the absence of the disciples gave the opportunity for the conversation.

were gone away] Perhaps St John remained with Christ. The narrative is more like that of an eye-witness than a secondary account derived from the woman, or even from the Lord Himself. Yet it may be urged that v. 33 naturally suggests that the Lord had been left alone.

meat] i.e. food, as commonly (Matt. iii. 4, vi. 25, &c.), but here only in the New Testament in the plural. Eggs, fruit, and the like might be purchased from Samaritans, as they could not contract defilement. Compare Lightfoot on v. 4. The later rules however were stricter. "To eat the bread of a Samaritan" it was said "was as eating the flesh of swine."

9. *Then saith the woman of Samaria...* **The Samaritan woman therefore saith...** The form in this verse (ἡ γ. ἡ Σαμαρείτις) is different from that in v. 7 (γ. ἐκ τῆς Σ.). The stress is laid on character as implied in national descent and not on mere local connexion.

The strangeness of the request startles the woman; "What further," she seems to ask, "lies behind this request?" The original is perfectly symmetrical (*thou which art a Jew ... of me which am a Samaritan woman...*). There is force also in the distinct addition of the word *woman* (γυναῖκός). That the request was made not only of a Samaritan but of a woman completed the wonder of the questioner.

thou, being a Jew] Some peculiarity of dress or dialect or accent would shew this (comp. Mark xiv. 70).

for the Jews have no dealings with the Samaritans] **for Jews...with Samaritans.** These words, which are omitted by an important group of ancient authorities, are, if genuine,

the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have

asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

an explanatory note of the Evangelist. In this relation the present form (*have no dealings*) is remarkable. The origin of the hostility of the two peoples, which lasts to the present day, may be traced to the Assyrian colonisation of the land of Israel (2 K. xvii. 24). From this followed the antagonism of the Samaritans to the Jews at the Return (Ezra iv., Neh. vi., which led to the erection of a rival temple on Mount Gerizim. Comp. Eccus. I. 25, 26. 'Dict. of Bible,' III. p. 1117.

have...dealings] The original word (*συγγρῶνται*, Vulg. *contuntur*) suggests the relations of familiar intercourse and not of business. Offices of kindness were not expected between Jews and Samaritans. The spirit of religious bitterness still lingers on the spot. "On asking drink from a woman [near Nablous] who was filling her pitcher, we were angrily and churlishly refused:—'The Christian dogs might get it for themselves'" (Tristram, 'Land of Israel,' p. 134, ed. 3).

10. *If thou knewest (hadst known) the gift of God...*] The words are, as commonly in St John's Gospel, an answer to the essential idea of the foregoing question. The woman had sought an explanation of the marvel that a Jew should ask a favour of a Samaritan woman. This however, as she dimly guessed, was only a part of the new mystery. The frank appeal to a human charity deeper than religious antagonism did indeed indicate a possibility of union greater than hope. Had she known what God had now done for men, and who that Jewish Teacher was whom she saw, she would herself have boldly asked of Him a favour far greater than He had asked of her, and would have received it at once: she would have become the petitioner, and not have wondered at the petition: her present difficulty would have been solved by her apprehension of the new revelation which had been made not to Jew or Samaritan but to man. Had she known *the gift of God*, the gift of His Son (iii. 16) in which was included all that man could want, she would have felt that needs of which she was partly conscious (v. 25) could at length be satisfied. Had she known *who it was that said to her, Give me to drink*, she would have laid open her prayer to Him without reserve or doubt, assured of His sympathy and help.

the gift] The word here used (*δωρεά*) occurs only in this place in the Gospels.

It carries with it something of the idea of bounty, honour, privilege; and is used of the gift of the Spirit (Acts ii. 38, viii. 20, x. 45, xi. 17), and of the gift of redemption in Christ (Rom. v. 15; 2 Cor. ix. 15), manifested in various ways (Eph. iii. 7, iv. 7; Hebr. vi. 4). This usage shews that there is here a general reference to the blessings given to men in the revelation of the Son, and not a simple description of what was given to the woman in the fact of her interview with Christ. "The gift of God" is all that is freely offered in the Son.

thou wouldest have asked] The pronoun is emphatic (*σὺ ἂν ᾔτη.*).

living water] that is perennial, springing from an unfailing source (Gen. xxvi. 19), ever flowing fresh (Lev. xiv. 5). The request which Christ had made furnished the idea of a parable; the bodily want whereby He suffered suggested an image of the spiritual blessing which He was ready to bestow.

The Jews were already familiar with the application of the phrase (*living water*) to the quickening energies which proceed from God (Zech. xiv. 8; Jer. ii. 13, xvii. 13. Comp. v. 14, note), though it may be doubtful how far the prophetic language would be known to Samaritans. Here the words indicate that which on the divine side answers to the spiritual thirst, the aspirations of men for fellowship with God. This under various aspects may be regarded as the Revelation of the Truth, or the gift of the Holy Spirit, individually or socially, or whatever, according to varying circumstances, leads to that eternal life (v. 14) which consists in the knowledge of God and His Son Jesus Christ (xvii. 3).

11, 12. The woman's answer is in spirit exactly like the first. Her thoughts reach forward to some truth which she feels to be as yet far from her. How can she conceive of the gift? The well of Jacob is, in one sense, a well of "living water," yet it cannot be that which supplies the Speaker with His gift, for "the well is deep," and He has "nothing to draw with." He offers in word that for which He asks. How again can she conceive of Him who speaks to her? He is wearied and thirsty, and yet professes to command resources which were sealed to the patriarchs.

11. *the well is deep*] The well is at present partially choked up with rubbish. See v. 6, note. In Maundrell's time (March,

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him,

1697), it was 105 feet deep and had fifteen feet of water in it. Dr Tristram found in it only "wet mud" in December ('Land of Israel,' p. 143, ed. 3), but towards the end of February it was "full of water" (*id.* p. 401).

that living water] Simply *the living water*, whereof thou speakest.

12. *Art thou*] The pronoun is emphatic: "Art thou, a poor, wearied traveller, of more commanding power than the patriarch who gained by labour what he gave us?"

our father Jacob] The Samaritans claimed descent from Joseph as representing the ancient tribes of Ephraim and Manasseh. (Joseph. 'Ant.' xi. 8. 6.)

gave us] left, that is, to his descendants as a precious heritage. The tradition is independent of the Old Testament.

children] *sons*, the special representatives of his house.

cattle] The original word (*θρέμματα*, Vulg. *pecora*) may mean slaves, but the sense given in A. V. is more natural. The well was sufficient for large wants. The word occurs here only in the New Testament, and is not found in LXX.

13, 14. The words of Christ carry on the parable of the tenth verse, and in doing so still answer the thought and not the words of the woman. They imply that she had felt rightly that it was some other water than that for which Christ asked which He was waiting to give: that one greater than Jacob was there. The water which the patriarch had drunk and given satisfied a want for the moment: the living water satisfied a want for ever, and in such a way that a fresh and spontaneous source supplied each recurrent need of refreshment.

The mode in which the new thought is developed corresponds exactly with vi. 49 f.

13. *Whosoever*] More exactly, **Every one that...** The form of expression is contrasted with the hypothetical *whosoever* in v. 14. With this change of form follows also a change of tense (*ὁ πίνων*=habitual; *ὁς ἀν πίνῃ*=once for all).

of this water] pointing to the well.

14. *that I shall give*] The pronoun in the first case is emphatic and carries the answer to the contrast which the woman had drawn between Jacob and Christ. The gift, consequent in its realisation upon the fulfil-

ment of Christ's work, is still future (*ἐγὼ δώσω*).

shall never...] The phrase (*οὐ μὴ...εἰς τὸν αἰῶνα*) is a very remarkable one, and recurs viii. 51, 52, x. 28, xi. 26, xiii. 8. Elsewhere it is found in the New Testament in 1 Cor. viii. 13, where the translation "I will eat no flesh while the world standeth" expresses the literal force of the words.

thirst] in the sense of feeling the pain of an unsatisfied want, Rev. vii. 16. But the divine life and the divine wisdom bring no satiety, Eccclus. xxiv. 21.

shall be...a well of water...everlasting life] *shall become...a spring of water...eternal life*. It shall not serve for the moment only, but shall also preserve power to satisfy all future wants if it be appropriated by the receiver. The communication of the divine energy, as a gift of life, necessarily manifests itself in life. The blessing welcomed proves a spring of blessing, which rises towards and issues in *eternal life*; for this is as the infinite ocean in which all divine gifts find their end and consummation. The life comes from the Source of life and ascends to Him again.

The image is developed in three stages. Christ's gift is as a spring of water, of water leaping up in rich abundance, and that not perishing or lost but going forth to the noblest fulfilment.

springing up into] The original word (*ἀν-λουμένου εἰς*) describes the "leaping" of a thing of life, and not the mere "gushing up" of a fountain.

There is a Jewish saying that "when the Prophets speak of water they mean the Law" (Wünsche, *ad loc.*). The Incarnate Word was what the Scribes wished to make the Scriptures. Compare also 'Aboth,' L 4; 12.

15. The relation of the persons is now changed. A greater want supersedes the less. The woman is no longer able to follow the thoughts which lie before her in their mysterious depth; but at least she can ask for the gift which has already been assured to her (v. 10). She seeks a favour in turn before she has granted that which was sought of her. *Sir, give me this water, that I thirst not, neither come hither to draw*. The gift appeared to her to have two virtues, corresponding to the two-fold description just given of it. It would satisfy her own personal wants: and it would also, as being a source of blessing no less than

Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five hus-

bands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in ^δJerusalem is the place where men ought to worship. ^δ Deut. 12. 5.

a blessing, enable her to satisfy the wants of those to whom she had to minister.

come hither] The original word according to the best authorities (*διέρχουσαι*) gives the idea of "come all the way hither" across the intervening plain.

16. *Jesus (He) saith...* The apparently abrupt transition seems to be suggested by the last words of v. 15. In those the speaker passed beyond herself. She confessed by implication that even the greatest gift was not complete unless it was shared by those to whom she was bound. If they thirsted, though she might not thirst, her toilsome labour must be fulfilled still. According to this interpretation Christ again reads her thought; and bids her summon him to whom it was her duty to minister. The gift was for him also; and the command was at the same time a test of the woman's awakening faith.

17. *I have no husband*] The words are half sad, half apologetic, as of one who shrinks from the trial conscious of weakness, and who seeks further assurance of power before rendering complete obedience. The command might disprove the knowledge and claims of the mysterious Teacher. The exact form of the Lord's answer suggests that a pause for a brief space followed. *Jesus said (saith) to her, Thou saidst well, I have no husband... in that thou hast said truly.* The plea had been left, as it were, to be solemnly pondered (*Thou saidst*, not *Thou hast said*), and the transposition of the words in the repetition of it, by which the emphasis is thrown in the original on *husband* which lay before on *I have not*, at once reveals how the thoughts of the woman were laid bare.

well said] It is possible that there is something of a sad irony in the words, as there is in Matt. vii. 9; 2 Cor. xi. 4.

18. *five husbands*] Though the facilities for divorce are said to have been fewer among the Samaritans than among the Jews, there is no reason to suppose that the woman's former marriages were illegally dissolved. That which was true in her statement pointed the rebuke. Her present position, though dishonourable, was not expressly forbidden by the Mosaic Law.

The singular details which are given of the woman's life have led many commentators to regard her as offering in her personal history a figure of the religious history of her people, which had been united to and separated from "five gods" (Jos. 'Antt.' ix. 14. 3; 2 K. xvii. 29 ff.), and was at last irregularly serving the true God.

in that saidst thou truly] *this thou hast said truly.* The form is different (*εἶρηκας*) from that used in v. 17 (*εἶπας*).

19. *I perceive*] The word (*θεωρῶ*) marks contemplation, continued progressive vision, not immediate perception. See ii. 23. We cannot tell in what way the Lord's words were more significant to the woman than to us (see i. 48, 49), but they evidently bore with them to her a complete conviction that her whole life was open to the eyes of the speaker (v. 29).

a prophet] The emphasis lies on the title and not on the pronoun (*ὅτι προφήτης εἶ σύ*). The first thought in the Samaritan's mind is that the connexion of man with God has been authoritatively restored; and if so, then, she argues, it may be that discrepancies as to local worship will be solved.

20. *Our fathers ... and ye say ...*] To the student of the law the exclusive establishment of worship at Jerusalem must have been a great difficulty. To a Samaritan no question could appear more worthy of a prophet's decision than the settlement of the religious centre of the world. Thus the difficulty which is proposed is not a diversion, but the natural thought of one brought face to face with an interpreter of the divine will.

Our fathers] that is, either simply our ancestors from the time of the erection of the Samaritan Temple after the Return, or, more probably, the patriarchs. See below. The Samaritan Temple was destroyed by John Hyrhanus c. B.C. 129 (Jos. 'Antt.' xiii. 9. 1).

worshipped] For this absolute use of the verb (*προσκυνεῖν*) see xii. 20; Rev. v. 14 (true reading); Acts viii. 27, xxiv. 11.

in this mountain] pointing to Mount Gerizim, at the foot of which the well lies. According to the Samaritan tradition it was on this mountain that Abraham prepared the

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what : we know what we worship : for salvation is of the Jews.

23 But the hour cometh, and now

sacrifice of Isaac, and here also that he met Melchisedek. In Deut. xxvii. 12 f. Gerizim is mentioned as the site on which the six tribes stood who were to pronounce the blessings for the observance of the law. And in the Samaritan Pentateuch, Gerizim and not Ebal is the mountain on which the altar was erected, Deut. xxvii. 4.

The natural reference to the unnamed mountain is an unmistakable trait from the life.

A striking passage is quoted from 'Beresith R.' § 32, by Lightfoot and Wünsche: "R. Jochanan, going to Jerusalem to pray, passed by [Gerizim]. A certain Samaritan seeing him asked him, Whither goest thou? I am, saith he, going to Jerusalem to pray. To whom the Samaritan, Were it not better for thee to pray in this holy mountain than in that cursed house?" Compare 'Beresith R.' § 81.

and ye say ...] ye (ὁμοίως), on your side ... The whole problem is stated in its simplest form. The two facts are placed side by side (and, not but), traditional practice, Jewish teaching.

the place] that is, the one temple.

ought to worship] must worship (v. 24), according to a divine obligation (δεῖ). Comp. iii. 30, note.

21. The rival claims of Gerizim and Jerusalem are not determined by the Lord, for they vanish in the revelation of a universal religion.

Woman, believe me] The true form of the original (πιστεύε μοι) marks the present beginning of faith, which is to grow to something riper. Compare x. 38, xii. 36, xiv. 1, 11. On the other hand, the single act of faith is marked (πιστεύουσιν) in Acts xvi. 31. In the two parallel narratives, Mark v. 36, Luke viii. 50 (πιστεύουσιν), the two forms are used: that which is general and continuous in the first passage is concentrated into a special act in the second by the addition of, "and she shall be saved." In the present connexion the unique phrase (believe me) corresponds to the familiar "Verily, verily," as introducing a great truth. Comp. Mal. i. 11.

the (rather an) hour cometh] This consummation was still future. The temple still claimed the reverent homage of believers (ii. 16). Contrast v. 23.

the hour] There is a divine order in accordance with which each part of the whole scheme of salvation is duly fulfilled. Comp. v. 25, 28, xvi. 2, 4, 25, 32. So Christ had "His hour," ii. 4, note.

neither ... nor yet (nor) at Jerusalem] The two centres of worship are spoken of in the same terms (οὐτε ... οὐτε) in the prospect of the future.

worship the Father] The word worship was used indefinitely in v. 20: here it finds its true complement. The object of worship determines its conditions. He who is known as the Father finds His home where His children are. This absolute use of the title, "the Father," is characteristic of St John, and almost peculiar to him. Other examples are found, Matt. xi. 27 and parallels; Acts i. 4, 7; Rom. vi. 4; Eph. ii. 18. See Additional Note. The revelation of God as the Father sums up the new tidings of the Gospel. In this place the title stands in a significant relation to the boast of a special descent (our fathers, v. 20).

22. Ye (emphatic) worship ye know not what (that which ye know not) (Vulg. adoratis quod nescitis)] Your worship, that is, is directed to One with whose character, as He has revealed Himself through the prophets and in the history of His people, you are really unacquainted. You know whom to worship, but you do not know Him. By confining your faith to the law you condemn yourselves to ignorance of the God of Israel. We Jews, on the other hand (the pronoun again is emphatic), worship that which we know; for the promised salvation is of the Jews. The power of Judaism lay in the fact that it was not simple deism, but the gradual preparation for the Incarnation. The Jew therefore knew that which he worshipped, so far as the will, and in that the nature, of God was gradually unfolded before him. Contrast viii. 54.

ye ... we ...] The sharp contrast between Samaritans and Jews which runs through the narrative (vv. 9, 20, ye say), and the pointed reference to "the Jews" which follows, fix beyond all reasonable doubt the interpretation of the pronouns.

what ...] not Him whom ... The abstract form suggests the notion of God, so far as His attributes and purposes were made known, rather than of God as a Person, revealed to men at last in the Son: xiv. 9. Compare Acts xvii. 23 (ὁ οὐν).

salvation] Rather, the promised and expected salvation (ἡ σωτηρία) to be realised in the mission of Messiah. So Acts iv. 12. Compare Acts xiii. 26. See also Rev. vii. 10, xii. 10, xix. 1.

is of ...] that is, "proceeds from" (ἐστίν ἐκ), not "belongs to." Comp. i. 46, note,

is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.* ^{c. 2 Cor. 3. 17.}

25 The woman saith unto him, I

vii. 22, 52, (x. 16). The thought is expressed in a symbol in Rev. xii. 5.

23. *But ...]* The old differences of more and less perfect knowledge were to be done away.

the (rather an) hour cometh, and now is] The presence of Christ among men brought with it this result at once, though local worship (v. 21) was not yet abolished. Compare v. 25 as contrasted with v. 28. In each case the subtle contrast between the immediate and ultimate issues which are pointed to is most significant and characteristic of the exact circumstances to which the words belong. See also vi. 25, 32.

the true worshippers] The original term "true" (*ἀληθινός*) describes that which is not only truly but also completely what it professes to be. Thus it is used in connexion with those material objects under which Christ represents Himself. See i. 9, vi. 32, vii. 28, viii. 16, xv. 1, note, xvii. 3, xix. 35. The popular sense of the word "ideal"—fulfilling the complete conception—comes near to this usage.

in spirit and (om. in) truth] The words describe the characteristics of worship in one complex phrase (*ἐν πνεύματι καὶ ἀληθείᾳ*) and not in two co-ordinate phrases. Worship involves an expression of feeling and a conception of the object towards whom the feeling is entertained. The expression is here described as made *in spirit*: the conception as formed *in truth*. Judaism (speaking generally) was a worship of the letter and not of spirit (to take examples from the time); Samaritanism was a worship of falsehood and not of truth. By the Incarnation men are enabled to have immediate communion with God, and thus a worship in spirit has become possible: at the same time the Son is a complete manifestation of God for men, and thus a worship in truth has been placed within their reach. These two characteristics answer to the higher sense of the second and third commandments, the former of which tends to a spiritual service, and the latter to a devout regard for the "name" of God, that is, for every revelation of His Person or attributes or action.

spirit] In biblical language, that part of man's nature which holds, or is capable of holding, intercourse with the eternal order is the spirit (1 Thess. v. 23). The spirit in man responds to the Spirit of God. Comp. vi. 63. The sphere of worship was therefore now to be that highest region where the divine and human meet, and not, as in an earlier period

of discipline, material or fleshly. Comp. Rom. i. 9.

truth] Worship is necessarily limited by the idea of the being worshipped. A true idea of God is essential to a right service of Him. Comp. Hebr. viii. 5, x. 1.

for] The phrase in the original (*καὶ γὰρ*, Vulg. *nam et*) is remarkable. It alleges a reason which is assumed to be conclusive from the nature of the case: *for the Father also on His part*, which is expressed fairly by *for in fact, for indeed*. Comp. Matt. viii. 9 and parallel, xxvi. 73 and parallels; Mark x. 45; Luke vi. 32 ff., xi. 4, xxii. 37; Acts xix. 40; Rom. xi. 1, and not unfrequently in St Paul.

seeketh] There is a real correspondence between the true worshipper and God. Comp. i. 43 (*findeth*), note. The true (*ἀληθινός*) worshipper answers to the true (*ἀληθινός*) God (xvii. 3).

such to worship him] *such for His worshippers.*

24. *God is a Spirit]* *God is Spirit*, absolutely free from all limitations of space and time. The nature and not the personality of God is described, just as in the phrases, *God is light* (1 John i. 5), or *God is love* (1 John iv. 8). This premiss is drawn from a true interpretation of the old revelation (Isai. xxxi. 3), but the conclusion which follows belongs to the new. The declaration in its majestic simplicity is unique; though St John implies in the two other revelations of God's being which he has given (*ll. cc.*) the truth which is declared by it.

worship him in spirit and in truth] More exactly, *worship in spirit and truth* (v. 23).

25. The woman's answer to the declaration made to her helps us to understand why it was made. She had acknowledged the Lord as a prophet, but she felt that such truths could be affirmed only by one who was more than a prophet, and for such a one she looked. In her hope Messiah was the perfect lawgiver and not the conqueror. Truth and not dominion was the blessing she connected with His mission. The confession, like the revelation by which it was followed, is unique in the gospels.

I know] Compare iii. 2, *we know*. The object and the ground of knowledge are characteristically different.

which is called Christ] The words may be part of the speech of the woman, in which case they imply that the Greek title was that which was popularly current (cf. v. 29). At

know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

least, the different form in which the interpretation is given in i. 41 must be noticed. This exact form (ὁ λεγόμενος χριστός) is used as part of a title elsewhere, xi. 16, xx. 24, xxi. 2 (cf. Luke xxii. 1).

For the Samaritan conceptions of Messiah see 'Introd. to Study of the Gospels,' pp. 159 f.

[*when he is come*] *when He comes*. The pronoun (ἐκείνος) is emphatic, and fixes the attention on Messiah as contrasted with, and standing apart from, all other teachers.

[*he will tell us all things*] More exactly, *He will announce all things unto us*. The word (ἀναγγελεῖ, Vulg. *annunciabit*) is used of the fresh and authoritative message of the Advocate, xvi. 13 ff. The teaching so given would be absolute and complete.

26. The woman was prepared to welcome Messiah in His prophetic dignity, and in this He makes Himself known to her. Compare ix. 35 ff. In each case the revelation answers to the faith of the recipient. With these acknowledgments prompted by grace contrast the acknowledgment yielded to legal authority, Matt. xxvi. 63, 64.

[*I that speak*] Or rather, *I that talk* (ὁ λαλῶν): the word suggests the notion of free, familiar conversation, which is brought out in the next verse. It was by this intercourse of loving and searching sympathy, that Christ revealed Himself as the hope of men. Comp. ix. 37, note.

27—30. The conversation being ended, its immediate effects are noticed. The disciples reverently wonder. The woman is filled with a hope beyond hope. Her countrymen are moved by her enthusiasm. The whole picture is full of life.

27. *And...came and marvelled...* *And...came; and they marvelled*. The change of tense, which marks the pause of wonder, requires the insertion of the pronoun.

[*talked with the woman*] *was talking with a woman*, against the custom of the doctors by whom it was said that "a man should not salute a woman in a public place, not even his own wife," and that it was "better that the words of the law should be burnt than delivered to women." Compare 'Aboth' i. 5

(Taylor); and Buxtorf, 'Lex. Rabb.' p. 1146; and contrast Gal. iii. 28. One of the thanksgivings in the daily service of the Synagogue is: "Blessed art Thou, O Lord... Who hast not made me a woman."

A double question arose in the minds of the disciples. Could their master require a service from a woman? or could He wish to commune with her as a teacher? Yet they were content to wait. In due time He would remove their doubts. Even thus early they had learnt to abide His time.

28. *The woman then left...went her way...* *So the woman left...went away...* This time the woman's answer is in action. The Lord had set aside His own want: she set aside her own purpose. But she shewed that her absence was to be but for a brief space by "leaving her water-pot." And meanwhile the message which she bore to the city was for all, for the men, the inhabitants generally, and not for her "husband" only.

29. The Samaritan woman, like the first disciples (i. 41, 45), at once tells what she has found, and with the same appeal *Come, see* (i. 46).

[*all things that ever I did (that I did)*] The words here and v. 39 are more definite in their reference than A. V.; and the truth of the exaggerated phrase lies in the effect which Christ's words had upon the woman's conscience (18 ff.). She was convinced that He knew all, and in the revelation which He had made, she seemed to feel that He had told her all, because He had by that called up all before her eyes.

[*is not this the Christ?*] The original words cannot be so rendered. The form of the woman's question (μήτι οὗτός...; Vulg. *numquid...?*), suggests the great conclusion as something even beyond hope: *Can this be the Christ?* Is it possible to believe that the highest blessing has suddenly been given to us? The form of the sentence grammatically suggests a negative answer (v. 33), but hope bursts through it. Compare Matt. xii. 23. The same phrase occurs Matt. xxvi. 22, 25; John viii. 22, xviii. 35; James iii. 11, &c.

30. Omit *Then*. The result of the woman's

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest?

message is given abruptly. The trust of the hearers is the measure of her zeal.

came unto] The tense of the original (ἦρχοντο, comp. c. xx. 3) is vividly descriptive. The villagers started on their journey, and are seen, as it were, pursuing it. Comp. v. 35. *They went out of the city and came on their way towards him* (Vulg. *exierunt et veniebant*).

31—38. The deeper lessons of the incident are unfolded when the Lord was left alone with His disciples. Their natural and loving request leads Him to point to wants more truly imperious than those of the body, thus carrying on the teaching of the act and word just given to and by the woman (31—34). The actual, unexpected, condition of the Samaritans, is used to illustrate the urgency and the fruitfulness of the work to which the apostles were called.

31. *his disciples*] *the disciples*. The love of the disciples overpowered their wonder. They strive to satisfy the wants of their Master and not their own curiosity (v. 27).

prayed] begged, asked (ἠρώτων, Vulg. *rogabant*): vv. 40, 47, xii. 21, &c.

Master] The original preserves the Hebrew form *Rabbi* (comp. i. 38) which has been translated here and in ix. 2, xi. 8. Elsewhere *Rabbi* has been rightly kept in this Gospel.

32. *meat to eat that ye* (emphatic) *know not of*] *that ye know not*; that is meat of which ye know not the virtue and power. Comp. v. 22. For the image, see vi. 27.

33. *one to another*] not venturing to ask more from their Lord. Comp. xvi. 17.

34. *to do...and to finish...*] The exact form of the expression (ὡς π.) emphasizes the end and not the *process*, not the *doing...* and *finishing* but *that I may do...and finish*. Comp. vi. 29, xv. 8, xvii. 3; 1 John iii. 11, v. 3. The distinction in tenses between the two verbs (ποιῶ, τελειῶσω) which is found in the common texts is not supported by the best authorities.

that sent me] Comp. v. 36 f. *finish*] *accomplish*. The original word (τελειῶσω) is remarkable. It expresses not merely "finishing," "bringing to an end," but "bringing to the true end," "perfecting." It is characteristic of St John, and the Epistle to the Hebrews: ch. v. 36, xvii. 4, 23, xix. 28; 1 John ii. 5, iv. 12, 17 f.; Hebr. ii. 10, v. 9, vii. 28, &c.

his work] Comp. v. 19, note.

34 ff. The train of thought in these verses appears to be this. "My true food lies in working for the fulfilment of my Father's will, and the partial accomplishment of this end is even now before my eyes. You, as you traverse these corn plains, anticipate without doubt the coming harvest. And the labour of the sower is a parable of all spiritual labour. The issue of that labour is not less certain than the issue of this. Nay, further: the spiritual harvest of which that natural harvest is a figure is even now ready for the sickle. In this sense, the reaper already has his reward and the sower through him. For the work of these two is essentially separate. In spiritual labour the homely proverb is fulfilled: He who reaps sows not what he reaps, he who sows reaps not what he sows. Still the joy of the reaper crowns the toil of the sower; and these first-fruits of Samaria, the first-fruits of a spiritual harvest, crown my joy." Comp. Matt. ix. 37, 38.

Say not ye (ὁμείψ) *...harvest*] These words have been understood in two ways, either (1) as a proverbial saying, marking roughly the interval between some familiar date (seedtime) and harvest; or (2) as a description of the actual state of things at the time, so that when the words were spoken there were four months to the harvest. The emphatic "ye" (*say not ye*), which appears to indicate men's clear calculation of natural events, favours the first interpretation; but the form of the sentence (*there are yet...*) and the period named, which is less than the interval between seed-time and harvest, favour the second. If this latter view be adopted we have an approximate date for the narrative. The harvest began about the middle of April, and lasted to the end of May (Tristram, 'The Land of Israel,' pp. 583 f.). The conversation therefore might be placed about the end of January (or early in February). By this time the fields would be already green. Dr Tristram found the wheat and barley near Jerusalem, sown just after Christmas, four inches high on February 20th (*l. c.* p. 399). But on this supposition it would follow from this passage, compared with ii. 13 and iv. 3, that the Lord must have continued about ten months in Judæa, a supposition which seems to be inconsistent with iv. 45. See Additional Note on v. 1.

Lift up your eyes] Comp. Isai. xlix. 18. This prophetic passage offers a striking parallel in thought and language.

^a Matt. 9.
37.

behold, I say unto you, Lift up your eyes, and look on the fields; ^afor they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men la-

boured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

the fields] At the present time the plain at the foot of Gerizim is fertile corn-land (Stanley, 'S. and P.' 233 ff.). The detail has the truth of life in it. The disciples saw the promise of rich crops: but Christ saw the spiritual harvest of which the fields were the image (Matt. xiii. 3 ff., &c.), even now come in its first-fruits, as the people from the city approached.

for] Rather, **that**. Look on (i. 38) *the fields*, and observe *that* ... The woman, we may suppose, with the Samaritans (v. 30), was seen returning to the well.

35, 36. The punctuation and reading at the end of verse 35 are uncertain, but it seems best to omit *already* at the close of it, and to substitute it for *and* at the beginning of v. 36: **Already he that reapeth** ... The harvest was strangely anticipated in this first welcome of the word beyond the limits of Judaism.

36. *receiveth wages* ... *that both* (omit) *he* ...] There is even now work for him to do, which has an immediate reward, and he *gathereth fruit* which shall not perish or be consumed, but endure *unto life eternal*. Comp. v. 14, vi. 27, xii. 25. There in that higher order the sower shall "see of his travail" and be glad: the forerunner who has long passed away shall meet him who has received the harvest of his earlier work and share his joy. The application seems to be to lawgiver and priest and prophet, and all who "went before" Christ's coming in old times and even now go before Him. Christ Himself stands as the Lord of the Harvest (v. 38) and not here as the Sower.

37. *And herein is that saying* ...] **For herein is the saying** ... "I say this," so the words imply, "to prepare you by the lesson of your immediate success for future disappointment, for in this spiritual sowing and harvesting the common proverb finds its complete, ideal, fulfilment (*ἀληθινός*): *one soweth and another reapeth*."

herein] i.e. in the fact that you are reaping already (v. 36) what others sowed. And

the principle was to find application in their labours also.

38. *I sent you ... ye bestowed no labour* (**ye have not laboured**) ...] The words probably point to the successful labours of the Apostles in Judæa (v. 2). At the same time their whole mission was included in their call.

other men laboured (**have laboured**) ... *into their labours* (**labour**)] The reference, as in the case of the sower, is to all who had in any manner prepared the way for Christ. He was, as has been said, like Joshua, who brought His Own people to "a land for which they did not labour" (Josh. xxiv. 13); and it is possible that the words may contain a reference to that passage of the Old Testament. The "you" is emphatic throughout. The word "laboured" is the same as that used for "wearied" in v. 6 (*κοπιᾶν*). The result is identified with the effort (*labour, that which you have not wrought by your labour, ὁ οὐ κεκοπ., Vulg. quod non laborastis*). Comp. Ecclus. xiv. 15.

The work in Sychar (39—42).

39—42. The ready faith of the woman was found also among her countrymen. As she had looked for a religious teacher in the Christ, they acknowledged in Him "the Saviour of the world."

39. *believed* ... *for the saying*] Rather, **because of the word** (v. 41), the narrative (*διὰ τὸν λόγον*), and not the simple statement only, *of the woman as* (or **while**) *she* (earnestly, constantly, and not once for all) *testified* (*τῆς γυναικὸς μαρτυροῦσης*) ...

40. *So when* ... *were come* (**came**) ...] Their belief went thus far, that they wished to hear more of His teaching.

that he would tarry] Rather, **to abide** (i. 38, 39), as in the second clause.

41. *many more*] The phrase is comparative, *far more* (in reference to v. 39), and not positive (*πολλῶ πλείους*). This isolated notice is an instructive illustration of our frag-

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For ^ε Jesus himself testified, that ^ε Matt. 13. 57. a prophet hath no honour in his own country.

mentary knowledge of the Lord's whole work.

because of his (omit own) word] Comp. v. 39.

42. *Now we believe ... heard him ourselves*] More exactly, **No longer is it because of thy speech that we believe, for we have heard for ourselves.** The order is remarkable. The word *speech* (*talk*ing, λαλις) corresponds with *talk* in vv. 26, 27. It occurs elsewhere in New Testament only ch. viii. 43; Matt. xxvi. 73 (Mark xiv. 70). It does not appear that the Samaritans asked for signs like the Jews (comp. v. 48), or that any outward miracles were wrought among them.

the Christ, the Saviour of the world] The words *the Christ* must be omitted, in accordance with an overwhelming concurrence of ancient authorities. The simple title, *the Saviour of the world* (Vulg. *Salvator mundi*), is found once again in 1 John iv. 14; and it is a significant fact that this magnificent conception of the work of Christ was first expressed by a Samaritan, for whom the hope of a Deliverer had not been shaped to suit national ambition. So at last faith rose to the level of the promise, v. 21. The "salvation" (v. 22) sprang from the Jews, and was recognised by Samaritans.

3. THE WORK IN GALILEE (43—54).

This notice of Christ's Galilean work consists of a general account of the welcome which He found (vv. 43—45), followed by the narrative of a second "sign" (vv. 46—54).

It seems probable that the earlier part of the Synoptic narratives (Mark i. 14—ii. 14 and parallels) must be placed in the interval which extended from iv. 43—v. 1. So far there are no signs of the special hostility which seems to have been called out by the healing on the Sabbath wrought on the next visit to Jerusalem.

The contents of the section are peculiar to St John. It has indeed been questioned whether "the healing of the nobleman's son" is not identical with "the healing of the centurion's servant," recorded by St Matthew (viii. 5 ff.) and St Luke (vii. 2 ff.). Both miracles were wrought at Capernaum, and wrought in the same manner, at a distance. But in all other respects the incidents are characteristically unlike, as to

(1) *Place.* The request was made here at Cana, there at Capernaum.

(2) *Time.* Here immediately after the return to Galilee, there after some time had elapsed.

(3) *Persons.* Here the subject was a son, there a slave: here the petitioner was probably a Jew, there a heathen soldier.

(4) *Character.* Here the faith of the father, as interpreted by the Lord, is weak; there the faith of the centurion is exceptionally strong.

(5) *Manner.* Here the request is granted in a way opposed to the prayer, there in accordance with it: here the Lord refuses to go, there He offers to go to the sufferer.

The two miracles are in fact complementary. In the one, weak faith is disciplined and confirmed: in the other, strong faith is rewarded and glorified. The fame of the former miracle may easily have encouraged the centurion to appeal to the Lord in his distress.

In one other case the Lord is recorded to have exercised His power at a distance, Matt. xv. 22 and parallels.

43. *Now after two days he departed thence, and went ...*] *After the two days* (mentioned in v. 40) *he went forth* (ἐξῆλθεν) *thence into Galilee.*

44. *Jesus himself*] The testimony of Christ was the same as the testimony of the Apostles after the fall of Jerusalem.

testified ... country] The general meaning of this clause depends upon the sense given to *his own country*. This has been understood to be (1) Galilee generally, (2) Nazareth, (3) Lower Galilee, in which Nazareth was situated, as distinguished from Upper Galilee, in which was Capernaum, (4) Judæa. Against the first three lies the fatal objection, that it seems impossible that St John should speak of Galilee in this connexion as Christ's "own country" (ἡ ἰδία πατρίς. Compare vii. 41, 42). Both by fact and by the current interpretation of prophecy, Judæa alone could receive that title (comp. Orig. 'Tom.' xiii. 54). Moreover, Judæa is naturally suggested by the circumstances. The Lord had not been received with due honour at Jerusalem. His Messianic claim had not been welcomed. He did not trust Himself to the Jews there. He was forced to retire. If many followed Him, they were not the representatives of the people, and their faith reposed on miracles. No apostle was a Jew in this narrower sense. Nothing then can be more appropriate than to mark this outward failure of the appeal to Judæa by an application of the common proverb (comp. Matt. xxiii. 37; Luke xiii. 34),

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, ¹where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

¹ chap. 2. 1.

¹ Or, *courtier*, or, *ruler*.

followed by the notice of the ready welcome given to Christ by Galilæans (v. 45).

If this interpretation of "his own country" be accepted, it will be enough simply to notice the other interpretations which have found favour. Thus the words have been supposed to mean, (1) Jesus departed into Upper Galilee (or Capernaum), for He testified that a prophet hath no honour in his own country (Lower Galilee or Nazareth). (2) Jesus departed into Galilee, ennobled by the fame which He had gained in Jerusalem, and which He could not have gained in Galilee, for He testified that a prophet hath no honour in his own country, and therefore must win it in some strange place. (3) Jesus departed into Galilee to meet what He knew would be a hopeless conflict; or to seek there rest from labour.

It may be noticed that the emphatic epithet *own* distinguishes the phrase used here from that found in Matt. xiii. 54, 57 (where "own" is inserted by some copies) and in Luke iv. 23, 24. The addition indicates the special force which the Evangelist attached to the words.

45. *Then when he was come ...* So when He came... The issue justified the proverb. In Galilee, which was not Messiah's country, not even in popular estimation a prophet's home (vii. 52), Jesus found a ready reception. His works at Jerusalem, which had produced no permanent effect upon the spot, impressed the Galilæans more deeply; and it is not unlikely that Galilæan pilgrims formed the greater part of "the many" who "believed on His name" at the Passover (ii. 23).

received] "welcomed" (ἐδέξαντο, Vulg. *exceperunt*). See iii. 27, note.

they also went ...] and therefore if in one sense they were strangers yet they were not religious aliens.

46. *So Jesus came again ...* He came therefore again... In consequence of the welcome which He received He went on to Cana, where He had first "manifested forth His glory" (ii. 11).

nobleman] Rather, *officer in the service of the king*, i.e. Herod Antipas, tetrarch of Galilee, who was popularly known as "king:" Matt. xiv. 9. The word (βασιλικός) is used by Josephus (e.g. 'B. J.' I. 13 (11). 1) for any

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

person employed at court. The Vulgate, following an early but false reading (βασιλίσκος), gives *regulus*, "a petty king," "a chieftain." Some have conjectured that this officer was Chuza, "Herod's steward" (Luke viii. 3), or Manaen, his foster-brother (Acts xiii. 1).

Capernaum] ii. 12, note.

47. *went*] Literally, *went away* (ἀπῆλθεν, Vulg. *abiit*). The word emphasizes the thought that the father left his son for the time.

come down] Comp. ii. 12.

he was at the point of death] The Vulgate rendering is worthy of notice: *incipiebat mori*. Comp. Acts xxvii. 33. Contrast xii. 33, *esset mortuus*.

48. *Then said Jesus ...* Jesus therefore said... The Lord read the character of the petitioner even through a petition which might seem to shew faith.

see] Comp. xx. 29. His faith required the support of sight.

signs and wonders] The two words (σημεία καὶ τέρατα) are combined Matt. xxiv. 24; Mark xiii. 22; Acts (ii. 19), ii. 22, 43, iv. 30, v. 12, vi. 8, vii. 36, viii. 13, xiv. 3, xv. 12; Rom. xv. 19; 2 Cor. xii. 12; (2 Thess. ii. 9); Hebr. ii. 4. They severally mark the two chief aspects of miracles: the spiritual aspect, whereby they suggest some deeper truth than meets the eye, of which they are in some sense symbols and pledges; and the external aspect, whereby their strangeness arrests attention. "Sign" and "work" (see v. 20) are the characteristic words for miracles in St John. The word here translated "wonders" is never used by itself in the New Testament.

ye will not believe] *ye will in no wise believe*. The plural (*ye*) marks the nobleman as the representative of a class, to whom miracles were the necessary support of a faith which was not reluctant but feeble. The negative phrase (οὐ μὴ πιστεύσῃτε) does not express the simple fact, but in some degree connects it with the state of things of which it is the result: "There is no likelihood—no possibility—that ye should believe." Perhaps however the phrase is better taken as an interrogation: *Will ye in no wise believe?* Comp. ch. xviii. 11; (Rev. xv. 4). Luke xviii. 7 (οὐ μὴ ποιήσῃ).

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And

they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

The temper of the Galilæans is placed in sharp contrast with that of the Samaritans.

49. *Sir, come down...*] The faith, however imperfect, which springs out of fatherly love is unshaken. It clings to what it can grasp. Compare Mark ix. 24, which offers a complete spiritual parallel.

child] The diminutive (τὸ παιδίον) is used significantly here; not "son" (v. 47) or "boy" (v. 51). Compare Mark v. 23, 35.

50. *Go thy way; thy son liveth*] The assurance thus given is the final test, and it is sustained. So far the father endured without seeing. The crisis of life and death was present; hence it is enough to say "liveth" (v. 51) and not "is healed." Comp. Mark v. 23.

And the man...Jesus had spoken... The man...Jesus spake...

51. *met him, and told him, saying, Thy son liveth*] *met him, saying that his boy (παῖς) liveth.* Here only (according to the true reading) St John uses the oblique form ("that his boy liveth"), and not as in A. V., the direct ("Thy son liveth").

52. *Then inquired he...And they said...* He inquired *therefore*... So they said (εἰπὼν οὖν)... *he began to amend*] The original phrase is remarkable (κομψότερον ἔσχεν, Vulg. *melius habuerit*), and appears to have been used in familiar conversation, as we might say "he begins to do nicely," or "bravely." The closest parallel is in Arrian: "When the doctor comes in you must not be afraid as to what he will say; nor if he says 'You are doing bravely' (κομψῶς ἔχεις), must you give way to excessive joy" ('Dissert. Epict.' III. 10. 13; comp. Dissert. II. 18. 14).

Yesterday at the seventh hour...] i.e. 7 p.m. See note on ch. xix. Such a phrase could scarcely be used of one o'clock in the afternoon in the evening of the same natural day.

at the seventh hour] The original expresses duration of time (ὥραν ἑβδομήν, "in the seventh hour") and not a point of time.

53. *believed*] that Jesus was the Christ. Comp. iii. 15 note. The belief in v. 50 is simply belief in the specific promise.

54. *This is again the second miracle...when he was come...*] More closely: *This did Jesus again as a second sign having come (after He came)...* The point lies in the relation of the two miracles as marking two visits to Cana, separated by a visit to Jerusalem. The form of the phrase corresponds with that in ii. 11.

In looking back over this section (ii. 13—iv. 54), the signs of harmonious progress in the development of the Lord's work are obvious. At first He stands before men with words and deeds of power, and they interpret and misinterpret His character, yet so that He cannot enter upon His kingdom by the way of a universal welcome from the ancient theocracy (ii. 13—25). Then follows the beginning of the direct revelation of a divine presence, which is shewn at once to have a larger significance than for Israel. Christ sets Himself forth in two representative scenes as satisfying the hope of men, yet otherwise than they had expected (iii., iv.). He acknowledges that He is the Messiah in the sense of the woman of Samaria; but the higher teaching which He addressed to Nicodemus is veiled in riddles. At the same time a new confession is added to those of the first chapter (i. 51, note). The Samaritans acknowledge Christ to be "the Saviour of the world" (iv. 42, note).

ADDITIONAL NOTE on CHAP. IV. 21.

On the titles "the Father," "my Father," in St John.

Very much of the exact force of St John's record of the Lord's words appears to depend upon the different conceptions of the two forms under which the Fatherhood of God is

described. God is spoken of as "the Father" and as "my Father." Generally it may be said that the former title expresses the original relation of God to being and specially to humanity, in virtue of man's creation in the divine image, and the latter more particularly

the relation of the Father to the Son Incarnate, and so indirectly to man in virtue of the Incarnation. The former suggests those thoughts, which spring from the consideration of the absolute moral connexion of man with God: the latter, those which spring from what is made known to us through revelation of the connexion of the Incarnate Son with God and with man. "The Father" corresponds, under this aspect, with the group of ideas gathered up in the Lord's titles, "the Son," "the Son of man:" and "my Father" with those which are gathered up in the title "the Son of God," "the Christ."

The two forms are not unfrequently used in close succession. Thus for example, we read:

v. 43. I have come in the name of *my Father*.

v. 45. Do not think that I will accuse you to *the Father*.

The coming of Christ was a new revelation: the accusation of the unbelieving lies already in the primal constitution of things.

vi. 27. Which the Son of man will give you, for him *the Father* sealed, even God.

vi. 32. *My Father* giveth you the true bread from heaven.

In the one place the Lord appears as satisfying the wants of humanity: in the other, the new dispensation is contrasted with the old.

x. 17. Therefore doth *the Father* love me, because I lay down my life.

x. 18. This commandment received I from *my Father*.

The one statement rests on the conception of true self-sacrifice: the other deals with the mission of Christ.

Other instructive examples will be found: viii. 18 f., x. 29 ff., 36 ff., xiv. 6—10, xv. 8—10, 15 f., 23—26. In many cases it will be seen that the absolute conception of Fatherhood is that on which the main teaching of a passage really depends: iv. 21 ff., vi. 45 f., xvi. 23 ff., and to such pregnant sentences as x. 30, xx. 21, the title "*the Father*" gives a singular depth of meaning. Of the two phrases *the Father* is by far the more common, and yet in many places *my Father* has been substituted for it in the later texts, to express a more obvious sense: vi. 65, viii. 28, 38, x. 29, 32, xv. 10, xvi. 10.

The form *my Father* is the true reading in the following passages: ii. 16, v. 17, 43, vi. 32, 40, viii. 19, 49, 54, x. 18, 25, 29, 37, xiv. 2, 7, 20, 21, 23, xv. 1, 8, 15, 23 f., xx. 17.

It may be added that St John never uses the phrase "our Father," which is not unfrequent in St Paul, nor yet the phrase "your Father," except xx. 17. Nor does he use *πατήρ* without the article by itself (comp. 2 John 3) of God, except (of course) in the vocative case; xi. 41, xii. 27 f., xvii. 1, 5, (11), 21, 24, (25). Comp. i. 14, note.

CHAPTER V.

1 Jesus on the sabbath day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavil, and persecute him for

it. 17 He answereth for himself, and reprovereth them, shewing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.

THE CONFLICT (v. 1—xii. 50).

Up to the present time the Lord has offered Himself to typical representatives of the whole Jewish race at Jerusalem, in Judæa, in Samaria, and in Galilee, in such a way as to satisfy the elements of true faith. Now the conflict begins which issues in the Passion. Step by step faith and unbelief are called out in a parallel development. The works and words of Christ become a power for the revelation of men's thoughts. The main scene of this saddest of all conceivable tragedies is Jerusalem. The crises of its development are the national Festivals. And the whole controversy is gathered round three miracles.

(1) *The healing of the impotent man at Bethesda* (v.).

(2) *The healing of the man born blind* (ix.).

(3) *The raising of Lazarus* (xi.).

The sixth chapter is a Galilæan episode, marking the crisis of faith and unbelief outside Judæa proper.

The unity of the record is marked by the symptoms of the earlier conflict which appear

at the later stages, e.g. vii. 19 ff. compared with v. 18 ff.; x. 27 ff. compared with x. 1 ff.; xi. 47 ff.

With the exception of parts of ch. vi. the contents of this division of the Gospel are peculiar to St John.

The narrative falls into two parts: THE PRELUDE (v., vi.), and THE GREAT CONTROVERSY (vii.—xii.).

I. THE PRELUDE (v., vi.).

The Prelude consists of two decisive incidents with their immediate consequences; one at Jerusalem (ch. v.), the other in Galilee (ch. vi.). In the first we have Christ's revelation of Himself in answer to false views of His relation to God (v. 18); in the other, His revelation of Himself in answer to false views of His work for men (vi. 15, 26). In the first case the revelation is indirect ("the Son;" compare vv. 24, 30, 31 ff.); in the second case the revelation is predominantly direct ("I am," yet see vv. 40, 53).

The section closes with the first division

a Lev. 23.
2.
Deut. 16. 1.

AFTER ^athis there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by

the sheep ¹market a pool, which is ¹Or, gate, called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of

in the circle of the disciples (vi. 66), and the foreshadowing of the end (vi. 70 f.).

i. THE SON AND THE FATHER (ch. v.).

The record of the healing (vv. 2—9a), and of the immediate sequel to it (vv. 9b—18), is followed by a long discourse addressed by “the Lord” to “the Jews,” in answer to their charge that “He spake of God as His own Father, as His Father in a sense wholly unique (πατήρ ἴδιος).” This discourse consists of two main divisions.

(a) *The nature and prerogatives of the Son* (vv. 19—29).

(β) *The witness to the Son, and the ground of unbelief* (vv. 31—47).

v. 30 serves as a connecting link between the two parts.

The contents of these two sections form the foundation of all the later teaching in the Gospel.

The discourse appears to have been addressed to a small (official) gathering: perhaps to the Sanhedrin, and certainly not to the multitude (comp. vv. 33, 39). Perhaps there is a reference to it in vii. 26 (ἐγγύσσαν).

The sign (vv. 2—9a).

The healing of the impotent man was a work wrought by the Lord spontaneously. He chose both the object of it and the occasion. The malady of the sufferer was not urgent in such a sense that the cure could not have been delayed. The cure therefore was not wrought on a Sabbath although it was a Sabbath, but because it was Sabbath, with the view of bringing out a deeper truth (comp. vii. 21 ff.).

For other healings on Sabbaths see Matt. xii. 9 ff. and parallels; Luke xiii. 10 ff., xiv. 1 ff.

CHAP. V. 1. After this...(these things...) There is a slight difference between *after this* (μετὰ τοῦτο, ii. 12, xi. 7, 11, xix. 28 [Hebr. ix. 27]), and *after these things* (μετὰ ταῦτα, v. 14, iii. 22, vi. 1, xiii. 7, xix. 38, xxi. 1, &c.). The former implies a connexion of some kind (of time or dependence) between the preceding and subsequent events, which is not suggested by the latter.

a feast] The evidence for the identification of this unnamed feast is very slight. The tradition of the early Greek Church identified it with Pentecost. Most modern commentators suppose it to be the Feast of Purim (March), from a comparison of iv. 35 and vi. 4. But see Additional Note.

went up to Jerusalem] If the feast were that of Purim, this journey was not of obligation; but compare x. 22 (the Feast of Dedication).

2. *there is at Jerusalem...*] The use of the present tense does not prove that the narrative was written before the destruction of Jerusalem. It is quite natural that St John in recalling the event should speak of the place as he knew it. It has indeed been conjectured that a building used for a benevolent purpose might have been spared in the general ruin, but this explanation of the phrase is improbable.

by the sheep market] *by the sheep gate* (ἐν τῇ προβατικῇ, *super probatica* Am.), which lay near the temple on the east of the city (Neh. iii. 1, 32, xii. 39), though it cannot now be certainly fixed (‘Dict. of Bible,’ s. v.). The ellipsis, which is most naturally supplied by *gate*, is (apparently) without parallel.

a pool] This has been identified by some with an intermittent spring known as the *Fountain of the Virgin*, in the Valley of Kidron. The traditional site is the *Birket Israil* by the modern gate of St Stephen, on the north-east of the city. But neither spot fully answers to the conditions of the pool.

in the Hebrew] that is, in the language “of those beyond the river” brought from Babylon, and not in the classical language of the Old Testament. Compare Lightfoot *ad loc.*

Bethesda] The original reading and the meaning of the name are both very uncertain. The common interpretation of the form Bethesda is *House of mercy* (בֵּית הַחֶסֶד); but this is open to objection on the ground of the usage of חֶסֶד, and it has been supposed to represent the *House of the portico* (בֵּית אֶסְטִי, οἶκος στοῆς). See Delitzsch, ‘Ztschr. f. Luth. Theol.’ 1856, 622 f. The true reading appears to contain the element -*zatta* (-*saida*), which suggests בֵּית יִתָּה, the *House of the olive*. The pool is not mentioned by any Jewish writer.

five porches] Cloisters, or covered spaces round the pool, such as are commonly found by tanks in India.

3, 4. The words from *waiting for...he had* are not part of the original text of St John, but form a very early note added to explain v. 7, while the Jewish tradition with regard to the pool was still fresh. Some authorities add the last clause of v. 3 only; others v. 4 only; others add both, but with considerable verbal variations. See Additional Note.

3. *In these lay a great multitude of impotent folk*] *In these were lying a multitude of*

impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: ^δit is not lawful for thee to ^δcarry *thy* bed. ^δ Jer. 17. 22.

sick folk... The healing properties of the pool may have been due to its mineral elements. Eusebius ('De situ et nom.' s. v.) describes the waters of the pool identified with it in his time as "marvellously red," i.e. probably from deposits of iron on the stones. A chalybeate spring would be efficacious generally in cases of weakness.

A similar scene is still presented by the hot sulphureous springs near Tiberias (*Hammath*, Josh. xix. 35): Tristram, 'Land of Israel,' 416.

4. *an angel...*] Comp. Rev. xvi. 5.

5. *thirty and eight years*] This period of time, corresponding with the period of the punishment of the Israelites in the wilderness, has led many, from a very early date, to regard the man as a type of the Jewish people paralysed by faithlessness at the time of Christ's coming. The detail may however be added simply to mark the inveteracy of the disease (ix. 1, *blind from his birth*).

6. *saw him lie (lying) and knew* (γινώσκει) by the information of bystanders, or (more probably) by His divine intuition (see p. 46). The life of this sick man was open to Him (v. 14), just as the life of the Samaritan woman (iv. 18). It is to be noticed that all the miracles recorded by St John, except the healing of the nobleman's son, were wrought spontaneously by Christ. But the question with which this work is prefaced is a peculiar feature.

Wilt thou? i.e. hast thou the will? desirist thou? The word is often ambiguous, as for example, v. 40, vi. 11, 67, vii. 17, viii. 44, ix. 27. The question was suggested by the circumstances of the man's case. It might seem that he acquiesced in his condition, and was unwilling to make any vigorous effort to gain relief. If it was so, the words were fitted to awaken attention, hope, effort, in one who had fallen into apathy. Comp. Acts iii. 4.

7. *The impotent man*] *The sick man* (ὁ ἀσθενῶν). The sufferer answers the thought

which underlay the inquiry. The delay in his healing was due, as he explains, not to want of will but to want of means.

is troubled] The popular explanation of the phenomenon of an intermittent spring.

put] The original word (βάλλειν) is that which is commonly translated *cast*. In late Greek it is used very widely (e.g. xiii. 2, xviii. 11, xx. 25, 27), but it may express the necessary haste of the movement according to the gloss in v. 4.

8. The three features of the complete restoration are to be noticed (*rise, take up thy bed, walk*). The phrase occurs Mark ii. 9.

bed] The word (κράββατος, Vulg. *grabbatus*), said to be of Macedonian origin, which is used here, occurs Mark ii. 4 ff. (note), vi. 55; Acts v. 15, ix. 33. It describes technically the bed of the poor—"a pallet."

The immediate sequel of the sign (9b—18).

In this section the various elements of the coming conflict are brought out distinctly; the significance of the cure as a work of power and judgment (v. 14), the accusations of the Jews (vv. 10, 16, 18), the self-vindication of Christ (v. 17).

9. *and on...the sabbath*] A new paragraph begins with these words: **Now on that day was a sabbath**, which prepares the way for the subsequent discourse. The form of the phrase is very remarkable (comp. ix. 14, xix. 31), and suggests the idea that the sabbath was a day of rest other than the weekly sabbath.

10. *The Jews*] See Introd. pp. ix, x.

unto him that was (had been) cured] The word and tense are contrasted with those found in v. 13.

It is the sabbath: and it is not...to carry] Rather, *to take up*, as in vv. 8, 9, 11, 12. The objectors would refer to such passages as Jer. xvii. 21 f. "If any one carries anything

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, ^{Or, from the multitude that was.} a multitude being in *that* place.

14 Afterward Jesus findeth him

in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

from a public place to a private house on the sabbath...intentionally, he renders himself liable to the punishment of premature death (כרת) and stoning" ('Sabb.' 6 a, quoted by Wünsche).

11. *He answered them...* But he.. The authority of One who had wrought the miracle seemed to him to outweigh any legal enactment. He felt instinctively the presence of that which was greater than the sabbath.

the same even he, with a marked emphasis on the pronoun (ἐκεῖνος). This usage is characteristic of St John, i. 18, 33, ix. 37, x. 1, xii. 48, xiv. 21, 26. Compare also Mark vii. 15, 20; Rom. xiv. 14; 2 Cor. x. 18.

12. *Then asked they...What man...which said...* They asked, *Who is the man that said...* The introduction of *the man* marks the spirit of the inquiry, and suggests the contrast between the Divine Law and this (assumed) human teacher, who claimed to deal with it by his own power. Moreover, as the sufferer had spoken of his healing, these speak only of the technical offence, and pass by that work of power and mercy. Comp. v. 15.

Take up (omit thy bed) and walk The words are given with great naturalness in an abrupt form.

13. *And he that...in that place* But he that...in the place.

for Jesus had conveyed himself away for Jesus retired—withdrew—silently and unperceived, from a place where He might be exposed to embarrassment; for this appears to be the force of the reference to the multitude, and not that the crowd made escape easier. The word (ἐκνεύειν, which occurs only here in New Testament) expresses literally, "to bend the head aside, to avoid a blow" (*declinavit a turba*, Vulg.). Comp. Judg. iv. 18, xviii. 26; 2 K. ii. 24, xxiii. 16; 3 Macc. iii. 22 (LXX.); Jos. 'Antt.' vii. 4. 2.

14. *Afterward* After these things. Comp. v. 1, note.

findeth The healing was incomplete till its spiritual lesson was brought out clearly. Though Christ had withdrawn from the mul-

titude He sought (comp. i. 43, ix. 35) the object of His mercy; and so much at least the man had already learnt, that he repaired to the temple, as we must suppose, to offer thanks there for his restoration directly after his cure.

sin no more The original (μηκέτι ἀμαρτανε, *noli peccare*, Vulg.) expresses rather *No longer continue to sin* (comp. 1 Joh. iii. 6, 9). How his sickness was connected with his sin must remain undefined; but the connexion is implied, yet in no such way as to lend colour to the belief in the direct connexion of all suffering with personal sin, which is corrected in ix. 3.

a worse thing even than the sickness of thirty-eight years, by which the greater part of his life had been saddened.

15. *The man departed (went away)...* It is difficult to understand the motive of the man in conveying this information to the Jews, since he knew the hostile spirit in which they regarded the cure. He was certainly not ungrateful, for he still speaks of Jesus as having cured him (*which had made him whole*, v. 11, and not *which had told him to take up his bed*, v. 12). He may have wished to leave the responsibility of his illegal act on the sabbath with One who had power to answer for it; or it may be simplest to suppose that he acted in obedience to the instructions of those whom, as a Jew, he felt bound to obey.

16. *And therefore (διὰ τοῦτο, for this cause)...* This is the first open declaration of hostility to Christ (though the words *and sought to slay him*, which are wrongly added in this verse from v. 18, must be omitted); and it is based upon the alleged violation of the letter of the Law with regard to the sabbath, as in the other Gospels, Matt. xii. 2 ff. and parallels. The miracle just recorded called out the settled enmity of the Jews, but the phrase *because he did*, or rather *used to do*, was in the habit of doing, *these things* (acts of mercy which involved offences against the traditional interpretations of the Law) on a sabbath, shews that the feeling was not due to a solitary act, but to an obvious principle of action.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also

that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do:

17. The answer (see v. 19, note) of Christ contains in the briefest possible space the exposition of His office: *My Father* (ii. 16, xx. 17) *worketh hitherto* (ἐως ἄρτι, Vulg. *usque modo*, up to the present moment), *even until now, and I work*. That is to say, the rest of God after the creation, which the sabbath represents outwardly, and which I am come to realise, is not a state of inaction, but of activity, and man's true rest is not a rest from human earthly labour, but a rest for divine heavenly labour. Thus the merely negative, traditional, observance of the sabbath is placed in sharp contrast with the positive, final, fulfilment of spiritual service, for which it was a preparation. The works of Christ did not violate the Law, while they brought out the truth to which that tended. Cf. Matt. xii. 1 ff. and parallels. By the "work" of the Father we must understand at once the maintenance of the material creation and the redemption and restoration of all things, in which the Son co-operated with Him (Hebr. i. 3; Eph. i. 9 f.).

The form of the sentence is remarkable. Christ places His work as co-ordinate with that of the Father, and not as dependent on it. Comp. Mark ii. 27, 28 (*The Son of man is Lord also of the sabbath*).

The question of the action of God upon the Sabbath was much debated in the Jewish schools. "Why does not God," said a cavalier, "keep the sabbath?" "May not a man," was the answer, "wander through his own house on the sabbath? The house of God is the whole realm above and the whole realm below" ('Shem. R.' xxx.). Comp. Philo, 'Leg. Alleg.' i. p. 46 M.

hitherto] *even until now*. The work of Christ which had excited the hostility of the Jews was, however little they could see it, really coincident with a working of God which knows no interruption.

18. The Jews rightly interpreted the words of the Lord. They saw that He claimed the power of abrogating the law of the Sabbath in virtue of His absolutely special relation to God: *He called God His own Father* (Rom. viii. 32)—His Father in a peculiar sense—*making Himself equal with God*, by placing His action on the same level with the action of God. Comp. x. 33. *For this reason the more they* (not only persecuted Him, v. 16, but) *sought to kill Him*. Comp. Matt. xii. 14, and parallels. Matt. xxvi. 65, note. Comp. viii. 59, x. 33; Mark ii. 7.

he...had broken] Literally, *he was loosing* (ἐλυσε, Vulg. *soluebat*), i.e. he declared that the law of the sabbath was not binding. The word (λύω) expresses not the violation of the sanctity of the day in a special case, but the abrogation of the duty of observance. Comp. Matt. v. 19, xviii. 18. A prophet might absolve from the obligation of the law in a particular instance, but not generally.

The Nature and Prerogatives of the Son (19—29).

The first part of the comprehensive answer of the Lord to the Jews deals with His Nature and prerogatives (1) in relation to the Father (19—23), and (2) in relation to men (24—29).

The fact that the discourse was addressed to a small, trained, audience (see preliminary note) explains the close brevity of the reasoning.

v. 19—23. The action and honour of the Son are coincident with the action and honour of the Father. It is through the action of the Son that men see the action of the Father, and it is by honouring the Son that they honour the Father.

The exposition of these thoughts is made in a series of statements bound together by "for" (γάρ) four times repeated.

The Son doeth nothing self-determined of Himself, which would be impossible (19a);

for His action is absolutely coincident in range with that of the Father (19b); and this can be;

for His Father shews Him His widening counsels, which extend to the exhibition of greater works than healing (20);

for it is the prerogative of the Son to give life (21), as is shewn to be the case;

for all judgment is given to Him, and men can see that He exerts this power (22).

Hence it follows that men should honour the Son even as they honour the Father (23).

19. *Then answered Jesus...*] *Jesus therefore answered....* He met their thoughts and their actions (comp. ii. 18, n.) by a justification of His own works and His divine claims as Messiah. This "answer" is not to be placed in immediate temporal connexion with what precedes.

Verily, verily] See i. 51, note. The teaching is "with authority" (Matt. vii. 28 f.).

The Son] iii. 35. The idea is simply that of the absolute relation of the Divine Persons, of

for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that him-

self doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up

the Son to the Father, and consequently this term is used (19—23), and not (as below *vv.* 30 ff.) "I"—the Christ whom you reject—or "the Son of God" (*v.* 25), or "Son of man" (*v.* 27), which emphasize the divine or human nature of the Lord relatively to man. At the same time the Son is regarded as "sent" (*vv.* 23 f.), and therefore as Incarnate. But this idea lies in the background here, where the immediate point is the justification of the statement in *v.* 17 from the essential relation of the Son to the Father. The argument is conducted by the Lord without a direct personal reference to Himself in such a way as to arrest the attention of the Jews, and not to drive them away at once. Perfect Sonship involves perfect identity of will and action with the Father. *The Son can do nothing of Himself*, self-determined without the Father, nothing, that is, **except He see the Father doing it** (*but what he seeth the Father do*). Separate action on His part is an impossibility, as being a contradiction of His unity with the Father (comp. *v.* 30 and *xvi.* 13). The limitation (**except He see...**) refers to *can do nothing*, and not to the last words (*of Himself*); and the coincidence of the action of the Father and of the Son is brought out by the exact turn of the phrase—*see the Father doing*, and *not do*.

can do nothing] The eternal law of right is (in human language) the definition of divine power. The words do not convey any limitation of the Son's working, but explain something as to its character. Comp. *v.* 30, *iii.* 27; Mark *vi.* 5; (Gen. *xix.* 22). For another aspect of this "cannot" see *vii.* 7, note.

of himself] *v.* 30, note; Num. *xvi.* 28 (LXX.). The truth lies in the very idea of Sonship.

for what things soever...] The negative statement is supplemented by a positive one... *The Son can do nothing... for...* His action is not only coincident but coextensive with the action of the Father: *what things soever He doeth these also the Son doeth in like manner*, not in imitation, but in virtue of His sameness of nature.

20. *For the Father...*] The action of the Son, as coincident and coextensive with that of the Father, depends upon the continuous revelation which the Father makes to Him in accordance with His eternal love: *for the Father loveth the Son*... and this revelation, regarded under the limitations of human existence, is progressive, and signs of healing are only preparatory to *greater works*; for as

the Father... quickeneth, even so the Son also quickeneth whom He (unemphatic) *will*.

Thus we can see that there is a divine coherence, a divine meaning, in all nature and all history. The Son *sees* all, for the Father *shews* all to Him; and we also can see parts at least in Him. Comp. Matt. *xi.* 27.

loveth (the Son)] The word (*φιλεῖν*) marks personal affection based upon a special relation (*xi.* 3, 36; comp. Matt. *x.* 37), and not the general feeling of regard, esteem, consideration (*ἀγαπᾶν*) which comes from reflection and knowledge: the former feeling answers to nature, the latter to experience and judgment (*iii.* 35, *x.* 17), and so is specially appropriate to spiritual relations. This love expresses (so to speak) the moral side of the essential relation of the Father to the Son. And so it is through the Son that the personal love of God is extended to believers: *xvi.* 27; comp. Rev. *iii.* 19.

The sign of love is the perfect revelation of thought and feeling: *xv.* 15.

he will... than these] The original order is more expressive: **greater works** (comp. *xiv.* 12) **than these will He shew** (comp. *x.* 32) **Him**; and He (so it is implied, *v.* 19) when He seeth them will do them in like manner, *that ye* (emphatic) *may marvel*. It cannot but appear strange at first sight that wonder is given as the object of Christ's works. The difficulty is removed by taking account of the pronoun: that *ye* who question my authority and are blind to my divine Sonship *may marvel*. Till Christ was recognised His works could at the most appear only to be prodigies: their effect would be astonishment, not belief. But wonder might give occasion for faith. Under this aspect "wonder" is presented in two remarkable traditional sayings of the Lord preserved by Clement of Alexandria ('Strom.' II. 9, 45): "He that wonders shall reign, and he that reigns shall rest:" "Wonder at that which is before you." This partial object of wonder, however, is contrasted with the general object in *v.* 23. Works—outward signs—may produce wonder, but judgment completed enforces honour. Comp. Plat. 'Theat.' p. 155 D.

shew] *x.* 32. The divine works require the interpretation of sympathy. Such sympathy the Son has absolutely.

works] This is a characteristic term in St John (comp. Matt. *xi.* 2) in which Christ includes under the same category the manifold forms of His action. His "works" were fragments contributing to "the work" which

the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

He came to finish (iv. 34, xvii. 4), and these He must needs work while it was day (ix. 4). Miracles from this point of view are regarded on the same level with the other works of Christ, though "miraculous" works may in a peculiar sense move to faith (v. 36, x. 25, 32, xiv. 10, 12, xv. 24). All works alike are designed to contribute to the redemption of the world (comp. ch. xvii. 21, note). See v. 36, n.

21. The progress in the dignity of the works of the Son follows from the extent of their sphere, *for as the Father raiseth the dead ... even so the Son also ...* The restoration of an impotent man is then but a beginning of that giving of life of which it was a sign. The vivifying power of the Father is described in its twofold physical aspect, He *raiseth up the dead and quickeneth*: that of the Son in reference to its moral law, He *quickeneth whom He will*. The "quickenings" as it stands in the second clause is necessarily coextensive with the *raising the dead and quickening* in the first, which is not to be limited to any isolated "miraculous" acts, but extends to all communication of life, natural and spiritual. The main forms of "quickenings" are distinguished afterwards, vv. 25, 28.

The definition *whom He will* marks (1) the efficacy of Christ's power, and (2) connects this communication of higher life with the counsels of infinite wisdom and love, and (3) shews its independence of outward descent (as from Abraham). There is no emphasis on the personal will of the Son (*whom He will*) as in v. 20 (which He *Himself* doeth).

The full significance of this claim of Christ to "quicken whom he will" is illustrated by the second of the 'Shemoneh Esreh,' the 'Eighteen [Benedictions],' of the Jewish Prayer Book. It is probable that this thanksgiving was used in substance in the apostolic age: "Thou, O Lord, art mighty for ever: Thou quickenest the dead: Thou art strong to save. Thou sustainest the living by Thy mercy: Thou quickenest the dead by Thy great compassion. Thou...makest good Thy faithfulness to them that sleep in the dust... Thou art faithful to quicken the dead. Blessed art Thou, O Lord, who quickenest the dead."

22. The fact that the Son possesses and exercises this quickening power is established by the fact that He has a still more awful prerogative. The quickening of men is contrasted with the judgment of men, which is the correlative of sin (iii. 17 ff.). And this

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

judgment belongs to the Son (as *Son of man*, v. 27), *For not even doth the Father judge any man, but hath committed (given) all judgment* (or literally, *the judgment* which comes and will come, *wholly, in all its parts*, now in its first beginning and hereafter in its complete accomplishment) *unto the Son.*

the Father ... no man] The exact phrase of the original marks a climax: **not even doth the Father**—to whom this office might seem to pertain—**judge any man.**

committed] *given* (δέδωκεν), the word which is constantly used of the privileges and office of the Son: v. 36, iii. 35, vi. 37, 39, x. 29, xvii. 2, 4 ff., 22 ff. See v. 36, note.

23. The Son has received the prerogative of judgment, and it is through the exercise of this power that men come to perceive His true majesty. For it was committed to Him for this end, *that all men should honour* (not future, but present) *the Son even as they honour the Father* (x. 37, 38). Sooner or later, in loss or in sorrow, this must be. And there is also a converse form of the Truth. It is by honouring the Son that we can honour the Father; and *He that honoureth not the Son honoureth not the Father which sent Him* (comp. 1 John iv. 20; ch. xv. 24).

which hath sent him] **which sent Him.** These words mark the transition from the conception of *the Son* essentially to that of the Son revealed by the incarnation. The phrase *He that sent me* is peculiar to St John (comp. Rom. viii. 3). It is used only by the Lord absolutely of the Father, iv. 34, vv. 24, 30, vi. 38, 39, vii. 16, 28, 33, viii. 26, 29, ix. 4, xii. 44, 45, xiii. 20, xv. 21, xvi. 5. Elsewhere the full form, *the Father that sent me*, occurs, v. 37, vi. 44, viii. 16, 18, xii. 49, xiv. 24. Comp. i. 33 (He that sent me to baptize).

24—29. In these verses we pass from the consideration of the relation of the Son to the Father to that of the relation of Christ to men. The conception of the "greater works" of the Son, the quickening and the judgment of men, is defined more exactly in connexion with the Son as revealed by the Incarnation. At the same time, though the oblique form is generally preserved, the work and the mission of Christ are referred to directly (*my* word, Him that sent me, v. 24). In v. 24 the general ideas of all life and all judgment in connexion with the Son (21, 22) are restated: in vv. 25, 26, they are applied to the present order; in 28, 29, they are applied to the future order.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of

the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

24. *Verily, verily*] vv. 19, 25. Comp. i. 51, note.

He that ... believeth on him ... everlasting life, and shall not come into condemnation ...] *He that beareth my word and believeth Him that sent me hath life eternal and cometh not into judgment, but is passed out of death (the death that is truly death) into life (the life that is truly life).* (Comp. 1 John iii. 14.) The two conditions of eternal life are (1) knowledge of the revelation made by the Son, and (2) belief in the truth of it, that is, belief in the word of the Father who speaks through the Son. Comp. xvii. 3. He who knows the Gospel and knows that the Gospel is true cannot but *have* life. Eternal life is not future but present, or rather it *is*, and so is above all time. Comp. iii. 18 f. For him who hath this life judgment is impossible. He has already gone beyond it. Comp. 1 John ii. 28, iv. 17.

believeth on him ... **believeth him ...** (πιστεύων τῷ π.). The difference between "believing a person or statement" (πιστεύειν τινί) and "believing on a person" (πιστεύειν εἰς τινά) is as clearly marked in Greek as in English, though it is destroyed here in A. V. and in viii. 31; Acts xvi. 34, xviii. 8; Tit. iii. 8; while it is preserved vv. 38, 46, viii. 45, 46; Rom. iv. 3; Acts xxvii. 25. The two phrases are contrasted in vi. 29, 30, viii. 30, 31; 1 John v. 10. To believe God or to believe the Lord is to acknowledge as true the message which comes from Him or the words which He speaks. It is assumed that the message does come from Him, and therefore to believe the message is to believe Him. So here Christ refers His word to the authority of the Father: compare v. 37.

shall not come] **cometh not.** The issues of action are regarded in their potential accomplishment in the present.

condemnation] **judgment.** Compare Introd. pp. xlviii ff.

from death unto ... **out of death into ...** 1 John iii. 14. In his epistle St John speaks of "love to the brethren" as the personal proof of this transition. Such love flows from an acceptance in faith of Christ's word (1 John ii. 7, iii. 11). Death and life are, as it were, two spheres of existence, like darkness and light: 1 John v. 19, 20, ch. viii. 31, note.

25. The present manifestation of Christ's

vivifying power in the spiritual resurrection (*is coming and now is*) is stated in contrast with the future manifestation in the general resurrection (*is coming*, v. 28). See iv. 23, 21. The hour was "coming," so far as the Christian dispensation truly began with the gift of Pentecost: but it "was" already while Christ openly taught among men.

the dead] the spiritually dead: this is the predominant idea, but at the same time we cannot exclude the outward signs of it as in the raising of Lazarus: comp. xi. 23 ff. For this use of the word see Matt. viii. 22; Luke xv. 24, 32; Rom. vi. 11; Eph. v. 14. It will be observed that the voice of power is attributed to the *Son of God*. Comp. xi. 4; contrast ix. 35.

they that hear] This phrase is not co-extensive with *the dead*. The voice is addressed to the whole class: those who receive it (οἱ ἀκούσαντες) shall live. As yet the thought is of *life* only, and not of judgment, except so far as that is expressed in the want of life.

26. *as ... so ...*] The particles mark the fact of the gift and not the degree of it. Comp. v. 21; Matt. xiii. 40, &c.

so hath he given ... **so gave He also ...** The Son has not life only as given, but life in Himself as being a spring of life. "Nos non habemus vitam in nobis ipsis, sed in Deo nostro. Ille autem Pater vitam in semetipso habet; et talem genuit Filium qui haberet vitam in semetipso; non fieret vitæ particeps, sed ipse vita esset, cuius nos vitæ particeps essemus" (August. 'Serm.' cxxvii. 9). The tense (*gave*) carries us back beyond time; and yet it has a further application to the incarnation, wherein the Son became also the Son of man (v. 27). The sovereignty of life is followed by the authority to judge, as in vv. 21, 22. Comp. vi. 57; Rev. i. 17.

27. *And hath given (gave) him ... judgment (om. also) because he is the Son of man (son of man or a son of man)*] The prerogative of judgment is connected with the true humanity of Christ (*Son of man*) and not with the fact that He is the representative of humanity (*the Son of man*). The Judge, even as the Advocate (Hebr. ii. 18), must share the nature of those who are brought before

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

‘Matt. 25. 46.

29 And shall come forth; ‘they that have done good, unto the resur-

rection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not

Him. The omission of the article concentrates attention upon the nature and not upon the personality of Christ. Comp. i. 1; Hebr. i. 1, 2 (ἐν τοῖς προφήταις... ἐν υἱῷ; in One who was a Son). The phrase (son of man) is found here only in the Gospel, but it occurs also Rev. i. 13, xiv. 14: *the Son of Man* occurs i. 51, iii. 13, 14, vi. 27, 53, 62, as often in the other Gospels. Comp. i. 51, additional note.

28. *Marvel not at this: for ...* The partial spiritual quickening and judgment is consummated in a universal quickening and judgment. There is a marked contrast between the corresponding clauses of vv. 25, 28: *the dead* (v. 25), *all that are in the tombs* (v. 28): *cometh and now* is (v. 25), *cometh* (v. 28). Here the quickening is the inevitable result of the divine action (*all... shall bear*); before it followed from the concurrence of faith with the divine message (*they that bear shall live*).

Marvel not... Comp. v. 20. Wonder is at most only a stage of transition. Each manifestation of Christ's power is a preparation for something greater.

29. It will be observed that there is a contrast between the one result of the present action of the Son, *shall live* (v. 25), and the complex result of His future action: *shall go forth ...*

they that have done (that wrought) good... The “doing” of good is described by a word which sets it forth as issuing in a definite production (οἱ τὰ ἀγαθὰ ποιῶντες), while in the second member the word is changed: *they that have done (did) evil...* where the “doing” is regarded simply in the moral character of the action (οἱ τὰ φαῦλα πράξαντες). The same words (ποιεῖν, πράσσειν) are contrasted, ch. iii. 20, 21, note; Rom. i. 32, vii. 15, 19, xiii. 4. The distinction is well preserved in the Vulgate, *bona fecerunt... mala egerunt*.

For the contrast of a *resurrection of life* (2 Macc. vii. 14), and a *resurrection of judgment*, see v. 24. In one case the resurrection is accompanied by the full fruition of life, judgment being past: in the other resurrection issues in judgment.

of damnation [of judgment (κρίσεως). Comp. iii. 17 ff.

30. This verse forms a transition from the first section of the discourse to the second. At the same time it marks the passage from

the indirect (*the Son*) to the personal (*I*) revelation of Christ. The truth of the divine Sonship, with which the discourse opened, is first repeated in a new form, *I (ἐγώ) can of mine own self do nothing*; and then the principle of Christ's judgment is laid down (*as I hear, I judge*), which is the ground of all true judgment.

I can... do nothing [Comp. v. 19, note. *of mine own self*] Comp. vii. 17 f., 28, viii. 28, 42, (xii. 49, ἐξ ἑμ.), xiv. 10, (xi. 51), xv. 4, note, xvi. 13. The very idea of Sonship involves (in some sense) that of dependence. There is but one “fountain” of Deity. But under another aspect the Son “lays down His life of Himself” (x. 18).

as I hear, I judge [The judgment of the Son is based upon the perfect knowledge of the thoughts of the Father, as the action of the Son is based upon the perfect vision of His works. The “hearing” in this verse with regard to judgment corresponds to the “seeing” in v. 19 with regard to action.

because I seek... the will of the Father which hath sent me] of Him that sent me (iv. 34, vi. 38, 39). The two conditions of absolute justice are (1) negative: absence of all respect of self; and (2) positive: devotion to the will of the Father. In both these respects the just judgment of the Son is contrasted with the false judgment of the Jews, vv. 41—44.

The connexion between the obedience rendered by the Son, and the honour rendered to the Son (v. 23), must be noticed.

It will be observed that the “will” of Christ corresponds with His one unchanged personality (*I, ἐγώ*). Comp. Matt. xxvi. 39, and parallels. The thought of the verse is partially illustrated by a noble saying of R. Gamaliel: “Do His will as if it were thy will, that He may do thy will as if it were His will.” But he continues: “Annul thy will before His will, that He may annul the will of others before thy will” (‘Aboth,’ II. 4).

The witness to the Son and the ground of unbelief (31—47).

This second main division of the discourse consists, like the first, of two parts. The witness to the Son is first laid open (31—40), and then the rejection of the witness in its cause and end (41—47).

31—40. Christ appeals to a witness separate from His own, and yet such that He has immediate knowledge of its truth. Such wit-

mine own will, but the will of the Father which hath sent me.

chap. 8. 31 ⁴If I bear witness of myself, my witness is not true.

Matt. 3. 32 ¶ ⁶There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

ness is partly provisional and partly final. Of the former kind that of John the Baptist is the type (33—35). The latter lies in the witness of “works” leading up to the witness of the Father (36—40).

31. *If I (emphatic) bear witness of (concerning)...* The stress lies on the pronoun, “If I alone and in fellowship with no other...” Comp. viii. 14.

is not true] The words anticipate an objection, and define the amount of truth which it contains. According to legal usage the testimony of a witness was not received in his own case. This principle the Jews might urge against Christ; and He acknowledges the deeper meaning which lay beneath it. If He asserted His claims self-prompted (*of Himself*) He would violate the absolute trust which the Son owed to the Father; though there was a sense in which He could bear witness of Himself (viii. 12 ff.) when the Father spoke through Him (viii. 18).

32. *There is another*] In due time and in due manner another bears witness. The whole scope of the statement decides that this other is “the Father” and not the Baptist. In the verses which follow the testimony of the Baptist is treated as provisional, and as being in a certain degree an accommodation. The testimony of the Father is that upon which the Son rests, v. 37, viii. 18.

that beareth witness] The action is present and continuous (ὁ μαρτυρῶν...μαρτυρεῖ).

I know...] In the certainty of this knowledge Christ could repose. Such witness could not but produce its true effect. The absolute knowledge spoken of here (οἶδα) is to be distinguished from the knowledge of experience (ἐγνώκα) in v. 42.

the witness which he witnesseth] This full form of expression, as distinguished from “his witness,” emphasizes the idea of the continuity of the witness as a matter of actual experience.

33. *Ye (emphatic) sent...and he bare...* *Ye have sent...and he hath borne...* The mission and the testimony are spoken of as abiding in their results. The prominent idea is not the historic fact (i. 32), but the permanent and final value of the witness (i. 34, iii. 26, v. 37, xix. 35).

The emphatic pronoun (*Ye have sent...*)

33 *Ye sent unto John, and he bare witness unto the truth.* ^{chap. 1. 7.}

34 *But I receive not testimony from man: but these things I say, that ye might be saved.*

35 *He was a burning and a shining light: and ye were willing for a season to rejoice in his light.*

marks a contrast between the standard of authority which the Jews set up and that which Christ admitted (v. 34). At the same time the reference to John follows naturally after the mysterious reference to “another” in whom some might think that they recognised him.

34. *But I receive not testimony from man...* But though the witness of John was decisive according to your view, *I* (emphatic as distinguished from *you*) *receive not my witness* (τὴν μαρτυρίαν, the witness which characterizes the reality of my work and answers to it) *from a man* (even though he be a prophet), *but these things I say*—I appeal even to this imperfect witness, I urge every plea which may be expected to prevail with you—that *ye—even ye—might (may) be saved.*

35. *He was a burning and a shining light...* *He was*—though now his work is ended by imprisonment or death—the **lamp that burneth and shineth** (*giveth light*)... The phrase may also be rendered, **the lamp that is kindled and shineth**, by the analogy of Matt. v. 15; but Luke xii. 35, Rev. iv. 5, viii. 10, are strongly against this interpretation. John the Baptist was the **lamp**, the derivative and not the self-luminous light (i. 8). Comp. Matt. vi. 22; 2 Pet. i. 19; but the word is used also of the Lamb, Rev. xxi. 23, where the glory of God, as the source of light, is placed in connexion with the Lamb, through whom (as the lamp of this vast temple) the light is conveyed in the city of God. The definite article (*the lamp*) simply marks the familiar piece of household furniture (comp. Mark iv. 21; Luke xi. 36). The epithets complete the image. The lamp is exhausted by shining; its illuminating power is temporary, and sensibly consumed. John the Baptist necessarily decreased (iii. 30). The title is eminently appropriate to the Baptist in his relation to Christ (*the Light*); but there is no evidence to shew that it was given to the herald of Messiah by tradition, though it was applied to several distinguished teachers. Compare Buxtorf, ‘Lex.’ s. v. בּוֹצִיָא, p. 338. But while his glory lasted the Jews (*ye emphatic*) *were willing for a season (an hour, 2 Cor. vii. 8; Gal. ii. 5; Philem. 15) to rejoice (ἀγαλλιασθῆναι) in his light.* This exulting joy however shewed their real misunder-

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which

hath sent me, ^ε hath borne witness of me. Ye have neither heard his voice at any time, ^η nor seen his ^η shape. ^ε Matt. 3. 17. & 17. 5. ^η Deut. 4. 12.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

standing of his mission. They welcomed his power, but disregarded the solemn warning of his preaching of repentance. His stern presence became a mere spectacle. Comp. Luke vii. 24 ff.

36, 37 a. *But I have greater witness...* More exactly: *But the witness which I (emphatic) have is greater* (more conclusive) *than that of John* (or *than John*), *for... the very works that I do bear witness of me ...and the Father which sent me, He hath borne witness.* The one witness was even then being given; the other was complete. The revelation made in Christ, and especially in His works of power, was a proof developed before the eyes of men. The historical revelation of the Old Testament consummated at the Baptism was already a finished whole, and recorded in the preparatory Scriptures of the old Covenant.

the works...given] "The works" of Messiah from the divine side were a complete whole (*bath given*); but they were gradually wrought out on earth (*that I should accomplish*, v. 34); and this accomplishment was the end proposed in the divine gift (*iva*).

the works] This phrase is used, as generally in St John's Gospel (v. 20, n.), to describe the whole outward manifestation of Christ's activity, both those acts which we call supernatural and those which we call natural. All alike are wrought in fulfilment of one plan and by one power. The many "works" (vii. 3, ix. 3, x. 25, 32, 37 f., xiv. 10 ff., xv. 24) are parts of the one "work" (iv. 34, xvii. 4). The phrase occurs elsewhere in Matt. v. 16.

bath given (δεδωκεν)] The declaration of this relation of the Father to the Son (Incarnate) is characteristic of St John. The Father hath given all things in His hand (iii. 35, xiii. 3); He hath given Him all judgment (v. 22, 27); He gave Him to have life in Himself (v. 26); He hath given Him a company of faithful servants (vi. 39; comp. vi. 65, xvii. 2, 6, 9, 12, 24, xviii. 9); He hath given Him commandment what to say (xii. 49) and to do (xiv. 31, xvii. 4; comp. xvii. 7 f.). He gave Him authority over all flesh (xvii. 2); He hath given Him His name (xvii. 11 f.) and glory (xvii. 24; comp. v. 22).

finish] *accomplish*. Comp. iv. 34, note. *that I do*] The pronoun (ἐγώ) which is

inserted in the common text must be omitted. It stands in x. 25, xiv. 12, and xiii. 7.

37. *the Father (omit himself)...He* (ἐκεῖνος) *bath borne witness...*] Side by side with the continuous witness of the Father (v. 32) there is a witness which is complete. This was given, in its outward form, in the prophetic teaching of the Old Testament closed by the work of the Baptist; and in its spiritual form, in the constitution of man whereby he recognises in Christ the fulfilment of the providential teaching of God. Comp. *Introd.* pp. xiv. ff.

37 b, 38. But still the double witness was unavailing. The words and visions of the Old Testament were fulfilled in Christ (i. 17). If He was rejected at His coming, they were inarticulate and unreal to the faithless. So too it was with the last witness at the Baptism (i. 32 ff.). Since therefore it is only through the Son that men can hear or see God (xiv. 9), the Jews by their disbelief of Christ failed to hear and see Him (*ye* is unemphatic); nor was His word, which answers from within to the revelation without, abiding in them (1 John ii. 14). This all follows from the words which are emphasized in the original by their position: *whom He sent, Him ye* (ὅν ἐπεὶ) *believe not*.

The passage is a summary of the mode and conditions of revelation. The teaching and the character of God can be discovered in nature and history, but His Word must be welcomed and kept in the soul in order that that which is without may be intelligible.

his voice...shape...] Comp. Luke iii. 22 (*voice, shape*), ix. 35. Comp. ch. xii. 28; Acts vii. 31, ix. 4, x. 13.

38. *his word*] Compare xvii. 6 ff.; 1 John i. 10, ii. 14, (Hebr. iv. 12). The word of God is a power within man, speaking to and through his conscience; not simply the sum of the earlier revelation under the old Covenant as an outward power; nor yet an independent illumination; but the whole teaching of Providence felt to be a divine message.

for (because)...] This is not alleged as the ground, but as the sign of what has been said. Comp. Luke vii. 47; 1 John iii. 14.

he hath sent] *he sent*. Comp. xx. 21, note.

39, 40. From the essential elements of revelation, external (*voice, shape*) and internal

39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another

(word), the Lord passes to the record of Revelation in Scripture. This the Jews misused.

39. *Search the scriptures...* Ye search the Scriptures... The original word may be either imperative (A.V.) or indicative. The indicative rendering is strongly recommended by the (1) immediate connexion, *ye search... and they...*; (2) the sense of *for in them ye think...*, which rather explains a practice than recommends a precept; (3) the general form of the passage: *ye have... ye have not... ye will not*; (4) the character of the Jews who reposed in the letter of the Old Testament instead of interpreting it by the help of the living Word. On the other side the position of the verb at the beginning of the sentence, and the omission of the pronoun, which occurs in the second clause, are in favour of the imperative rendering. But on the whole, the former view is the most probable. The insertion of the pronoun would weaken the stress which is laid on the idea of *searching*, and this is the central thought. The intense, misplaced diligence of search is contrasted with the futile result.

Search] ch. vii. 52; 1 Pet. i. 11. Comp. Rom. viii. 27; 1 Cor. ii. 10; Rev. ii. 23. The original word (*ἐρυνῶν*) describes that minute, intense investigation of Scripture (דרש) which issued in the allegorical and mystical interpretations of the *Midrash*. A single example of the stress laid upon the written word will suffice: "Hillel used to say... more Torah (Law), more life (Prov. iii. 1 f.)... He who has gotten to himself words of Torah, has gotten to himself the life of the world to come" ('Aboth,' II. 8. Compare 'Perek R. Meir' throughout; Taylor, 'Sayings of the Fathers,' pp. 113 ff.). The knowledge of God, it was thought, without repentance brought forgiveness of sins (Just. M. 'Dial.' § 141).

the scriptures] the book as distinguished from the living word (v. 38).

for (because)... ye think] because you for your part (*ὑμεῖς*), following your vain fancies, think falsely and superstitiously that in them—in their outward letter—ye have eternal life, without penetrating to their true, divine meaning. You repose where you should be moved to expectation. You set up your theory of Holy Scripture against the divine purpose of it.

and they... and ye will not...] The words mark a double failure. The scriptures witnessed of One whom the Jews rejected; they

pointed to life which the Jews would not seek. There is a deep pathos in the simple co-ordination: *and... and...*

and they (ἐκείναι)...] those very scriptures which you idolize. Comp. i. 18, note.

which testify] still and always. Comp. v. 32. The teaching of the Old Testament is never exhausted. As we know more of Christ it reveals more to us concerning Him.

40. *And*] still, even with this testimony before you, the personal act of faith fails, *ye will not* (ye have no will to) *come unto me* (comp. Matt. xxiii. 37, ch. iii. 19) *that ye may have life*—"life" in its simplest form, the condition of all else (iii. 36, xx. 31), not qualified even as "eternal life" (v. 39).

ye will not] Man has that freedom of determination which makes him responsible. This truth is expressed in various forms in St John's Gospel (comp. vii. 17, viii. 44, vi. 67) side by side with the affirmation of the divine action through which the will is effective for good (vi. 44).

41—47. In this section Christ, starting from the fact of a want of will to believe in His hearers, unfolds the cause (41—44) and the end (45—47) of their rejection of Himself.

The ground of rejection (41—44) lies in a want of divine love in the Jews (v. 42), which is shewn by their inability to recognise Christ's self-sacrifice (v. 43), while they themselves pursued selfish ends (v. 44).

41. The connexion of thought with what precedes appears to lie in the anticipation of a natural objection. The condemnation which Christ pronounced might be referred to disappointed hope. It is, He replies, your spiritual life and not my own glory that I seek. I want nothing for myself, but I see a fatal defect in you. "Glory from men I receive not"—the order is emphatic, and contrasted with that in v. 34—"but I know you, that ye have not the love of God in you."

honour (glory) from men] The glory of Messiah lies in His perfect fellowship with the Father (comp. i. 14, ii. 11, xii. 41); and men shew their sympathy with Him by "the love of God." This the Jews had not, and their rejection of Christ was the sign of the fatal defect.

42. *I know*] by the knowledge of experience (*ἐγνωνκα*). Comp. ii. 24, note.

the love of God] The phrase occurs elsewhere in the Gospels only in Luke xi. 42.

shall come in his own name, him ye will receive.

chap. 12. 44 ⁴³ How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one*

that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: ¹⁵ for he ¹⁵ wrote of me. ¹⁵ Gen. 3. Deut. 18.

47 But if ye believe not his writings, how shall ye believe my words?

Comp. 1 John ii. 5, iii. 17, iv. 7, 9, v. 3; Rom. v. 5; 2 Cor. xiii. 14; 2 Thess. iii. 5; Jude 21. God is at once the Author and the Object of this love; and it is frequently difficult to determine whether the words express the quickening love of God towards man, or the responsive love of man towards God.

have...in you (ἐν ἑαυτοῖς)] Comp. v. 26, vi. 53; 1 John v. 10; Mark iv. 17.

43. The utter want of fellowship with God on the part of the Jews is exhibited in its contrasted results: *I* (emphatic) *am come in the name of my Father*, revealing God to you in this character, *and ye receive me not: if another shall come in his own name*, giving expression to his own thoughts, his own desires, which are in harmony with your own, *him ye will receive*.

In the name of my Father] ch. x. 25, that is, resting absolutely in Him who is my Father and whom I make known to you as such; not simply "as representing" or "by the authority of" my Father, though these ideas are included in that deeper and more comprehensive one. Comp. xiv. 13 f., xv. 16, xvi. 23 f., 26, xvii. 11, 12, xx. 31.

44. The Jews offered a complete contrast to Christ (v. 30); for they made the judgment of men their standard. Hence the cause of their faithlessness is summed up in the question which represents faith as an impossibility for them: *How can ye* (emphatic) *believe, seeing that ye receive glory* (the highest reward of action) *one of another* (comp. Matt. xxiii. 5); *and the glory that cometh from the only God* (not from God only) *ye seek not?* *The only God*, the one source of all glory, absolutely one in nature, stands in opposition to the "gods many" and to the many common dispensers of praise; to regard these in themselves is idolatry (comp. xii. 42, 43). The change of construction in the original is remarkable, from a causal participle (*seeing that ye receive*) to the finite verb (*ye seek not*). The first clause gives the sufficient reason of unbelief; the second an accompanying fact. Comp. i. 32.

45—47. The rejection of Christ carries condemnation with it. The accuser is found in the supposed advocate (v. 45); and unbelief in the vaunted belief (v. 47).

45. *Do not think...*] Though I lay bare the cause and nature of your unbelief, *do not think that I will accuse you to the Father* (not my Father); there is one *that accuseth you*, even *Moses on whom you have set your hope*. Disbelief in me is disbelief in him, in the record of the promises to the patriarchs (viii. 56), in the types of the deliverance from Egypt (iii. 14), in the symbolic institutions of the Law, in the promise of a prophet like to himself; *for it was of me* (the order is emphatic) *he wrote*. If ye were now at this very time his faithful disciples, you would be mine also. Christ was the essential subject of the Law as of the Prophets; and so of the permanent records of the earlier dispensation.

in whom ye trust] *on whom ye have set your hope* (ἐἰς ὃν ὑμεῖς ᾔπικατε, Vulg. *in quo vos speratis*). Comp. 2 Cor. i. 10; 1 Tim. iv. 10, v. 5.

47. The converse of v. 46 also holds true. Disbelief in Moses involved disbelief in Christ. *If ye believe not his writings*, the testimony which he has given formally, solemnly, and which you profess to accept as authoritative, *how shall ye believe my words*, my sayings (iii. 34), which come to you without the recommendation of use and age? The essence of the disbelief which the Jews shewed to Moses lay in refusing to regard the Law as transitory. They failed to seize the principle of life by which it was inspired, and petrified the form. If they thus allowed their pride to interfere with their acceptance of the real teaching of Moses, they could much less admit the teaching of Christ. Outward zeal became spiritual rebellion.

writings] The original word (γράμματα) appears to mark the specific form rather than the general scope of the record (γραφαί). Comp. 2 Tim. iii. 15 f.

ADDITIONAL NOTES on CHAP. V. 1, 3.

The evidence for the identification of the unnamed feast in v. 1 is obscure and slight. The feast has in fact been identified with each

of the three great Jewish festivals—the *Pass-over* (Irenæus, Eusebius, Lightfoot, Neander, Greswell, &c.), *Pentecost* (Cyril, Chrysostom,

Calvin, Bengel, &c.), and the feast of *Tabernacles* (Ewald, &c.). It has also been identified with the Day of *Atonement* (Caspari), the feast of *Dedication* (Petavius ?), and more commonly in recent times with the feast of *Purim* (Wieseler, Meyer, Godet, &c.).

The difficulty was felt at a very early time. The definite article (ἡ εἰσὶν) was added as soon as the second century, and is found in a large number of copies, among which are N, C, L, and the early Egyptian versions. It is however omitted by ABD, Origen, and a large number of later copies; and this combination of authorities is of far greater weight in such a case than the former. We may therefore safely conclude that the Evangelist speaks of "a feast," not of "the feast." If the definite article were authentic the reference would be to the Feast of Tabernacles, which was emphatically "the Feast of the Jews" (comp. Browne, 'Ordo Sæclorum,' p. 87), and not, as is commonly said, to the Passover. One MS., it may be added, inserts "of unleavened bread," and another "the Feast of Tabernacles."

The determination of the event, if it can be reached, has a decisive bearing both upon the chronology of St John's narrative, and upon the relation of St John's narrative to that of the Synoptists.

The fixed points between which the Feast lies are the Passover (ii. 23) and the Feeding of the Five Thousand; the latter event taking place, according to the universal testimony of MSS. and versions, "when the Passover was near at hand" (vi. 4).

The following details in St John bear more or less directly upon the date.

1. After leaving Jerusalem at the conclusion of the Passover (iii. 22), the Lord "tarried" in Judæa. This stay was sufficiently long to lead to results which attracted the attention of the Baptist's disciples (l. c.) and of the Pharisees (iv. 1).

2. On the other hand, the interval between the Passover and the Lord's return to Galilee was such that the memory of the events of that Feast was fresh in the minds of those who had been present at it (iv. 45); and from the mention of "the Feast" it is unlikely that any other great Feast had occurred since.

3. The ministry of the Baptist, who was at liberty after the Passover (iii. 26 ff.), is spoken of as already past at the unnamed Feast (v. 35).

4. To this it may be added that the language in which the Lord's action in regard to the Sabbath is spoken of, implies that His teaching on this was now familiar to the leaders of the people (v. 18, ἔλπε).

5. The phrase used in iv. 35 has special significance if the conversation took place either shortly after seedtime or shortly before harvest.

6. The circumstances of the conversation

in ch. iv. suit better with summer than with early spring.

7. At the time when the healing took place the sick lay in the open air, under the shelter of the porches.

8. From vii. 21 ff. it appears that the Lord had not visited Jerusalem between this unnamed Feast and the Feast of Tabernacles, and that the incident of v. 1 ff. was fresh in the minds of the people at the later visit.

9. It is improbable that the Feast was one of those which St John elsewhere specifies by name (the *Passover*, ii. 13, vi. 4, xi. 55; the *Tabernacles*, vii. 2; the *Dedication*, x. 22).

A consideration of these data seems to leave the choice between *Pentecost*, the *Feast of Trumpets*, (the *Day of Atonement*) and *Purim*.

Purim (March) would fall in well with the succession of events; but the character of the discourse has no connexion with the thoughts of the Festival; and the Festival itself was not such as to give a natural occasion for such teaching.

Pentecost would suit well with the character of the discourse, but the interval between the Passover of ch. ii. and the Pentecost of the same year would scarcely leave sufficient time for the events implied in ch. iii., iv.; while to regard it as the Pentecost of the year after (McClellan) seems to make the interval too great.

It is scarcely likely that the *Day of Atonement* would be called simply "a festival," though Philo ('de septen.' § 23) speaks of it as "a festival of a fast" (ἡ ἡμέρα εἰσὶν), but the *Feast of Trumpets* (the new moon of September), which occurs shortly before, satisfies all the conditions which are required. This "beginning of the year," "the day of memorial," was in every way a most significant day. It had, according to the contemporary interpretation of Philo, a double significance, national and universal: national in memory of the miraculous giving of the law with the sound of the trumpet; and universal as calling men to a spiritual warfare in which God gives peace (l. c. § 22). On this day, according to a very early Jewish tradition, God holds a judgment of men (Mishnah, 'Rosh Hashanah,' § 11, and notes); as on this day He had created the world (Suren. on Mishnah, 'Rosh Hashanah,' § 1, II. pp. 306, 313). Thus many of the main thoughts of the discourse, creation, judgment, law, find a remarkable illustration in the thoughts of the Festival, as is the case with the other Festival discourses in St John. These find expression in the ancient prayer attributed to Rav (second century), which is still used in the Synagogue service for the day: "This is the day of the beginning of Thy works, a memorial of the first day... And on the provinces is it decreed thereon, 'This one is for the sword,' and 'This for peace,' 'This one is for famine,' and 'This for plenty.'"

And thereon are men (creatures) visited, that they be remembered for life and for death. Who is not visited on this day? for the remembrance of all that hath been formed cometh before Thee..." ('Additional Service for the New Year, *אֶתָּה זֹכֵר*). And again, shortly after (comp. *vv.* 37 f.): "Thou didst reveal Thyself in the cloud of Thy glory unto Thy holy people, to speak with them; from the heavens didst Thou make them to hear Thy voice, and Thou didst reveal Thyself to them in a dense bright cloud. Yea the whole world trembled at Thy presence, and the creatures of Thy making trembled because of Thee, when Thou, our King, didst reveal Thyself on Mount Sinai, to teach Thy people Thy Law and Thy commandments" (*יד. אֶתָּה נִגַּלְתָּ*).

NOTE ON THE READING IN *v.* 3 ff.

The various readings in *vv.* 3, 4 are very instructive. The last clause of *v.* 3 and the whole of *v.* 4 (*ἐκδεχόμενων...νοσημαρι*) is omitted by *NBC**, *Memph.*, *Theb.*, *Syr. vt.*, and one Latin copy (*g*).

The last clause of *v.* 3 (*ἐκδεχόμενων...κίνησιν*) is omitted by *A*L*; while it is contained in *D*, *1*, 33, (*Lat.*), (*Syr.*), and the great mass of later authorities.

The whole of *v.* 4 is omitted by *D*, 33, and by some Latin copies, and is marked as spurious in very many MSS.; while it is contained in *AL*, (*Lat.*), (*Syr.*), and the great

mass of later authorities. The passage is not referred to by any writer except Tertullian (see below) earlier than Chrysostom, Didymus and Cyril of Alexandria.

Thus the whole passage is omitted by the oldest representatives of each great group of authorities. And, on the other hand, the whole passage is not contained in any authority, except Latin, which gives an ante-Nicene text. It is also to be noticed that the passage is inserted in the later texts of the *Memph.* and *Arm.*, which omit it, wholly or in part, in their earliest form.

The earliest addition to the original text was the conclusion of *v.* 3. This was a natural gloss suggested by *v.* 7, which is undisturbed.

The gloss in *v.* 4 probably embodied an early tradition; and Tertullian was acquainted with it ('de Bapt.' 5).

The glosses (though longer and more important) are like many which are found in *ND*, *Syr. vt.* and *Lat. vt.*, and the fact that they are not found in *N*, *Syr. vt.*, and only partly in *D*, shews that they were for a time confined to North Africa.

It is obvious that there could be no motive for omitting the words, if they originally formed part of St John's text; nor could any hypothesis of arbitrary omission explain the partial omissions in the earliest authorities which omit; while all is intelligible if the words are regarded as two glosses. The most ancient evidence and internal probability perfectly agree.

CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. *15* Thereupon the people would have made him king. *16* But withdrawing himself, he walked on the sea

ii. CHRIST AND MEN (ch. vi.).

The record of a critical scene in Christ's work in Galilee follows the record of the critical scene at Jerusalem. At Jerusalem Christ revealed Himself as the Giver of life; here He reveals Himself as the Support and Guide of life. In the former case the central teaching was upon the relation of the Son to the Father; in this case it is on the relation of Christ to the believer.

This episode contains the whole essence of the Lord's Galilæan ministry. It places in a decisive contrast the true and false conceptions of the Messianic Kingship, the one universal and spiritual, the other local and material.

The record consists of three parts: *the signs* (*vv.* 1—21); *the discourses* (*vv.* 22—59); *the issue* (*vv.* 60—71).

The signs on the land and on the lake (1—21).

The two signs, *the Feeding of the Five Thousand* (1—15), and *the Walking on the Sea*

to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

(15—21), combine to shew Christ as the support of life and as the guide and strengthener of the toiling. Through His disciples He first satisfies the multitudes, and then He Himself, at first unseen and unrecognised, brings His labouring disciples to the haven of rest.

1—15. The sign on the land, the feeding of the five thousand.

The feeding of the five thousand is the only incident in the Lord's life, before His last visit to Jerusalem, which is recorded by all four Evangelists. The variations of detail in the four narratives are therefore of the deepest interest (*Matt. xiv. 13—21*; *Mark vi. 30—44*; *Luke ix. 10—17*; *John vi. 1—15*).

Generally it may be said that the Synoptic narratives are given in broad outline, as part of a prolonged ministry. St John's narrative is part of an isolated episode, but at the same time individual in detail. The actors in the former are the Lord and "the disciples," or the "twelve;" "the disciples say to Him,"

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed

him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a moun-

"He saith to them;" in the latter, the Lord, and Philip, and Andrew. As a natural consequence the conversation, of which St John has preserved characteristic fragments, is condensed into a simple form by the first three Evangelists; and, on the other hand, the circumstances which led up to the event are to be found only in the Synoptists, though we may detect traces of their influence in St John's record.

It follows that the two narratives are derived from two distinct sources; for it is not possible that the narrative of St John could have been derived from any one of the Synoptists, or from the common-original from which they were finally derived.

The chronology of the event cannot be determined with absolute certainty. Some have supposed that the words τὸ πᾶσα (v. 4) are a very early and erroneous gloss (1); and others again have suggested that chh. v. and vi. were transposed accidentally, perhaps at the time when chh. vi., xxi.—episodes of the Galilæan lake—were added on the last review of the Gospel (2).

Against (1) (Browne, 'Ordo Sæclorum,' pp. 84 ff.) it must be urged that all direct documentary evidence whatever supports the disputed words. The ground for suspecting them is derived indirectly from patristic citations, and it is by no means clear that there is not in the passages quoted a confusion between vi. 4 and vii. 2. Irenæus (II. 22, § 3) appears to interpret nigh (vi. 4, ἐγγύς) retrospectively. Comp. Mark vi. 39, note.

The transposition (2) (Norris, 'Journal of Philology,' 1871, pp. 107 ff.) would give a simple connexion of events, but in the absence of all external evidence it cannot be maintained.

Our knowledge of the details of the Lord's life is far too fragmentary to justify us in the endeavour to make a complete arrangement of those which have been recorded. The very abruptness of the transition in vi. 1 is characteristic of St John; comp. iii. 22, x. 22, xii. 1.

CHAP. VI. 1. *After these things*] See v. 1, note.

went] Rather, *departed, went away*, that is from the scene of His ministry at the time, which is left undetermined, and not from Jerusalem, as if this verse stood in immediate connexion with ch. v. The abruptness with which the narrative is introduced is most worthy of notice. All we read is that the departure "over the sea of Galilee" (*i.e.* to the east side of it) took place at some time after the visit to Jerusalem, which, as we

have seen, probably took place at the feast of the New Year. The Passover also was near, if the present text in v. 4 is correct; but we learn nothing from St John as to the facts by which the incident was immediately preceded. This information must be sought from the other Gospels. And it is very significant that the Synoptists set the withdrawal of the Lord in connexion with two critical events. They all agree in stating that it followed upon tidings brought from without. St Matthew makes it consequent upon the account of the death of the Baptist brought by his disciples (xiv. 13). St Luke places it immediately after the return of the twelve from their mission, but without any definite combination of the two events (ix. 10). St Mark brings out more clearly that at least one object of the retirement was rest from exhausting labour (vi. 30, 31). These indications of a concurrence of motives exactly correspond to the fulness of life. And St Luke has preserved the link which combines them. "Herod," he says, "sought to see [Jesus]," troubled by the thought of a new John come to take the place of him whom he had murdered (ix. 9). The news of the death of the Baptist, of the designs of Herod, of the work of the twelve, coming at the same time, made a brief season of quiet retirement, and that outside the dominions of Herod, the natural counsel of wisdom and tenderness. St Luke alone gives the name of the place which was chosen for this object, "a city called Bethsaida" (ix. 10), that is the district of Bethsaida Julias in Gaulonitis, at the N.E. of the lake (Jos. 'Ant.' xviii. 2. 1). This second city of the same name was probably present to the mind of St John when he spoke of "Bethsaida of Galilee" (xii. 21; but not i. 44) as the home of Philip. Perhaps we may add, that this withdrawal for calm devotion would be still more necessary, if it was intended to cover the period of the Passover, which the Lord could not celebrate at Jerusalem owing to the hostility shewn towards Him there not long before.

the sea of Tiberias] This is the name by which the lake was known to classical writers (Paus. v. 7, p. 391, λίμνη Τιβεριδῆς). The title occurs only here and in ch. xxi. 1 in the New Testament; and it will be noticed that in xxi. 1 no second name is given. The later incident was not contained in the common basis of the Synoptic accounts, and was not therefore connected with the Synoptic title of the lake. The name of Tiberias, the splendid but unholy capital

tain, and there he sat with his disciples.

^a Lev. 23. 4 ^a And the passover, a feast of the Jews, was nigh.

^b Deut. 16. 1. 5 ¶ ^b When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip,

Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not suf-

which Herod the tetrarch had built for himself, is not mentioned in the New Testament except in these two places and in v. 23.

2. *followed*] not simply on this occasion but generally (*ἡκολούθει*). The verse describes most vividly the habitual work and environment and influence of Christ. The sense stands in contrast with that in Matt. xiv. 13; Luke ix. 11.

saw] *beheld* (*εἶδε*), v. 19. See ii. 23, note.

his miracles...] *the signs which he did...* This verb (*ἐποίει*, Vulg. *faciebat*), like those which precede, marks a continued ministry.

3. *into a mountain*] *into the mountain, and...* So v. 15. The use of the definite article implies an instinctive sense of the familiar landscape, the mountain range closing round the lake. This use is found also in the Synoptic narrative, Matt. v. 1, xiv. 23, xv. 29; Mark iii. 13, vi. 46; Luke vi. 12, ix. 28. St Matthew adds that it was "a desert spot" (xiv. 13).

sat] Literally, *was sitting*. The word has a life-like distinctness when taken in connexion with v. 5. Comp. Matt. xiii. 1, xv. 29.

4. *And (Now) the passover...was nigh*] *i.e.* "near at hand" (ii. 13, vii. 2, xi. 55), and not as Irenæus (?) and some moderns have taken it, "lately past." The notice of the feast is probably designed to give a clue to the understanding of the spiritual lessons of the miracle which are set forth in the discourse which followed (1 Cor. v. 7); and at the same time it serves to explain how trains of pilgrims on their way to Jerusalem may have been attracted to turn aside to the new Teacher, in addition to "the multitude" who were already attached to Him.

the feast of the Jews] *i.e.* "the well-known feast." The phrase when it stands alone signifies the Feast of Tabernacles, "the one great national feast." Compare vii. 2 (where the order is different), and v. 1, note.

5. *When Jesus then lifted up...and saw...come...he saith...*] *Jesus therefore having lifted up his eyes and seen that...cometh...saith.* Comp. iv. 35, (i. 38).

come (*cometh*)] Literally, *is coming*. Jesus and His disciples sailed across the lake (Matt. xiv. 13), but "the multitudes" observed their departure and reached Bethsaida on foot

(Mark vi. 33). The point of time here is evidently the first arrival of the people. A day of teaching and healing must be intercalated before the miracle of feeding was wrought (Matt. xiv. 14; Mark vi. 34; Luke ix. 11). St John appears to have brought together into one scene, as we now regard it, the first words spoken to Philip on the approach of the crowd, and the words in which they were afterwards taken up by Andrew, when the disciples themselves at evening restated the difficulty (Matt. xiv. 15; Mark vi. 35; Luke ix. 12). If this view be true, so that the words addressed to Philip with his answer preceded the whole day's work, then the mention of "two hundred pennyworth of bread" made by the disciples in St Mark (vi. 37) gains great point, and so too the phrase "what He was about to do" (v. 6), which otherwise appears to be followed too quickly by its fulfilment. It appears also from v. 15 that the Lord came down from the mountain before the miracle was wrought.

Philip] i. 44 ff., xii. 21 f., xiv. 8 f.

Whence shall we...] The words are one expression of the feeling of tender compassion noticed by the Synoptists (Matt. xiv. 14; Mark vi. 34).

6. *to prove*] Literally, *trying* him, to see whether he could meet the difficulty. Comp. 2 Cor. xiii. 5; Rev. ii. 2. The word does not necessarily carry with it (as these passages shew) the secondary idea of temptation (comp. also Matt. xxii. 25; Mark xii. 28); but practically in the case of men such trial assumes for the most part this form, seeing that it leads to failure, either as designed by him who applies it (Matt. xvi. 1, xix. 3, xxii. 18, &c.), or consequent upon the weakness of him to whom it is applied (Hebr. xi. 17; 1 Cor. x. 13). Comp. Deut. xiii. 3.

for he himself knew...would (was about to) do] Throughout the Gospel the Evangelist speaks as one who had an intimate knowledge of the Lord's mind. He reveals both the thoughts which belong to His own internal, absolute knowledge (*εἶδέναι*, vv. 61, 64, xiii. 3, xviii. 4, xix. 28), and also those which answered to actual experience and insight (*γινώσκειν*, v. 15, iv. 1, v. 6, xvi. 19).

7. *Two hundred pennyworth*] *i.e.* between six and seven pounds worth. See Mark vi. 37. We cannot tell by what calculation this

ficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down;

and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore per-

exact sum was reached. The reference may be to some unrecorded fact.

every one of them] Omit of *them*.

8. *Andrew*] He appears elsewhere in connexion with Philip, i. 44, xii. 22.

9. *barley loaves*] v. 13. The detail is peculiar to St John. Comp. 2 K. iv. 42. Barley bread was the food of the poor. Wetstein (*ad loc.*) has collected a large number of passages to shew the small account in which it was held. See Judg. vii. 13 f.; Ezek. xiii. 19.

small fishes] Rather, *fishes*. It is worthy of remark that the original word (*ὀψάρια*) is found in the New Testament only in this passage and in ch. xxi. It may have been a familiar Galilæan word.

10. *And Jesus*] Omit *And*. *the men...the men*] *the people* (*τοὺς ἀνθρώπους*)...*the men* (*οἱ ἄνδρες*)...*about five thousand*. The change of word in the latter case implies the remark added by St Matthew (xiv. 21) *beside women and children*.

much grass] See note on Mark vi. 39. The difference of the form in which the detail is introduced marks apparently the testimony of two eye-witnesses. This detail corresponds with the date, which is fixed (vi. 4) in the early spring.

11. *And Jesus...*] *Jesus therefore*, answering the obedience of faith.

when he had given thanks (v. 23)] By this act the Lord takes the place of the head of the family (comp. Luke xxiv. 30). The word itself is found elsewhere in St John only, xi. 41. This second passage suggests that the thanksgiving was rendered in acknowledgment of the revelation of the Father's will in accordance with which the miracle was wrought. In the parallels the word is *blessed* (yet comp. Matt. xv. 36; Mark viii. 6). The two words preserve the two aspects of the action in relation to the source and in relation to the mode

of its accomplishment. Compare in this connexion Matt. xxvi. 26 f.; Mark xiv. 22 f.

he distributed to...them that...] The words *to the disciples...* and *the disciples* must be omitted. They are an obvious gloss introduced from St Matthew xiv. 19.

and likewise of] *likewise also of*.

12. *When they...said...*] *And when they...saith...*

fragments] *i.e. the pieces* broken for distribution (Ezek. xiii. 19). The command to collect these is preserved by St John only.

that remain] *that remain over*, and so in v. 13 (*which remained over*), where the same word is used.

13. *gathered...together*] *gathered...up*. The word is the same as in v. 12. The simple repetition gives character to the narrative.

twelve] The number implies that the work was given to the apostles, though they have not been specially mentioned. Comp. v. 70.

baskets] The stout wicker baskets (*κοφίνοισ*) as distinguished from the soft, flexible "frails" (*σφυρίδες*, Matt. xv. 37; Mark viii. 8). Juv. 'Sat.' III. 14, VI. 542.

14, 15. This incident is peculiar to St John, but St Luke has preserved a detail which illustrates it. He notices that Christ spoke to the multitudes "concerning the kingdom of God" (ix. 11); and it is natural to suppose that the excitement consequent upon the death of the Baptist, which in part led to the Lord's retirement, may have moved many to believe that He would place Himself at the head of a popular rising to avenge the murder.

14. *Then those men...Jesus did...*] *The people* (*οἱ ἄνθρωποι*) *therefore...he did...* *that prophet that should come...*] *the prophet that cometh...* Comp. i. 21, 25, vii. 40. The phrase is peculiar to St John. Yet see Matt. xxi. 11, and Acts vii. 37.

ceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

^c Matt. 14. 23. 16 ^cAnd when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

15. *would (were about to)...take him by force* (ἀπαρτέειν, Vulg. *ut raperent*)] Comp. Acts xxiii. 10; (Judg. xxi. 21, LXX.); Matt. xi. 12. The multitude wished to use Christ to fulfil their own ends even against His will. In this lies the foreshadowing of the sin of Judas, ch. xviii. 6.

make him a king] **make him king.**

departed] **withdrew** (ἀνεχώρησεν). Comp. Matt. ii. 12 ff., xiv. 13, xv. 21, &c.; Acts xxiii. 19.

again] It follows (v. 3) that He had descended towards the shore when the miracle took place.

himself alone] to pray, as is added in the parallel narratives (Matt. xiv. 23; Mark vi. 46). The dismissal of the apostles mentioned in Matt. xiv. 22; Mark vi. 45, is involved in these words (contrast v. 3). The apostles were first withdrawn from the influence of the multitude, and the mass of the people were then sent away; but some (v. 22) still lingered with vain hopes till the morning.

16—21. *The sign upon the lake.*

This incident is related also by St Matthew (xiv. 22 ff.) and by St Mark (vi. 45 ff.). The change in time, scene, persons, belongs to the significance of the sign.

16. Comp. Matt. xiv. 22 ff.; Mark vi. 45 ff.

when even was now come] The "second evening," from sunset till dark. Comp. Matt. xiv. 15, 23.

17. *into a ship*] The definite article is omitted in the true text, so that A. V. is correct.

went...toward] Literally, *set out on their way to...* Comp. iv. 30. This continuous toil is contrasted by the tense with the simple act which preceded it (κατέβησαν, ἤρχοντο).

was not yet come...] at the time when they finally started. It appears that some incidents are here omitted. Probably Jesus had directed the apostles to meet Him at some point on the eastern shore on their way to Capernaum.

18. The singular vividness of the description is to be noticed. Comp. Jonah i. 13 (LXX.).

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately

19. *five and twenty...furlongs*] The lake is at its broadest about forty stades ("furlongs"), or six miles. Thus they were "in the middle" of the lake (Mark vi. 47), having for a time kept to the shore.

see] **behold.** The word marks the arrested, absorbed attention of the disciples. Comp. v. 2.

on the sea] The words might mean (as xxi. 1) "on the sea-shore," but the context and parallels determine the sense here. Comp. Job ix. 8 (LXX.).

were afraid] Comp. Matt. xiv. 26; Mark vi. 49; Luke xxiv. 37.

20. *It is I*] Comp. iv. 26, viii. 24, 28, 58, (ix. 9), xiii. 19, xviii. 5, 6, 8; Mark xiii. 6; Luke xxi. 8.

21. *willingly received*] Literally, *they were willing to take* (ἡθέλον λαβεῖν, Vulg. *voluerunt accipere*). The imperfect in the original expresses a continuous state of feeling as distinguished from an isolated wish. It is commonly used of a desire which is not gratified (vii. 44, xvi. 19; Mark vi. 19, 48; Gal. iv. 20, &c.), but this secondary idea does not necessarily lie in the word. Here the force of the tense is adequately given by A. V., though in Mark vi. 48 the same word is used of the supposed purpose of the Lord to "pass by" the disciples, which was not fulfilled. Comp. Mark xii. 38; Luke xii. 46. Fear passed into joy. Compare Luke xxiv. 37 with John xx. 20.

at the land] The original phrase (ἐπὶ τῆς γῆς) may mean *in the direction of the land*, that is, "moving straight towards the land;" but it more probably means *on the land*, being used of the vessel run up on the beach. Comp. Ps. cvii. (cvi.) 30. The Synoptists notice that the opposing forces were removed (Matt. xiv. 32; Mark vi. 51, *the wind ceased*); St John that the desired end was gained. Both results followed at once from the presence of Christ welcomed.

went] The original word (ὑπήγον) is somewhat remarkable. Comp. v. 67, vii. 33, note, xii. 11, xviii. 8. The idea of "withdrawing from," "leaving" something, seems to underlie it.

the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one where-

into his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the

It will be obvious that these two "signs" are introductory to the discourse which follows. Both correct limited views springing out of our material conceptions. Effects are produced at variance with our ideas of quantity and quality. That which is small becomes great. That which is heavy moves on the surface of the water. Contrary elements yield at a divine presence. Both "signs," in other words, prepare the way for new thoughts of Christ, of His sustaining, preserving, guiding power, and exclude deductions drawn from corporeal relations only. He can support men, though visible means fall short. He is with His disciples, though they do not recognise or see Him. And in both cases also the powers and action of men are needed. They receive and assimilate the food which is given; they take Christ into their boat before they reach their haven.

The remarks with which Augustine opens his explanation of the narrative are of permanent value. "Miracula quæ fecit Dominus noster Jesus Christus sunt. quidem divina opera et ad intellegendum Deum de visibilibus admonent humanam mentem...Nec tamen sufficit hæc intueri in miraculis Christi. Interrogemus ipsa miracula, quid nobis loquantur de Christo: habent enim si intellegantur linguam suam. Nam quia ipse Christus Verbum Dei est, etiam factum Verbi verbum nobis est" (August. 'in Johann. Tract.' xxiv. 1, 2).

The discourses at Capernaum (22—59).

The discourses which followed the feeding of the five thousand serve in part as an answer to the mistaken expectations of the multitude (vv. 14, 15), while they unfold those views of Christ's Person and work which became a decisive trial for the faith of the disciples who were already attached to Him. The short absence had been sufficient to remove the fear of immediate violence on the part of Herod; though it appears that the Lord withdrew not long afterwards to "the coasts of Tyre and Sidon" (Matt. xv. 21 ff.).

The discourses fall into three groups: vv. 26—40, vv. 41—51, vv. 52—58. Each group is introduced by some expression of feeling on the part of those to whom the words are addressed, a simple question (v. 25), a murmuring (v. 41), a contention among themselves (v. 52). The thoughts successively dealt with are distinct: (1) the search after

life, (2) the relation of the Son to God and man, (3) the appropriation by the individual of the Incarnate Son; and it appears that the audience and place do not remain the same. There are evident breaks after v. 40, and v. 51. The "Jews" are introduced in vv. 41, 52, but not before. The last words were spoken "in synagogue" (v. 59), but it is scarcely conceivable that the conversation began there.

26—40. The first part of the discourses consists of answers to successive questions (vv. 25, 28, 30, 34). The conversation is natural and rapid; and deals in succession with the aim of religious effort (26, 27); the method (28, 29); the assurance (30—33); the fulfilment (34—40).

22—24. This long sentence is complicated and irregular in construction. The irregularity is due to the mention of two facts which are intercalated between the beginning and end of the sentence. The narrative would naturally have run: *The day following the multitude...when they saw (v. 24) that Jesus was not there...took shipping...*; but St John has inserted two explanatory clauses, the first to explain why they still lingered on the eastern shore in the hope of finding Jesus: *The day following, the multitude...saw (εἶδον) that there was...save one (omit whereinto his disciples were entered) and that Jesus...but that his disciples went away alone*; and the second to explain how they were themselves able to cross over: *howbeit there came boats from Tiberias...* As a consequence he begins the sentence again in v. 24, *When the multitude therefore saw...*, where the *saw* is not a simple resumption of the *saw* in v. 22, but the result of later observation.

22. *the people which stood] the multitude...* (and so in v. 24), some, that is, who still lingered when the rest were dismissed (Matt. xiv. 23), the more eager zealots, as it seems, who wished still to make Christ fulfil their designs. They were not more than could cross the lake in the boats which came over (v. 23).

23. *Howbeit there came other boats]* Omit *other* (reading ἀλλὰ ἦλθεν πλοῖα). These boats, perhaps, were driven by the "contrary wind" (Matt. xiv. 24) across the lake. Their coming probably explains the reference to the "disciples" in v. 24. At first the multitude

place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye

seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 ¹Labour not for the meat ^{1 Or, 17} which perisheth, but for that meat ¹⁷ which endureth unto everlasting life, which the Son of man shall give unto you: ^{d Matt. 3} for him hath God the Father ¹⁷ sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

might have supposed that they had returned in one of them from some brief mission to the other side.

nigh unto the place] that is, to some unfrequented part of the shore, as driven by stress of weather.

the Lord] Comp. iv. 1, xi. 2, xxi. 7.

24. *they also*] *they themselves*. The force of the word is that they also did what they found the disciples had done.

25. *when camest...*] The idea suggested by *when*, as contrasted with the more natural *how*, is that of the separation from Christ; as if the people had pleaded, "We sought thee long and anxiously on the other side. Could it be that even then thou hadst left us?" If this turn is given to the words the connexion of the answer is obvious: "It is not me ye seek, but my gifts."

26. *not because ye saw the miracles...*] *not because ye saw signs...*, not because my works of healing and sustaining led you to look for other manifestations of spiritual glory. That one last miracle—a speaking sign—was to you a gross material satisfaction, and not a pledge, a parable of something higher. You failed to see in it the lesson which it was designed to teach, that I am waiting to relieve the hunger of the soul.

were filled] Literally, "were satisfied with food as animals with fodder" (*ἐχοράσθητε*, Vulg. *saturati estis*, and so in v. 12). The original word is different from that used in v. 12. It is however used in connexion with the narrative in the other Gospels (Matt. xiv. 20, and parallels) without any disparaging sense; and it is not therefore possible to press the material idea which predominates in it (Luke xv. 16, xvi. 21). See Matt. v. 6; Luke vi. 21.

27. *Labour not for...*] *Work not for...* The verb stands emphatically at the head of the sentence. "Work, yea win by work, not..." Thus perhaps there is a contrast between "seeking" and "working." Comp. Isai. lv. 1 ff.

work...give] The contrast of these verbs is essential to the sense of the passage. The believer's work does not earn a recompense at the last, but secures a gift. Even common work may bring more than its natural result, "the meat which perisheth." And no work brings more than the possibility of blessings to be used. Comp. i. 12 f., note.

the meat which perisheth] that food (*βρώσις*) which belongs to our material life; which supports life only by undergoing change; for material life is truly a process of death (comp. 1 Cor. vi. 13). It is possible too that there may be even at this point a reference to the manna: Exod. xvi. 20.

that (the) meat which endureth (abideth) unto everlasting (eternal) life] that food which suffers no change, but remains in the man as a principle of power issuing in eternal life. Comp. iv. 14.

the Son of man] This title suggests the thought which underlies the whole discourse. Christ is speaking of His relation to men in virtue of His perfect humanity. He, as the absolute representative of mankind, will give this food of the higher life—the life also being His gift, v. 25—for *Him the Father* (not *my Father*, v. 32), His Father and the Father of men, *sealed, even God* (ch. x. 36. See also v. 36 ff.).

shall give] as the issue of His work (v. 51); or perhaps as the crown of your work of faith in Him.

God the Father] *the Father...even God*. The addition of the divine name at the close of the sentence emphasizes the identification of God with "the Father" of "the Son of man." Comp. viii. 19.

sealed] solemnly set apart for the fulfilment of this charge and authenticated by intelligible signs. Comp. iii. 33, note.

28. *Then said they...What shall we do, that we might...*] *They said therefore...What must we do, that we may...* The questioners appear to admit in word the necessity of the higher aim of work, and inquire as to the method of reaching it; but the phrase *work the works of God* marks the external concep-

John 3. 29 Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

tion of the service of God to which they still clung. The *works of God*—works which He requires—are assumed to be the one condition of obtaining the spiritual food.

29. The Lord deals with the error and the truth in the question which was put to Him. In the one work which God requires of man and man owes to God, all fragmentary and partial works are included. It is a true work as answering to man's will, but it issues in that which is not a work. *This is the work of God, that ye believe on...* Comp. 1 John iii. 23 (*his commandment*).

that ye believe (ἵνα πιστεύητε) The phrase marks not only the simple fact of believing (τὸ πιστεῖν), but the effort directed to and issuing in this belief. Comp. iv. 34, note. And again it expresses not the single decisive act (*ἵνα πιστεύσητε*, xiii. 19), but the continuous state of faith.

This simple formula contains the complete solution of the relation of faith and works. Faith is the life of works; works are the necessity of faith.

30. *They said therefore...* as recognising the claim which Christ preferred, and seeking an authentication of it.

What sign shewest thou (emphatic) then... Literally, *What then dost thou as a sign...* thou, with thy commands to us, peremptory as a second Moses? Christ had charged the questioners with misunderstanding His signs before (v. 26); they ask therefore for some clear attestation of His claims. And in this there is nothing inconsistent with the effect which the feeding of the multitude had produced on some. Great as that work was, their history taught them to look for greater. They ask, as in the Synoptists, for "a sign from heaven" (Matt. xvi. 1).

that we may see, and believe thee In these words faith is reduced to simple belief in the truth of a message, and grounded upon the testimony of the senses. The "believing on Christ" (v. 29) is reduced to "believing Christ." Comp. viii. 30, 31, note.

what dost thou work? The words take up the demand made on themselves. There is a work, they plead, for the teacher as well as for the hearer. The question expresses what was suggested by the emphatic pronoun (*thou*) just before. Words must be justified by works.

31 *Our fathers did eat manna in the desert; as it is written, & He gave them bread from heaven to eat.* Exod. 16. 15. Numb. 11. 7. Psal. 78. 25.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

31. *did eat manna* the manna [Ps. lxxvii. (lxxviii.) 24]. The miracle which Christ had wrought suggested the greater miracle of Moses, by which the people were sustained for forty years. There was a tradition ('Midrash Koheleth,' p. 73, quoted by Lightfoot and Wünsche) that "as the first Redeemer caused the manna to fall from heaven, even so should the second Redeemer (נֹאמָר אֲחֵרֹן) cause the manna to fall." For this sign then, or one like this, the people looked from Him whom they were ready to regard as Messiah. Compare Matt. xvi. 1; Mark viii. 11. The manna was a favourite subject with Jewish expositors. A single passage from Philo ('De profugis,' § 25, p. 566) may serve as an example of their interpretations: "[When the people] sought what it is which feeds the soul, for they did not, as Moses says, know what it was, they discovered by learning that it is the utterance (ῥῆμα) of God and the divine word (θεῖος λόγος) from which all forms of instruction and wisdom flow in a perennial stream. And this is the heavenly food which is indicated in the sacred records under the Person of the First Cause (τοῦ αἰτίου) saying, Behold I rain on you bread (ἄπρου) out of heaven (Exod. xvi. 4). For in very truth God distils from above the supernal wisdom on noble and contemplative minds; and they when they see and taste, in great joy, know what they experience, but do not know the Power which dispenses the gift. Wherefore they ask, What is this which is sweeter than honey and whiter than snow? But they shall be taught by the prophet that this is the bread which the Lord gave them to eat" (Exod. xvi. 15). Comp. Siegfried, 'Philo v. Alex.' s. 229.

from heaven out of heaven (and so throughout), which came out of the heavenly treasures, and did not simply descend from a higher region.

32. *Then Jesus...* *Jesus therefore...*

Moses gave...not that (the) bread There is a double contrast. It was not Moses but God revealing Himself through Moses who gave the manna; and again the manna—the perishable bread—was not in the highest sense "bread from heaven," but rather the symbol of spiritual food.

gave you The people are identified with their ancestors. If the reading "hath given" (δέδωκεν) be adopted, then the present realisa-

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I

am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

tion of what Moses gave in a symbol is assumed.

but my Father giveth...] not in one miraculous act only, but now and at all times.

the true bread] that which fulfils absolutely, ideally, the highest conception of sustaining food (ἀληθινός). Comp. iv. 23, note. The exact form of the original is emphatic: *the bread out of heaven, the true bread* (τὸν ἀ. ἐκ τ. οὐ. τὸν ἀλ.).

33. *the bread of God*] the bread which God gives directly; not simply that which He gives by the hand of His servants. Comp. i. 29 (*the Lamb of God*), note.

he which cometh down...] *that which cometh down...* Christ does not identify Himself with "the bread" till the next answer; and the request of the Jews which follows shews that nothing more than the notion of heavenly bread was present to them (comp. vv. 41, 50). This new manna was distinguished from the old in that it was continuous in its descent and not for a time; and again it was not confined to one people, but was for the world.

cometh down] The phrase prepares the way for the interpretation which follows, vv. 38, 41.

unto the world] Without the Word, without Christ, the world can have no life. He makes the blessing, which was national, universal.

34. *Then said they...*] *They said therefore...* The Jews see in the words of Christ a mysterious promise which they cannot understand; but they interpret it according to their material hopes. *Lord, evermore*, not on one rare occasion but always, *give us this bread*. They acknowledge that the gift must be constant (1 Thess. v. 15, *πάντοτε*), though its effects are lasting.

35. *Jesus (omit and) said...*] The Jews asked for something from Christ: He offers them Himself. The great gift, if only it were rightly perceived, was already made.

I am the...] This form of expression is not found in the Synoptists. It occurs not unfrequently in St John's Gospel, and the figures with which it is connected furnish a complete study of the Lord's work. Compare vv. 41, 48, 51, viii. 12 (the Light of the world), x. 7, 9 (the Door), x. 11, 14 (the good Shepherd), xi. 25 (the Resurrection and the Life), xiv. 6 (the Way, the Truth, and the Life), xv. 1, 5 (the true Vine).

the bread of life] the food which supplies life: of which life is not a quality only (v. 51, *the living bread*), but (so to speak) an endowment which it is capable of communicating. Compare *the tree of life* (Gen. ii. 9, iii. 22, 24; Prov. iii. 18, xi. 30, xiii. 12, xv. 4; Rev. ii. 7, xxii. 2, &c.); *the water of life* (Rev. xxi. 6, xxii. 1, &c. Comp. Ps. xxxvi. (xxxv.) 9; Prov. x. 11, xiii. 14, xiv. 27, xvi. 22, fountain of life). The phrases "words (distinct utterances, sayings, *ῥήματα*) of life" (v. 68), and "the word (the whole revelation, *λόγος*) of life" (1 John i. 1) are nearly connected.

cometh...believeth] The first word presents faith in deed as active and outward; the second presents faith in thought as resting and inward. Each element is, it is true, implied in the other, but they can be contemplated apart. For *coming to me* see v. 40, vv. (37), 44 f., 65, vii. 37.

shall never hunger...shall never thirst] The double image, suggested it may be by the thought of the Passover, extends the conception of the heavenly food, and prepares the way for the double form under which it is finally described (v. 53). The gift of strength corresponds with the effort to reach to Christ; the gift of joy with the idea of repose in Christ.

shall never thirst] The exact form of expression in the original is remarkable and irregular (οὐ μὴ διψήσῃ ποπότε. Contrast iv. 14, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα). Perhaps it suggests the image of Christ present in all time and regarding the unfulfilling satisfaction of those who come to Him, as distinguished from a simple future.

36. *But...*] The gift was indeed made, but the presence of the gift was unavailing, for the condition required of those who should receive it was unfulfilled.

I said unto you...] The thought is contained in v. 26, and the reference may be to those words; but more probably the reference is to other words like them spoken at some earlier time.

That ye (omit also) have seen me, and...] The first conjunction (καί) emphasizes the fact: *that ye have indeed seen and...* Comp. ix. 37. The Lord returns to the words in v. 30 (*see, believe*), now that the question in v. 34 has been answered. He Himself was the sign which the Jews could not read. No other more convincing could be given.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which

he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

37. There is a pause in the discourse before this verse. The unbelief of the people was not a proof that the purpose of God had failed. Rather it gave occasion for declaring more fully how certainly the Son carried out the Father's will.

All that (All that which) the Father... him that cometh... The first clause is a general and abstract statement ($\pi\alpha\nu \delta$); the second gives the concrete and individual realisation of it ($\tau\acute{o}\nu \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\nu$). Believers are first regarded as forming a whole complete in its several parts, a gift of the Father; and then each separate believer is regarded in his personal relation to the Son. In the first case stress is laid upon the successful issue of the coming, the arrival ($\eta\acute{\xi}\epsilon\iota$, *shall reach me*; comp. Rev. iii. 3, xv. 4, xviii. 8); in the second case on the process of the coming ($\tau\acute{o}\nu \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\nu$, not $\tau\acute{o}\nu \epsilon\lambda\theta\acute{o}\nu\tau\alpha$) and the welcome.

The same contrast between the abstract conception and the concrete fulfilment of it is found in vv. 39 f. and xvii. 2. Compare also the use of the abstract form, 1 John v. 4 contrasted with v. 5, 18; and ch. iii. 6 contrasted with iii. 8.

giveth] Compare xvii. 2, 6, 9, 12, 24, xviii. 9.

I will in no wise... The stern words to the Galileans might have seemed to be a casting out, but the Lord shews that, on the contrary, they were not truly coming to Him.

cast out] Comp. xii. 31, ix. 34 f.

38. *For...* For this is the Father's will, as is implied in the gift (v. 39), and I am come down...

I came down] I am come down. Comp. iii. 13; (Eph. iv. 9 f.?). With these exceptions the word is used of Christ's descent only in this discourse.

from heaven] In this verse the original preposition (according to the true reading) expresses the idea of leaving ($\acute{\alpha}\nu\omicron$), in v. 42 (as iii. 13) of proceeding out of ($\acute{\epsilon}\kappa$). In the one case the thought is that of sacrifice; in the other that of divinity.

not...mine own will] See v. 19 ff.

39. *this is the Father's will which hath...* According to the true reading, *this is the will of him that...*

that of all... The construction in the original is broken: "that as for all that which

he has given me I should not lose of it..." Comp. vii. 38, (1 John ii. 24, 27), Luke xxi. 6.

hath given] The present used in v. 37 (*giveth*) is here changed into the past when the gift is looked at in relation to the will of the Father, and not to the waiting of the Son. *should lose nothing, but should raise it up*] filled with a new life, transfigured and glorified. This is the issue of the communication of Christ to the Church. In this place the effect is represented as dependent on the Father's will; but when the words are repeated (vv. 40, 44, 54)—once in each great division of the discourses—the effect is referred to the will of the Son (*and I will raise him up*).

at the last day] The phrase is found only in St John, vv. 40, 44, 54, xi. 24, xii. 48. Comp. 1 John ii. 18. The plural occurs Acts ii. 17; James v. 3; 2 Tim. iii. 1.

40. *And...the will of him that sent me, that...* For...the will of my Father, that... The general fulfilment of the will of the Father passes into this further truth, that the contemplation of the Son and belief on Him brings with it eternal life.

seeth (beholdeth) the Son] Comp. xii. 45, xiv. 19, xvi. 10, 16, 19. The act of contemplation and faith is not momentary or past, but continuous.

have everlasting (eternal) life] not as future, but as present already as a divine power. Comp. v. 47, xvii. 3.

The possession of eternal life is followed by the crowning action of the Son: *and I—I the Incarnate Son—will raise him up*. Eternal life is consummated in the restoration to the believer of a transfigured manhood. So far from the doctrine of the Resurrection being, as has been asserted, inconsistent with St John's teaching on the present reality of eternal life, it would be rather true to say that this doctrine makes the necessity of the Resurrection obvious. He who feels that life is now, must feel that after death all that belongs to the essence of its present perfection must be restored, however much ennobled under new conditions of manifestation.

41—51. The second part of the discourses, which deals with the relation of Christ to God and to man, is directly connected both with the first and with the third part: with the

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

* Matt. 13. 55.

42 And they said, *Is not this Jesus, the son of Joseph, whose father and mother we know? how is

it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, ex-

first by the reiteration of the office of the Son (v. 44), and with the third by the reference to Christ's "flesh" (v. 51). It touches on the greatest mysteries of Christ's life, the Incarnation and the Atonement (vv. 42, 51), and the greatest mysteries of man's life, the concurrence of the divine and human will, and the permanence of life (vv. 44, 45, 37 ff.). It is briefly an answer to the question, How can the spring and support of life be in Christ, who is truly man?

41. This verse seems to mark the presence of new persons and a new scene, as well as a new stage in the history. The verses 37—40 were probably addressed specially to the immediate circle of the disciples. Thus we can understand how the Jews dwelt on the words in which Christ identified Himself with the true spiritual food of the world, while they took no notice of the loftier prerogatives which followed from this truth, since the exposition of these was not directed to them.

The Jews then] *The Jews therefore...*, the representatives of the dominant religious party, full of the teaching of the schools.

murmured at (concerning) him] half in doubt (vii. 32, [12]) and half in dissatisfaction (v. 61; Luke v. 30). These murmurings probably found expression for some little time before they were answered. There is nothing to shew that they were first uttered in Christ's presence.

I am the bread which came down from heaven] The exact phrase does not occur in the previous record; but it is a fair combination of the three phrases in which the Lord had described Himself: *the bread of God is that which cometh down from heaven* (v. 33); *I am the bread of life* (v. 35); *I have come down from heaven* (v. 38).

42. *Is not this...*] There is perhaps a tinge of contemptuous surprise in the pronoun (οὗτος) as in v. 52, vii. 15, iii. 26, though it does not necessarily lie in the word, iv. 14, ix. 33, &c.

the son of Joseph] ch. i. 46. Comp. Luke iv. 22.

we know] The pronoun is emphatic: *whose father we*, directly in the way of our ordinary life, *know...* There was (so they argue from their point of view) no room for mistake upon the matter. The word *know* expresses simply acquaintance with the fact that Joseph was in popular esteem the father of Jesus (comp. vii.

27), and not personal acquaintance with him as still living.

how is it then that he saith] *how doth he now say—now*, at last, when for so long he has lived as one of ourselves?

I came down (am come down) from heaven] See v. 38, note.

43. *Jesus therefore answered...*] *Jesus answered...* The answer corresponds in some way with that given to Nicodemus (iii. 3). The false claim to knowledge, and the assertion of unsubstantial objections, are both met in the same manner. The Jews were unable to understand the divine descent of the Lord, which seemed irreconcilable with His actual circumstances. He replies that a spiritual influence is necessary before His true Nature can be discerned, and that such influence was promised by the prophets as one of the characteristic blessings of the Messianic age.

44. *No man can...draw him*] Compare v. 40, *ye will not come to me*. As in all similar cases this "coming to Christ" may be regarded from its human side, as dependent on man's will; or from its divine side, as dependent on the power of God. So St Bernard remarks in connexion with these words: "nemo quippe salvatur invitus" ('De grat. et lib. act.' xi.). Yet even the will itself comes from a divine nature, a divine gift (chh. i. 12 f., iii. 7 ff., viii. 47, vi. 65). The "drawing" of the Father is best illustrated by the "drawing" of the Son, xii. 32. The constraining principle is love stirred by self-sacrifice, a love which calls out, and does not destroy, man's freedom and issues in self-sacrifice. The mission of the Son by the Father (*which sent* [omit *batb*] *me*), the sovereign act of love (iii. 16), is thus brought into close connexion with the power exerted by the Father on men. Augustine (*ad loc.*) puts the thought most forcibly: "Trahit sua quemque voluptas; non trahit revelatur Christus a Patre? Quid enim fortius desiderat anima quam veritatem?" Comp. v. 68.

No man can come] This divine impossibility is the expression of a moral law. It is not anything arbitrary, but inherent in the very nature of things; it does not limit but it defines the nature of human power. Comp. v. 19 (note), 30 (of the Son), xii. 39, note.

come] Here and in v. 65 the "coming" (ἐλθεῖν) is regarded as complete, and not in progress as in v. 37, vii. 37 (ἐρχέσθω).

cept the Father which hath sent me draw him: and I will raise him up at the last day.

Isai. 54.
Jer. 31. 34.
45 'It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen

the Father, ⁸ save he which is of God, ⁸ Matt. 12. 27. he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which com-

draw (ἐλκύσω)] Comp. Jer. xxxviii. (xxxi.) 3 (LXX.).

and I...] The Son takes up and completes what the Father has begun. The change in the position of the pronoun slightly modifies the force of this repeated clause. In v. 40 the believer and Christ are placed in remarkable juxta-position (ἀναστήσω αὐτὸν ἐγὼ, *him, I*); here the *I* stands first with a reference to the whole preceding clause (καὶ ἐγὼ ἀναστήσω αὐτόν).

45. The "drawing" of the Father is illustrated by a prophetic promise. And under this new image of "teaching" the power is seen in its twofold aspect; the divine and human elements are combined. The "hearing" brings out the external communication, the learning the internal understanding of it. "Videte quomodo trahit Pater: docendo delectat, non necessitatem imponendo" (Aug. *ad loc.*).

in the prophets] i.e. in the division of the Scriptures which is so called. Compare Acts xiii. 40, vii. 42 (*the book of the prophets*); ch. i. 45, note. The phrase is found substantially in Isai. liv. 13; and the central idea of it is the promise of direct divine teaching. Thus the emphasis lies on "taught of God" and not on "all." This teaching lies for us in the Person and Work of Christ interpreted by the Spirit.

taught of God (διδασκοῖ Θεοῦ, Vulg. *docibiles Dei*)] Comp. 1 Cor. ii. 13; 1 Thess. iv. 9 (θεοδιδασκοί). The phrase describes not only one divine communication, but a divine relationship. Believers are life-long pupils in the school of God ("לְמוּדֵי ה'", Isaiah, i.e. Comp. Isai. viii. 16).

Every man therefore that hath heard, and hath learned of the Father...] Every one that heareth from the Father and learneth (ἀκούσας καὶ μαθὼν)... The fulfilment of the promise is followed by its proper consequence. The "hearing" and "learning" are presented as single events corresponding to a definite voice and revelation. The call is obeyed at once, though it may be fulfilled gradually; the fact of the revelation is grasped at once, though it may be apprehended in detail little by little.

from the Father] the message which comes

from the Father (ἀκούσας παρὰ τ. π.). Compare i. 40, vii. 51, viii. 26, 40, xv. 15.

46. But though the revelation made by the Father is direct in one sense, yet it must not be understood to be immediate. "Hearing" and "learning" fall short of seeing. The Father is seen only by the Son (i. 18. Comp. Matt. xi. 27, and parallels). He alone who is truly God can naturally see God. The voice of God came to men under the old Covenant, but in Christ the believer can now see the Father (xiv. 9) in part, and will hereafter see God as He is (1 John iii. 2).

be which is of (from, παρὰ...) Comp. vii. 29, ix. 16, 33. The phrase implies not only mission (xvi. 27 f., *came forth from*), but also a present relation of close dependence.

be hath seen] when He was "with God" (i. 1) before He "became flesh." The words mark emphatically the unchanged personality of Christ before and after the Incarnation. The substitution *God* for *the Father* in some early texts (N*^aD) is a kind of gloss which is not unfrequent in the group.

47. At this point the discourse takes a fresh start. The objection of the Jews has been met, and the Lord goes on to develop the idea set forth in vv. 35, 36, taking up the last word: **He that believeth** (omit *on me*, the phrase stands absolutely) **hath eternal life**. The actual existence of true faith implies the right object of it. Comp. c. iii. 3, note.

hath] See v. 40, note.

48—51. There is a close parallelism and contrast between vv. 48—50 and 51. *The bread of life: the living bread—which cometh down...that...: which came down; if...may...not die: shall live for ever.* In the first case the result is given as part of the divine counsel (*that cometh down, that [ἵνα]...*); in the second as a simple historical consequence (*came down...if a man...*).

48. **that (the, and so in v. 58) bread of life**] See v. 35, note.

49. *Your fathers did eat manna (ate the manna)...and are dead (died)]* The words are quoted from the argument of the Jews, v. 31. The heavenly food under the old Dispensation could not avert death. This

eth down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give

is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them,

then was not *bread of life*, even in the sphere to which it belonged. Comp. iv. 13.

50. *This is the bread which cometh...that...* This bread—the true manna—is the bread which cometh...that... It is best to take *this* [bread] as the subject (v. 48, *I am the bread of life*, further defined in v. 51), and the bread which cometh down from heaven as the predicate; compare vv. 33, 58. The interpretation which makes *this* the predicate (*the bread which cometh...is this*, that is, is of such a nature, that...) appears to destroy the connexion.

not die] Comp. viii. 51, note.

51. *I am the living bread*] able to communicate the life which I possess. He therefore who receives me receives a principle of life.

eat of this bread] Some ancient authorities read *eat of my bread*.

and the bread...] *yea and (and in fact) the bread* (καὶ...δὲ)... Comp. viii. 16 f., xv. 27; 1 John i. 3.

the bread...which I (ἐγώ) will give] The pronoun is emphatic, and brings out the contrast between Christ and Moses. At the same time a passage is made from the thought of Christ as the living bread (*I am...*) to the thought of the participation in Him (*I will give...*). This participation is spoken of as still future, since it followed in its fulness on the completed work of Christ. There is also a difference indicated here between that which Christ is and that which He offers. He is truly God and truly man (ἐγώ); He offers His "flesh," His perfect humanity, *for the life of the world*.

my flesh] "Flesh" describes human nature in its totality regarded from its earthly side. Comp. i. 14. See also i. 13, iii. 6, vi. 63, viii. 15, xvii. 2; 1 John ii. 16, iv. 2; 2 John 7; Rom. viii. 3; 1 Tim. iii. 16; Hebr. v. 7. The thought of death lies already in the word, but that thought is not as yet brought out, as afterwards by the addition of *blood*. Comp. Eph. ii. 14 ff.; Col. i. 22; 1 Pet. iii. 18.

The life of the world in the highest sense springs from the Incarnation and Resurrection of Christ. By His Incarnation and Resurrection the ruin and death which sin brought in are overcome. The thought here is of support and growth, and not of atonement (*I lay down my life for...* x. 11, 15, note). The close of the earthly life, the end of the life which is, in one aspect, of self for self, opens

wider relations of life. Comp. xii. 24. At this point no more than the general truth is stated. It is not yet indicated how the "flesh" of Christ, the virtue of His humanity, will be communicated to and made effectual for mankind or men. That part of the subject is developed in the last division of the whole argument.

my flesh, which I will give for the life...] The true text gives simply *my flesh for the life...* For this shortened form compare 1 Cor. xi. 24. The omission of the clause *which I will give* turns the attention to the general action of Christ's gift rather than to the actual making of it. The special reference to the future Passion would distract the thought at this point, where it is concentrated upon the Incarnation and its consequences generally. See Additional Note.

52—59. This last section of the teaching on "the true bread from heaven" carries forward the conceptions given in vv. 41—51 to a new result. The question before was as to the Person of the Lord: "Is not this the son of Joseph?" The question now is as to the communication of that which He gives: "How can this man give us his flesh to eat?" How can one truly man impart to others his humanity, so that they may take it to themselves and assimilate it? The answer is in this case also not direct but by implication. The fact, and the necessity of the fact, dispense with the need for further inquiry. The life is a reality.

52. *The Jews (v. 41, note)...strove among themselves (one with another, πρὸς ἀλλήλους, iv. 33, xvi. 17)]* They did not all reject at once the teaching of Christ. There were divisions among them; and they discussed from opposite sides the problem raised by the last mysterious words which they had heard (comp. vii. 12, 40 ff., x. 19 ff.). It is important to notice how the Evangelist records the varying phases of contemporary feeling. "The Jews" were not yet all of one mind.

How can...] The old question (iii. 4, 9), which is again left without an explicit answer. The simple reassertion of the fact is opposed both in a negative (v. 53) and in a positive statement to the difficulty as to the manner.

to eat] The Jews transfer directly to "the flesh" what hitherto, as far as our record goes, has been said only of "the bread," now identified with it. There is no gross misunderstanding on their part, but a clear perception

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he

of the claim involved in the Lord's words. Comp. iii. 4, iv. 15, viii. 33. See also Num. xi. 13.

53. The thought indicated in v. 51 is now developed in detail. The "flesh" is presented in its twofold aspect as "flesh" and "blood," and by this separation of its parts the idea of a violent death is presupposed. Further "the flesh" and "the blood" are described as "the flesh" and "the blood" "of the Son of man," by which title the representative character of Christ is marked in regard to that humanity which He imparts to the believer. And once again both elements are to be appropriated individually ("eat," "drink"). By the "flesh" in this narrower sense we must understand the virtue of Christ's humanity as living for us; by the "blood" the virtue of His humanity as subject to death. The believer must be made partaker in both. The Son of man lived for us and died for us, and communicates to us the effects of His life and death as perfect man. Without this communication of Christ men can have "no life in themselves." But Christ's gift of Himself to a man becomes in the recipient a spring of life within. Comp. iv. 14.

Then Jesus said...] Jesus therefore said... meeting the difficulty which was raised by an appeal to what is really a fact of experience,

eat...drink] To "eat" and to "drink" is to take to oneself by a voluntary act that which is without, and then to assimilate it and make it part of oneself. It is, as it were, faith regarded in its converse action. Faith throws the believer upon and into its object; this spiritual eating and drinking brings the object of faith into the believer.

drink his blood] The phrase is unique in the New Testament. To Jewish ears it could not but be full of startling mystery. The thought is that of the appropriation of "life sacrificed." St Bernard expresses part of it very well when he says... hoc est si compatimini conregnabitis ('De Dil. Deo,' iv.). Compare 'in Psalm' iii. 3, "Quid autem est manducare eius carnem et bibere sanguinem nisi communicare passionibus eius et eam conversationem imitari quam habuit in carne?"

in you] Literally, in yourselves. Compare v. 26; Matt. xiii. 21. Without the Son men have no life; for in men themselves there is no spring of life. Even to the last their life is "in Christ" and not "in themselves."

54. Whoso (He that, as in v. 56) eateth] The verb used here (τρώγειν) expresses not

only the simple fact of eating but the process as that which is dwelt upon with pleasure (Matt. xxiv. 38. Comp. ch. xiii. 18). So also the tense (ὁ τρώγων, contrast v. 45, ὁ ἀκούσας) marks an action which must be continuous and not completed once for all.

hath eternal life...] Compare v. 40, note.

55. For my flesh... The possession and the highest manifestation of life follow necessarily from participation in Christ's "flesh" and "blood;" such is their power.

is meat indeed... My flesh is true (ἀληθής, real) meat... It stands in the same relation to man's whole being, as food does to his physical being. It must first be taken, and then it must be assimilated.

56. The truth of v. 54 is traced to its necessary foundation. In virtue of Christ's impartment of His humanity to the believer, the believer may rightly be said to "abide in Christ" and Christ to "abide in the believer." The believer has therefore "eternal life," and in that, the certainty of a resurrection, a restoration in glory of the fulness of his present powers.

dwelleth] abideth, as the word is commonly rendered. So also xiv. 10, 17; 1 John iii. 17, 24, iv. 12, 13, 15, 16. The word is singularly frequent in St John (Gospel, Epistles), and the phrases "abide in [Christ]" and the like are peculiar to him (yet compare 1 Tim. ii. 15; 2 Tim. iii. 14).

in me, and I in him...] There is, so to speak, a double personality. The believer is quickened by Christ's presence, and he is himself incorporated in Christ. Compare xv. 4, xvii. 23; 1 John iii. 24, iv. 15 f. This twofold aspect of the divine connexion is illustrated by the two great images of the "body" and the "temple." "Manemus in illo cum sumus membra eius: manet autem ipse in nobis cum sumus templum eius" (Aug. 'in Joh.' xxvii. 6).

Some early authorities (D, &c.) add a remarkable gloss at the end of the verse: *even as the Father is in me and I in the Father. Verily, verily, I say unto you, unless ye receive (λάβετε) the body of the Son of man as the bread of life ye have not life in him.*

57. As...so] The same combination occurs xiii. 15; 1 John ii. 6, iv. 17.

the living Father] The title is unique. Compare the phrase *the living God*, Matt. xvi. 16; 2 Cor. vi. 16; Hebr. vii. 25, &c.

that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead:

he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

bath sent me (sent me)] The introduction of these words marks the fact that Christ speaks of His vital fellowship with the Father not as the Word only, but as the Son Incarnate, the Son of man. Comp. v. 23. And thus the acceptance of the divine mission by the Son, and His dependence in His humanity on the Father, are placed in some sense in correlation with the appropriation of the Incarnate Son (*be that eateth me*) by the Christian; so that the relation of the believer to Christ is pre-figured in the relation of the Son to the Father. Compare x. 14, 15, note.

by (because of) the Father...by (because of) me] The preposition (*διὰ τὸν πατέρα*, Vulg. *propter patrem*) describes the ground or object (*for, on account of*), and not the instrument or agent (*by, through, διὰ τοῦ π.*). Complete devotion to the Father is the essence of the life of the Son; and so complete devotion to the Son is the life of the believer. It seems better to give this full sense to the word than to take it as equivalent to *by reason of*; that is, "I live because the Father lives."

the Father] not "my Father." Emphasis is laid upon the universal relationship. Comp. iv. 21, note.

be that eateth me] In this phrase we reach the climax of the revelation. The words *eat of the bread* (vv. 50, 51), *eat the flesh of the Son of man and drink His blood* (v. 53), rise at last to the thought of *eating Christ*. The appropriation of the food which Christ gives, of the humanity in which He lived and died, issues in the appropriation of Himself.

even he] *he also*. The insertion of the emphatic pronoun (*καὶ ἐγὼ*) immediately after the subject, which it repeats and emphasizes, is most remarkable. It appears to lay stress upon that relation of dependence which constitutes the parallel between the disciples and the Son. Compare xiv. 12.

shall live] not *liveth*. The fulness of the life was consequent upon the exaltation of Christ. Comp. xiv. 19.

58. These concluding words carry back the discourse to its commencement (vv. 33, 35). The fulfilment of the type of the manna in Christ, after it has been set forth in its complete form, is placed in direct connexion with the earlier event.

This is that (the) bread which came...] This bread, this heavenly food, which has been shewn to be Christ Himself, and His "flesh" (v. 51), *is the bread which came...* Contrast v. 50: *This is the bread which cometh...* Both

aspects of Christ's work must be kept in mind. He came, and He comes.

not as your fathers did eat manna, and are dead] *not as the fathers did eat and died*. The construction is irregular. Naturally the sentence would have run: *This is the bread...heaven: be that eateth this bread...*, but the parenthetical clause expresses in a condensed form the contrast between the true and the typical manna. "The fact and the issue of the fact is *not as the fathers ate and died*." Comp. 1 John iii. 12 (*οὐ καθὼς*). The reference to the "death" of "the generation in the wilderness" would have a fuller meaning if the tradition were already current that this generation "had no part in the world to come" (quoted by Lightfoot on v. 39).

the fathers] This title, as distinguished from the common text *your fathers*, recognises the representative position which the early generation occupied.

the fathers...be that eateth...] There appears to be significance in the passage from the plural to the singular. Throughout the discourses the believer is dealt with as exercising personal faith and not only as one of a society. Compare vv. 35, 37, 40, 45, 47, 50, 51, 54, 56.

eateth of...] *eateth*, as in vv. 54, 56. The construction in vv. 26, 50, 51, is different (*φαγεῖν ἐκ*).

59. *in the synagogue]* This is the only notice of the kind in St John's Gospel, though the general custom is referred to, xviii. 20. The absence of the definite article in the original here and in xviii. 20, which leads to a form of expression (*ἐν συναγωγῇ*) not found elsewhere in the New Testament, seems to mark the character of the assemblage rather than the place itself: "when people were gathered for worship," "in time of solemn assembly" (comp. 1 Macc. xiv. 28). It is a fact of great interest that among the ruins which mark the probable site of Capernaum (Tell Hûm) are the remains of a handsome synagogue, of which Wilson says: "On turning over a large block [of stone] we found the pot of manna engraved on its face" (Warren's 'Recovery of Jerusalem,' pp. 344 ff.). This very symbol may have been before the eyes of those who heard the Lord's words. It may be added that the history of the manna (Exod. xvi. 4—36) is appointed to be read in the Synagogues at morning service.

as he taught] The phrase gives a marked emphasis to the words which have gone before.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he

said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth;

The crisis corresponds in character with that at Nazareth, Luke iv. 16 ff. Comp. Matt. xi. 23. Some early authorities add, what may be a true traditional gloss, "on a sabbath."

The Issue (60—71).

The discourses proved a trial to the faith of the disciples. The immediate effect was a "murmuring" among them which led to a clear affirmation of the divine conditions of discipleship (60—65). And this was followed by a separation between the faithful and the unfaithful, both visibly (66—69) and invisibly (70, 71).

60. *Many therefore* not only of the misunderstanding multitude (28 ff.) and of the ill-disposed Jews (41 ff.), but of the disciples (v. 3) who had hitherto followed Him, when they heard (omit *had*) *this*, found the new teaching of life through death a burden too heavy to be borne.

hard saying] that is, difficult to receive, accept, appropriate. The idea is not that of obscurity. The discourse was offensive, and not unintelligible. It made claims on the complete submission, self-devotion, self-surrender of the disciples. It pointed significantly to death. The same word (*σκληρός*, Vulg. *durus*) occurs Jude 15, in a somewhat similar connexion. Compare Gen. xxi. 11, xlii. 7; 1 K. xii. 13 (LXX.).

saying] or rather, *speech, discourse* (*λόγος*, Vulg. *sermo*). The English representative of the original (*word*) is not sufficiently elastic to give its sense in all cases.

bear it] Listen to it (*ἀκούειν αὐτοῦ*) with patience, as ready to admit it. See vii. 40, x. 3, 16, 27, xii. 47, xviii. 37. The pronoun (*αὐτοῦ*) may be taken as personal: *who can bear him?* but this is an unlikely rendering.

61. *When Jesus knew in himself*] But when Jesus... See ii. 24, note.
murmured] Compare v. 41, note.
offend you] Compare xvi. 1, note.

62. *What and if ye shall see...*] *What then if ye should behold...* This incomplete question, which seems to leave open in some measure the alternatives of greater offence and possible victory, has been interpreted in two very different ways, by supplying in one case a negative answer: "Ye will not then be offended any more;" and in the other a positive: "Ye will then assuredly be still more offended." According to the first interpretation the

"ascending up" is the Ascension as the final spiritualizing of the Lord's Person, whereby the offence of the language as to His flesh would be removed by the apprehension of the truth as to His spiritual humanity. In the second the "ascending up" is referred to the "elevation" on the Cross, and the offence caused by the reference to the death of Christ is regarded as increased by the death itself in its actual circumstances. Each of these two interpretations appears to contain elements of the full meaning. The whole context shews distinctly that the disciples were to be subjected to some severer trial. The turn of the sentence therefore must be: "If then ye see the Son of man ascending...ye will be, according to your present state, more grievously offended; for that trial you must still be disciplined." But, on the other hand, the Crucifixion alone could not be described as an "ascending up where Christ was before;" yet it was the first part of the Ascension, the absolute sacrifice of self which issued in the absolute triumph over the limitations of earthly existence. The Passion, the Resurrection, the Ascension, were steps in the progress of the "ascending up" through suffering, which is the great offence of the Gospel. The difficulty of accepting this completed fact is (though greater) of the same kind as the difficulty of accepting life only through the communicated humanity of the Incarnate Son.

the Son of man ascend up (ascending) where he was before] Compare viii. 58, xvii. 5, 24; Col. i. 17. No phrase could shew more clearly the unchanged personality of Christ. As "the Son of man" He speaks of His being in heaven before the Incarnation. "Filius Dei et filius hominis unus Christus... Filius Dei in terra suscepta carne, filius hominis in cælo in unitate personæ" (Aug. *ad loc.*).

63. *the spirit...the flesh...*] The same contrast occurs in iii. 6 (see note), 1 Pet. iii. 18. Just as in man the *spirit* is that part of his nature by which he holds fellowship with the unseen eternal order, and the *flesh* that part of it by which he holds fellowship with the seen temporal order, so the two words are applied to the working of Christ. Nothing can carry us beyond the limits of its own realm. The new life must come from that which belongs properly to the sphere in which it moves. Compare 1 Cor. xv. 45, (2 Cor. iii. 6). The truth is expressed in its most general form, and is not to be limited to the spiritual and

the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I

unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered

carnal apprehension of Christ's Person; or to the spiritual and external participation in the Holy Communion; or even to the spiritual and historical manifestation of Christ. Each of these partial thoughts has its place in the whole conception. Compare 2 Cor. v. 16.

the words] Here the definite utterances (ῥήματα, Vulg. *verba*, v. 68) and not the whole revelation (λόγος, Vulg. *sermo*, v. 60). The reference is to the clear unfolding of the complete relation of man and humanity to the Incarnate Saviour. Hence a marked emphasis is laid on the pronoun *I*: the words that *I* and no prophet, not even Moses (v. 32) before me; and on the tense: *the words that I have spoken* (λελάληκα, according to the true reading), and not generally *speak*, though in some sense all Christ's words are life-giving, as conveying something of this central truth.

For the exact sense of "the words" (τὰ ῥήματα) see iii. 34, viii. 47, xvii. 8.

are spirit, and they are life] that is, belong essentially to the region of eternal being, and so are capable of conveying that which they essentially are. Compare v. 68.

64. But] even so, in the closest circle of my disciples there are some to whom they convey no vivifying influence, because the human condition is unfulfilled: *there are of you* (ἐξ ὑμῶν) *some who believe not*. For the order compare v. 70 (*of you one*).

For Jesus knew] Compare ii. 24, note.

from the beginning] Compare xvi. 4, (xv. 27). From the first moment when the public work of Christ began (1 John ii. 7, 24, iii. 11; Luke i. 2). The phrase must always be relative to the point present to the mind of the writer or speaker; and here that seems to be fixed by v. 70.

who should (who it was that should) betray him] This first allusion to the sin of Judas evidently stands in a significant connexion with the first unveiling of the Lord's Passion. The word rendered *betray* (παράδιδόαι) means strictly *deliver up, to give into the hands of another to deal with as he pleases* (ch. xviii. 30, 35 f., xix. 16; Matt. v. 25, &c.). The title of "traitor" is only once applied to Judas in the New Testament: Luke vi. 16 (προδοῦντος). In other words his act is regarded in relation to the Lord's Passion, and not to his sin.

65. *Therefore said I...*] *For this cause have I said...* The divine condition of discipleship was clearly stated, because the disciples would have to bear the trial of treachery revealed in their midst, which might seem to be inconsistent with Christ's claims, and with what they thought that they had found in Him. His choice even of Judas was not made without full knowledge (xiii. 18).

come unto me] Judas then, though "chosen out" (v. 70) and called, had not come to Christ (v. 37). He remained still in himself; and now at this crisis he can keep silence.

were given unto him of my Father] *have been* (or *be*) *given unto him of the Father*. Comp. iii. 27. 'There is a sense in which all life is the unfolding of the timeless divine will. The Father (not *my Father*) here is looked upon as the source (ἐκ) from whom all flows. Comp. x. 32; 1 Cor. vii. 7; (2 Cor. ii. 2). It must be noticed likewise how here the divine and human elements are placed in close juxtaposition, *given, come*. The mystery must be left with the assertion of both the concurrent parts, the will of God and the will of man.

66 ff. The "murmuring" issued in separation. This separation was partly open and partly secret. The same teaching which led some disciples to desert Christ, appears to have called out in Judas that deeper antagonism of spirit which was shewn at last in the betrayal.

66. *From that time*] Upon this (compare xix. 12), with the notion of dependence on what had now happened. The phrase is not simply temporal (ch. ix. 1; Luke x. 20; Acts ix. 33, xxiv. 10, xxvi. 4), nor simply causal (Rom. i. 4; Rev. xvi. 21, viii. 13).

went back (ἀπῆλθον εἰς τὰ ὀπίσω, Vulg. *abierunt retro*) They not only left Christ, but gave up what they had gained with Him, and, so far as they could, reoccupied their old places, Phil. iii. 13.

walked no more with him] Compare vii. 1, xi. 54. The phrase gives a vivid portraiture of the Lord's life.

67. *Then said Jesus...*] *Jesus therefore said...* The test had been applied to the mass, and it was now necessarily applied to the innermost circle of disciples.

the twelve] These are spoken of as known, though they have not been mentioned before.

him, Lord, to whom shall we go?
thou hast the words of eternal life.

Matt. 16.

69 ^{And we believe and are sure}

that thou art that Christ, the Son of
the living God.

70 Jesus answered them, Have not

The number is implied in *v.* 13. In the earlier part of the record (chh. i.—iv.) no such chosen company is noticed, a fact which is a slight sign of the distinctness with which the course of the work of Christ was impressed on the apostle's mind. He does not record the call of the twelve, yet it lies hidden and implied in his narrative. From another side the reference shews that St John assumes that his readers are familiar with the main facts of the history.

Will ye also... The form of the question (*μή θέλετε*, Vulg. *numquid vultis*?) implies that such desertion is incredible and yet to be feared; but here the negation is virtually assumed. Compare vii. 47, 52, xviii. 17, 25.

go away...go (*v.* 68)... Perhaps more exactly, *go* (*ὑπάγετω, v.* 21)... *go away* (*ἀπελθεῖν, v.* 22)... The first word suggests the notion of the personal act in itself; the second that of separation. See vii. 33, note.

68. *Then Simon Peter* (omit *Then*)... St Peter occupies the same representative place in St John's narrative as in the others. Comp. xiii. 6 ff., 24, 36, xviii. 10, xx. 2, xxi. 3. His reply is the strong confession that the apostles have found in Christ all that they could seek. The thought is of what Christ has, as they have known, and not of Himself: *thou* (unemphatic) *hast* in thy spiritual treasury ready to be brought forth according to our powers and necessities (Matt. xiii. 52) *the words*, or rather *words of eternal life*. This phrase may mean either (1) words—utterances (*v.* 63)—concerning eternal life; or (2) words bringing, issuing in, eternal life (1 John i. 1). The usage of St John is on the whole decidedly in favour of the second interpretation. Thus we find *the bread of life* (vv. 35, &c.), *the light of life* (viii. 12), *the water of life* (Rev. xxi. 6, xxii. 1, 17), *the tree of life* (Rev. ii. 7, xxii. 2, 14). St Peter does not speak of the completed Gospel ("the word"), but of specific sayings (*ῥήματα*, not *τὰ ῥήματα*) which had been felt to carry life with them. He had recognised the truth of what the Lord had said *v.* 63 (*τὰ ῥήματα*).

69. *And we* The pronoun is emphatic; we who are nearest to Thee and have listened to Thee most devoutly.

believe and are sure have believed and know (or rather, have come to know). The vital faith which grasps the new data of the higher life precedes the conscious intellectual appreciation of them. "Non cognovimus et credidimus...Credidimus enim ut cognosceremus; nam si prius cognoscere et deinde credere vellemus, nec cognoscere nec credere

valeremus" (Aug. *ad loc.*). Comp. ch. x. 38; 2 Pet. i. 5.

In 1 John iv. 16 the words stand in the inverted order, but it will be noticed from the construction there that the words *have believed* qualify and explain, so to speak, *have come to know* (*know*), but do not go closely with *the love that God hath to us*, which depends directly on *know*.

that Christ, the Son of the living God [According to the true reading (see additional note), **the Holy One of God**. Mark i. 24; Luke iv. 34. The knowledge of the demoniacs reached to the essential nature of the Lord. Comp. Rev. iii. 7; 1 John ii. 20. See also ch. x. 36, and *v.* 27 of this chapter.

With this confession of St Peter that which is recorded in Matt. xvi. 16, which belongs to the same period but to different circumstances, must be compared. Here the confession points to the inward character in which the Apostles found the assurance of life; there the confession was of the public office and theocratic Person of the Lord. To suppose that the one confession is simply an imperfect representation of the other is to deny the fulness of the life which lies behind both. This confession must be compared with the confessions in ch. i. Here the confession is made after the disappointment of the popular hope, and reaches to the recognition of that absolute character of Christ which the demoniacs tried to reveal prematurely.

70. Even in those who still clung to Christ there was an element of unfaithfulness. Comp. xiii. 10 f.

Jesus answered... The reply is to the confident affirmation of St Peter, who rested his profession of the abiding faithfulness of the apostles upon their perception of the Lord's nature. So far was this from leaving no ground for doubt that the Lord shews that even His own choice (*Did not I—even I—choose*) left room for a traitor among those whom He had chosen.

them St Peter spoke for all, and the Lord still speaks to the twelve and not to their representative only.

Have not I chosen you twelve? [Did not I choose you the twelve? you the marked representatives of the new Israel, the patriarchs of a divine people. The reference is not to the number of the apostles, but to their special position (*ὑμᾶς τοὺς δώδεκα*; comp. xx. 24).

choose: xiii. 18, xv. 16 f. Compare Luke vi. 13; Acts i. 2, 24; 1 Cor. i. 27 f.; Eph. i. 4. On the choice of Judas see xiii. 18, note.

and one of you (of you one) is a devil]

I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the

son of Simon: for he it was that should betray him, being one of the twelve.

Even out of this chosen body (ἐξ ὑμῶν) one is faithless. There is a tragic pathos in the original order.

a devil] viii. 44, xiii. 2; 1 John iii. 8, 10; Rev. xii. 9, xx. 2. The fundamental idea seems to be that of turning good into evil (διαβάλλειν). The two great temptations are the characteristic works of "the devil." Hence Judas, by regarding Christ in the light of his own selfish views, and claiming to use His power for the accomplishment of that which he had proposed as Messiah's work, partook of that which is essential to the devil's nature. With this term applied to Judas we must compare that of *Satan* applied at no long interval to St Peter (Matt. xvi. 23). Judas wished to pervert the divine power which he saw to his own ends; St Peter strove to avert what he feared in erring zeal for his Lord.

71. He spake...] Now he spake...

Judas Iscariot the son of Simon] Judas the

son of Simon Iscariot. The true reading here marks Iscariot as certainly a local name: a man of *Kerioth* (*Karioth*). The place is commonly identified with *Kerioth*, a town of Judah (Josh. xv. 25), according to the A.V., so that Judas alone was strictly a Judæan. But it appears that the rendering there is incorrect, and that *Kerioth* ought to be joined with *Hezron* (*Kerioth-Hezron*). May not the town be identified with the *Kerioth* (*Καριώθ*) of Moab mentioned in Jer. xlviii. 24?

be it was that should] it was he that was about to (ἐμελλεν παραδιδόναι)... Compare xii. 4; Luke xxii. 23. The phrase in v. 64 is different (ὁ παραδόντων).

being one of the twelve] The phrase (εἰς ἐκ τ. δ.) is slightly different from that in Matt. xxvi. 14, 47 and parallels (εἰς τ. δ.), and seems to mark the unity of the body to which the unfaithful member belonged. Compare xx. 24.

ADDITIONAL NOTES on CHAP. VI.

26—58. A brief summary of the argument of the three discourses furnishes the best clue to their general interpretation in view of the controversies which have attached to parts of them. Their central subject is Christ, truly man, the source and the support of life. They deal, as we have seen, with three questions in succession. How can man gain fellowship with God? How can one who is man be the source and support of life? How can the virtue of Christ's humanity be imparted to and appropriated by others? Or, putting the two last questions in their final form: Can the Incarnation be a fact? Can the Incarnate Son of God communicate Himself to men? They are, it is evident, questions of universal moment, which go to the very heart of faith; and according as they are answered bring separation or closer union at all times between Christ and His disciples.

1. The source of life.

Man's effort is combined and contrasted with God's gift (26, 27).

The divine work of man is faith in a Person (28, 29).

The attestation of the gift which He brings lies in the gift itself (30—33).

He is Himself the gift; and even through apparent failure He fulfils His work (34—38).

Belief in the Son is life now, and will be followed by resurrection (39, 40).

2. But how can One who is man thus unite earth and heaven?

The answer requires a spiritual preparation in the hearer (43, 44).

But in part it is answered in the promises of the Old Testament (45, 46).

In part too the believer must himself co-operate (47—50).

Christ gives what He is: the fulness of His humanity (51).

3. How again can men partake in the virtues of another's being?

The answer lies deep in the perception of the divine nature of the Son of man.

Man lives only by the participation in the virtues of His life and death (53—55).

This participation brings with it a personal union between the believer and Christ (56),

Which is the fulness of divine life (57, 58).

From first to last the gift to men on the part of God is set forth as Christ "the Son of man;" and the power by which man makes the gift his own is active "faith." The repetition of the title "the Son of man" three times in most significant connexions brings out very clearly the aspect of Christ's Person to which the teaching specially points (vv. 27, 53, 62). So also the stress laid on believing (πιστεύειν εἰς, vv. 29, 35, 40, 47) keeps in prominence the requirement from man. In the last section (52—58) "believing" is not mentioned, but the same effect is attributed to "eating the flesh and drinking the blood" of Christ as before to "believing" absolutely (vv. 47, 54, ἔχει ζωὴν αἰώνιον).

Here then the activity of faith is presented in its completest energy in connexion with the fullest description of the divine gift. The fundamental antithesis of the human and divine, which appears at the opening of the discourses, is thus distinctly expressed at the close.

It must not however be concluded that "eating the flesh of the Son of man and drinking His blood" is simply a metaphorical expression for "believing on Christ," or more specifically for "believing on Christ as having lived and died for men." It is quite unnatural to suppose that the earlier and plain words are involved in dark figures by the later phrases. On the contrary, these figures indicate the effective action and issue of faith, while they preserve and recognise the meeting together of the human and divine in the highest consummation of the destiny of man.

The progress which underlies the apparent monotony of the discourses is most conspicuously marked by the comparison of the corresponding phrases "believing on the Son of man," and "eating" the Son of man, and is indicated also in the recurrent forms of expression which seem at first sight to be identical. Thus vv. 33, 50, 58, which in their general structure and elements are closely connected, are yet found upon examination to be clearly distinguished:

v. 33. The bread of God is that which *cometh* down from heaven, and *giveth* (δίδους) *life to the world*.

v. 50. This (bread) [v. 48, I am the bread of life] is the bread which *cometh* down from heaven that *a man may eat of it* (ἐξ αὐτοῦ φάγῃ) and not die.

v. 58. This (bread) [i.e. I (v. 57)] is the bread which *came* down from heaven: *he that eateth* (τρώγων) *this bread shall live for ever*.

The general divine fact is stated first; next the divine purpose in connexion with man; and then last the historic fact as it is appropriated by individual men.

From what has been said it will be seen that the discourses spring naturally out of the position in which the Lord stood at a critical moment towards His disciples and the people, and are perfectly intelligible as an answer to the questionings among them conveyed in such a parabolic form (Matt. xiii. 34) as was suggested partly by the miracle of feeding, and partly by the memories of the passover. That which is outward is made the figure of the inward, and then, when the spiritual conception is fully developed, the outward imagery is again adopted in order to indicate fresh forms of the truth. The people had "eaten of the loaves" (v. 26); that which it was their highest blessing to do was to eat the Son of man (v. 57). This "eating" is essential for all, inasmuch as without it there is no life and no resurrection (v. 53). And further, this "eating" leads necessarily to life in the

highest sense; it has no qualification (such as eating "worthily"); it is operative for good absolutely.

It follows that what is spoken of "eating φαγεῖν) of the bread which cometh down from heaven" (v. 51), "eating (φαγεῖν) the flesh of the Son of man" (v. 53), "eating (τρώγων) His flesh, and drinking His blood" (vv. 54, 56), "eating (τρώγων) Him" (v. 57), "eating (τρώγων) the bread which came down from heaven" (v. 58)—the succession of phrases is most remarkable—cannot refer primarily to the Holy Communion; nor again can it be simply prophetic of that Sacrament. The teaching has a full and consistent meaning in connexion with the actual circumstances, and it treats essentially of spiritual realities with which no external act, as such, can be co-extensive. The well-known words of Augustine, *crede et manducasti*, "believe and thou hast eaten," give the sum of the thoughts in a luminous and pregnant sentence.

But, on the other hand, there can be no doubt that the truth which is presented in its absolute form in these discourses is presented in a specific act and in a concrete form in the Holy Communion; and yet further that the Holy Communion is the divinely appointed means whereby men may realise the truth. Nor can there be a difficulty to any one who acknowledges a divine fitness in the ordinances of the Church, an eternal correspondence in the parts of the one counsel of God, in believing that the Lord, while speaking intelligibly to those who heard Him at the time, gave by anticipation a commentary, so to speak, on the Sacrament which He afterwards instituted. But that which He deals with is not the outward rite, but the spiritual fact which underlies it. To attempt to transfer the words of the discourse with their consequences to the Sacrament is not only to involve the history in hopeless confusion but to introduce overwhelming difficulties into their interpretation, which can only be removed by the arbitrary and untenable interpolation of qualifying sentences.

In this connexion two points require careful consideration. The words used here of the Lord's humanity are "flesh" and "blood," and not as in every case where the Sacrament is spoken of in Scripture "body" and "blood." And again St John nowhere refers directly to the Sacraments of Baptism and Holy Communion as outward rites.

The second point need not cause any surprise. St John living in the centre of Christian society does not notice the institution of services which were parts of the settled experience of Church life. He presupposes them; and at the same time records the discourses in which the ideas clothed for us and brought near to us in the two Sacraments were set forth. He guards the Sacraments in this way from being regarded either as ends in them-

selves or as mere symbols. He enables us to see how they correspond with fundamental views of the relations of man to God; how they are included in one sense in the first teaching of the Gospel; how Christianity is essentially sacramental as Judaism is essentially typical; how, through the Incarnation, the relations between things outward and inward, things seen and unseen, are revealed to us as real and eternal, and not superficial and transitory.

The first point is evidently of critical importance for the understanding of the relation between the discourses and the Sacrament. The "flesh" is (so to speak) the constituent element of the human organization; the "body" is the organization itself. That which the believer must appropriate is, as we have seen, the virtue of Christ's humanity; through this, in the unity of His Person, Christ unites him to God. That which Christ presents to His Church in the institution of Holy Communion is His "Body." The term "flesh" marks that which must be assimilated, and suggests the due co-operation of the individual recipient for an effect which is absolute. The term "body" answers to the outward rite, which is primarily social (1 Cor. x. 16 f.). Or, to put the idea in a somewhat different light, the "flesh" expresses that which characterizes the essential limitation of that humanity which "the Word became," capable of an indefinite variety of manifestations, while the "body" is a specific manifestation. The one suggests the conception of the principle of human life; the other the unity of a particular form of human life. (The gloss in D on v. 56 shews how soon the distinction was neglected.)

Among early writers Augustine has expressed very clearly the relation of the discourse to the Sacrament, though he does not dwell on the difference of "flesh" and "body." "This food and drink," he writes, "Christ wishes to be understood as fellowship with His Body and members... The Sacrament of this thing, that is, of the unity of the Body and Blood of Christ, is prepared on the Lord's table (*in dominica mensa*) in some places daily, in other places at stated intervals, and is taken from the Lord's table, for some to life, for some to destruction (*ad exitum*); the thing itself however of which [that rite] is a sacrament, is for every man to life, to none to destruction, whoever partakes of it ('Tract. in Joh.' xxvi. 15)... This is therefore to eat that food (*escam*) and to drink that blood, to abide in Christ and to have Him abiding in oneself. And through this, he who does not abide in Christ and in whom Christ does not abide, doubtless does not eat His flesh (*procul dubio nec manducat carnem eius*, the addition *spiritualiter* is a false gloss), nor drink His blood, although he eats and drinks the Sacrament of so great a thing to his own judgment" (*Id.*

§ 18, *etiamsi tantæ rei sacramentum ad iudicium sibi manducet et bibat* according to the MSS. The text as it is quoted in Art. XXIX. has been interpolated from the commentary of Bede).

NOTE ON READINGS IN CHAP. VI.

There are several readings of considerable interest in ch. vi. which require notice as illustrating the history of the text.

9. The common text reads παιδάριον ἔν. This is supported by A, the mass of later uncial and cursive MSS., some copies of *vt.* *Lat.*, *Vulg.*, the *Syriac* versions (except *Syr.* *vt.*), &c.

On the other hand, ἔν is omitted by *NB*DL and a fair number of later copies, including some very important cursives, the most important copies of *Lat. vt.*, *Syr. vt.*, Origen, Cyril Alex., Chrysostom, &c. (C is defective). Here it will be observed that the oldest representatives of each class of authorities omit the word in dispute, the oldest Greek MSS., the oldest forms of the oldest versions, and the oldest father who quotes the passage.

There can then be no doubt that παιδάριον alone should be read.

15. In this verse *N* has one of those paraphrastic glosses which are characteristic of *ND*, *vt. Lat.* and *vt. Syr.* In place of ἵνα ποιήσωσιν [αὐτὸν] βασιλέα, which is read by all other authorities with one questionable exception, it reads καὶ ἀναδεικνύναι βασιλέα. This phrase is followed by φεύγει for ἀνεχώρησεν. This reading φεύγει is supported by other authorities of the same group, *vt. Lat.*, *Vulg.*, *Syr. vt.*; but such evidence only shews the wide extension of the gloss at a very early time.

Other examples of similar paraphrases in members of the same group occur in v. 17, κατέλαβεν δὲ αὐτοὺς ἡ σκοτία (for καὶ σκοτία ἡδὴ ἐγεγονένη) *ND*; 46, ἐώρακεν τὸν θεόν (for ἐ. τὸν πατέρα) *N**D *ab e...* 51, ἐκ τοῦ ἐμοῦ ἄρτου (for ἐκ τούτου τοῦ ἄρτου) *N* *ae...* 57, λαμβάνων (for τρώγων) D.

51. The last clause of this verse is found in three forms:

(1)...ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, BCDLT, *Lat.*, *Syr. vt.*, *Theb.*, (Orig.), &c.

(2)...ὃν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς ἡ σὰρξ μου ἐστὶν, *N*, (*m*).

(3)...ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ἡν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. The mass of later MSS. (A is defective), *Syr. Pesh.* and *Hcl.*, *Memph.*, *Clem.* Al.

The insertion of the clause ἡν ἐγὼ δώσω in (3) is evidently an attempt to remove the harshness of the construction in (1), which is removed in (2) by a transposition. But the addition of such a clause as ὑπὲρ τ. τ. κ. ζ. to a sentence already grammatically complete in

order to bring out a wider thought is completely in St John's style.

63. The common reading λαλῶ is supported by the great mass of later MSS., but by no early evidence whatever; all the oldest MSS., versions, and fathers reading λελάληκα, which at first sight seems to limit the statement unduly.

69. The words of St Peter's confession offer a most instructive example of the manner in which a (supposed) parallel influences a reading.

The words are given in different authorities in the following forms: σὺ εἶ

(1) ὁ ἅγιος τοῦ θεοῦ NBC*DL (A and T are defective).

(2) ὁ χριστός, ὁ ἅγιος τοῦ θεοῦ, *Memph., Theb.*

(3) ὁ υἱὸς τοῦ θεοῦ, 17, b, *Syr. vt.*

(4) ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ, *Latt.*

(5) ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, the mass of MSS. and *Syr.* (except *Syr. vt.*).

The last form (5) is identical with that in Matt. xvi. 16, in which the authorities (practically) do not vary. It is then scarcely to

be questioned that the language in St John has been brought into accord with St Matthew and not changed from it. The stages of the assimilation are preserved in (2), (3), (4). Two changes were made separately at a very early time, the addition of ὁ χριστός (Egyptian versions) and the substitution of υἱὸς for ἅγιος. These two changes were then combined, and this is the reading preserved in the mass of Latin copies. And finally the complete phrase of St Matthew was introduced by the addition of τοῦ ζῶντος.

71. The mass of later copies, with the Gothic and the later copies of the Vulgate, give the title Iscariot (Ἰσκαριώτην) to Judas, but the earlier MSS. (N^oBC with some others) and the best copies of the Vulgate connect it with Simon (Ἰσκαριώτου). In D and some early Latin copies the reading is simply Σκαριώθ (*carioth*), for which N* and four other early authorities read (as D reads xii. 4, xiii. 2, 26, xiv. 22) ἀπὸ καρνώτου. In xii. 4, xiv. 22, the title undoubtedly belongs to Judas. Here and in xiii. 2, 26 it appears scarcely less certainly to belong to his father Simon. The natural conclusion is that it was a local name borne by father and son alike.

CHAPTER VII.

1 *Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the*

temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

II. THE GREAT CONTROVERSY (vii.—xii.).

The record of the great controversy at Jerusalem, during which faith and unbelief were fully revealed, falls into two parts. The first part (vii.—x.) contains the outline of the successive stages of the controversy itself; the second the decisive judgment (xi., xii.).

i. THE REVELATION OF FAITH AND UNBELIEF AT JERUSALEM (vii.—x.).

This central section of the whole Gospel contains events and discourses connected with two national festivals, the *Feast of Tabernacles* and the *Feast of Dedication*, which commemorated the first possession of Canaan and the great recovery of religious independence. Thus the festivals had a most marked meaning in regard to the life of the Jews, and this, as will be seen, influenced the form of the Lord's teaching.

There is a clear progress in the history. The discussions at the *Feast of Tabernacles* (vii., viii.) are characterized by waverings and questionings among the people. The discussions at the *Feast of Dedication* shew the separation already consummated (ix., x.).

(1) *The Feast of Tabernacles* (vii., viii.).

No section in the Gospel is more evidently
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a transcript from life than this. It reflects a complex and animated variety of characters and feelings. Jerusalem is seen crowded at the most popular feast with men widely differing in hope and position: some eager in expectation, some immovable in prejudice. There is nothing of the calm solemnity of the private discourse, or of the full exposition of doctrine before a dignified body, such as has been given before. All is direct, personal encounter. The "brethren" of the Lord (vii. 3 ff.), "the Jews" (vii. 1, 11, 13, 15, 35, viii. 22, 48, 52, 57), "the multitudes" (vii. 12 f.), "the multitude" (vii. 12, 20, 31 f., 40 f., 43, 49), "the people of Jerusalem" (vii. 25), "the Pharisees" (vii. 32, 47, viii. 13), "the chief-priests (*i.e.* the Sadducean hierarchy) and Pharisees" (vii. 32, 45, for the first time), Nicodemus (vii. 50), "the Jews who believed him" (viii. 31), appear in succession in the narrative, and all with clearly marked individuality. Impatient promptings to action (vii. 3 ff.), vague inquiries (vii. 11), debates (vii. 12, 40 ff.), fear on this side and that (vii. 13, 30, 44), wonder (vii. 15, 46), perplexity (vii. 25 ff.), belief (vii. 31, viii. 30), open hostility (vii. 32), unfriendly criticism (vii. 23 ff., viii. 48 ff.), selfish belief in Christ's Messianic dignity (viii. 31 ff.), follow in rapid alternation. All is full of movement, of local

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

^a Lev. 23. 34. 2 ^aNow the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.*

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

colour, of vivid traits of conflicting classes and tendencies.

The section is naturally divided into several distinct scenes. The circumstances of the visit (vii. 1—13). The discussions at "themidst of the feast" (14—36). The discussions on the last day (37—52). The after-teaching (viii. 12—20). The trial of true and false faith (21—59).

1. *The circumstances of the visit to the Feast of Tabernacles* (vii. 1—13).

CHAP. VII. 1—13. In these verses there is a lively picture of the position which the Lord held at the time. Continued teaching in Judæa had become impossible (v. 1). His brethren impatiently pressed for some more decisive public manifestation of His power (vv. 3—9). The multitudes gathered at Jerusalem were divided between faith and distrust (vv. 11, 12). But the dominant party kept down all open discussion of His claims (v. 13). The description brings out distinctly various aspects of a work and a Person not yet fully revealed.

1. *After these things]* And after these things, that is, the whole crisis brought about by the miracle of feeding.

walked] ch. vi. 66, note.

would not walk in Jewry (Judæa, as v. 3)]

The words imply a previous work in Judæa corresponding to that now accomplished in Galilee.

to kill him] See v. 18.

2. *the Jews' feast of tabernacles]* the feast of the Jews, the feast of Tabernacles. This feast was pre-eminent among the festivals "as the holiest and greatest" (Jos. 'Ant.' VIII. 4. 1). It fell on 15—22 Tisri (September, October), and thus there is an interval of six months after the events of ch. vi., of which the Evangelist records nothing. The record of some details of this period is given in Matt. xii.—xvii., xxi.

3. *His brethren]* See Lightfoot, Excursus II. on 'Galatians.' Perhaps we may conclude even from this notice, compared with Mark iii. 21, 31, that the brethren were elder brethren

(i.e. sons of Joseph by a former marriage) who might from their age seek to direct the Lord.

therefore] since Jesus had not gone up to the last Passover.

thy disciples also may see (behold)... not only those disciples who would be gathered from all parts to Jerusalem, but specially those who had been gained by earlier teaching in Judæa and Jerusalem, and who still remained there. From this notice it appears that miracles were wrought chiefly among strangers to arrest attention; and also that the Lord was accompanied only by a small group of followers in His Galilæan circuits.

4. *For there is no man that (no man) doeth any thing in secret]* as Christ did, for His works in Galilee and even beyond the borders of Galilee were practically withdrawn (such is the argument) from the observation of those who could best judge of their worth.

and he...seeketh (and seeketh) to be known openly] Literally, "to be in boldness" (ἐν παρρησίᾳ εἶναι, Vulg. in palam esse), to stand forth boldly as one urging his claims before the world without reserve or fear. Comp. Wisd. v. 1; Col. ii. 15. The words refer to the position claimed and not to the position gained ("to be publicly known"). The phrase however (בפרהסיא) is not unfrequent in Rabbinic writers in the sense of "in public" as opposed to "in secret," see Buxtorf, 'Lex.' s. v.

If thou do (doest)... The words do not carry with them any definite denial of the fact (v. 3), but simply place the fact as the basis for the conclusion.

shew thyself] manifest thyself. The word (φανερώω) is characteristic of St John. Comp. xxi. 1, note, i. 31, ix. 3, xvii. 6.

to the world] viii. 26. Comp. xiv. 22.

5. *For neither (not even) did his brethren believe in him]* The phrase need not mean more than that they did not sacrifice to absolute trust in Him all the fancies and prejudices which they cherished as to Messiah's office. Thus their belief could not be a constant power (οὐκ ἐπιστεύον) influencing their whole mode of thinking. They ventured to advise and urge when Faith would have been content to wait.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

chap. 8. 8 Go ye up unto this feast: I go not up yet unto this feast; ^bfor my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were

gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

believe in him] Compare viii. 30, note.

6. *Then Jesus said...* Therefore Jesus saith...

My time] the seasonable moment for the revelation of myself (ὁ καιρὸς ὁ ἐμὸς). The word ("season," *καιρός*) occurs in St John's Gospel only in this passage [v. 4 is a gloss]. As compared with "hour" (viii. 20, note) "*season*" appears to mark the fitness of time in regard to the course of human events, while "the hour" has reference to the divine plan.

your time (καιρός) is alway ready] Christ's brethren had no new thoughts to make known. What they had to say was in harmony with what others were feeling. Their *time was always ready*. They were in sympathy with the world; while Christ was in antagonism with the world. They risked nothing by joining in the festival pilgrimage; He kept back not only from the danger of open hostility, but also from the violence of mistaken zeal, lest some should "make Him a king" (vi. 15). The thought which underlies the verse corresponds with that in v. 17.

7. *cannot hate you*] This "cannot" answers to the law of moral correspondence. It is of frequent occurrence in St John's Gospel and in different relations. Thus it is used of the relation of "the Jews" to Christ (vii. 34, 36, viii. 21 f., 43 f., xii. 39), and of "the world" to the Paraclete (xiv. 17); and in another aspect of the relation of the believer to Christ, in his first approach (vi. 44, 65, iii. 3, 5), and in his later progress (xiii. 33, 36, xvi. 12); and yet again of the relation of the Son to the Father (v. 19, note). In each case the impossibility lies in the true nature of things, and is the other side of the divine "must" (xx. 9, note).

8. *Go ye up unto this feast (the feast)*] The pronoun is emphatic: Do ye, with your thoughts and hopes, go up (ὑμεῖς ἀνάβητε).

I go not up yet unto this feast] The sense may be "I go not up with the great train of worshippers." Nor indeed did Christ go to the feast as one who kept it. He appeared during the feast (v. 14), but then as a prophet suddenly in the temple. Perhaps however it is better to give a fuller force to the "going up" and to suppose that the thought of the next paschal journey, when "the time was fulfilled,"

already shapes the words. The true reading "not yet" (followed by A. V.) and also the exact phrase "this feast" give force to this interpretation. The Feast of Tabernacles was a festival of peculiar joy for work accomplished. At such a feast Christ had now no place.

is not yet full come] Literally, *is not yet fulfilled* (οὐπω πεπληρωται). Comp. Luke xxi. 24; Acts vii. 23 (ἐπληροῦτο); Eph. i. 10; Gal. iv. 4.

9. *When he had said...* And having said...

10. *But when...were gone up, then went he also up unto the feast, then went he also up.*

but as it were in secret] hidden as one solitary stranger and not the centre of an expectant band. Contrast the visit in ii. 13 (in power), v. 1 (as a pilgrim), and here, when Christ was withdrawn from the pilgrim-company, with the final visit in triumph, xii. 12 f.

11. *Then the Jews (The Jews therefore) sought him*] in the parties of Galilæan worshippers, asking of them *Where is he?* that famous teacher (ἐκεῖνος) whom we saw, and of whom we have since heard (ix. 12)? The question was asked half perhaps in ill-will and half in curiosity.

12. *murmuring*] Or perhaps here *muttering* (γογγυσμός, Vulg. *murmur*), as of men who did not dare to speak plainly and loudly what they felt. Comp. v. 32.

among the people] among the multitudes, that is, among the different groups of strangers who had come up to the festival, and such as consorted with them. This confluence and separation will explain the occurrence of the plural (ἐν τοῖς ὄχλοις) which is found here only in St John, as it occurs also once only in St Mark.

for some said, some said. The omission of the particle gives vividness to the description.

a good man] unselfish and true. Compare Mark x. 17.

deceiveth the people] leadeth the multitude astray (πλανᾷ, Vulg. *seducit*). Comp. v. 47. The thought is of practical and not of intellectual error.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man ¹letters, having never learned?

16 Jesus answered them, and said,

My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the

13. *no man*] whether he thought well or ill of Christ, *spake openly* (**boldly**) *of him for fear*—an all-pervading fear (διὰ τὸν φόβον)—*of the Jews*, the leaders of the “national” party, who had as yet not pronounced judgment openly though their inclination was plain.

openly] **boldly**. The original word (παρρησία) has a double sense. It may mean either without reserve or veil, giving free utterance to every thought plainly (x. 24, xi. 14, xvi. 25, 29, xviii. 20), or without fear (xi. 54). Here, and so probably in v. 26, it is used in the latter sense.

2. *The discussions at the midst of the Feast*
(vv. 14—36).

14—36. The discussions at “the midst of the feast” lay open thoughts of three groups of men: “the Jews” (14—24), “some of the inhabitants of Jerusalem” (25—31), the envoys of “the chief priests and the Pharisees” (32—36). Each discussion constitutes a separate scene. “The multitude” is swayed to and fro by conflicting fears and hopes (20, 31 f.). In dealing with the successive questioners the Lord indicates the authority of His teaching, His connexion with the old dispensation, the brief space of the people’s trial.

14—24. In the first scene in the temple Christ shews the source and the test of His teaching (16—18) as against the false interpretations of the Law (v. 19), which were against the spirit and history of the Law itself (20—24).

14. *the midst of the feast*] The feast properly lasted seven days, but to these an eighth day was added as “the last day” of the feast (v. 37), Lev. xxiii. 36; 2 Macc. x. 6.

into the temple, and taught] This is the first mention of the appearance of the Lord as a public teacher at Jerusalem. Compare vi. 59, vii. 28, viii. 20 (the case is different in x. 23), xviii. 20.

15. *And the Jews*] *The Jews therefore*, v. 10. *Intro.* p. ix.

marvelled] Matt. xxii. 22; Luke iv. 22.

knoweth...letters] Compare Acts xxvi. 24.

The marvel was that Jesus shewed Himself familiar with the literary methods of the time, which were supposed to be confined to the scholars of the popular teachers.

having never learned] though He has never studied in one of the great schools (μὴ μεμαθηκώς). Christ was in the eyes of the Jews a merely self-taught enthusiast. They marvelled at His strange success, while they did not admit His irregular claims.

16. *Jesus answered*] *Jesus therefore answered*. The Lord’s reply meets the difficulty of the questioners. His teaching was not self-originated (*My doctrine (teaching) is not mine*), but derived from a divine Master; infinitely greater than the popular Rabbis. And it had a twofold attestation—an inward criterion and an outward criterion; the first from its essential character, and the second from the character of Him who delivered it. He whose will was in harmony with the will of God could not but recognise the source of the teaching. And again, the absolute devotion of Christ to Him who sent Him was a sign of His truth.

17. *If any man will do* (θέλη τὸ θέλημα ποιεῖν, Vulg. *si quis voluerit voluntatem facere*)...] *i.e.* If it be any man’s will to do His will. The force of the argument lies in the moral harmony of the man’s purpose with the divine law so far as this law is known or felt. If there be no sympathy there can be no understanding. Religion is a matter of life and not of thought only. The principle is universal in its application. *The will of God* is not to be limited to the Old Testament revelation, or to the claims of Christ, but includes every manifestation of the purpose of God. A fine saying is attributed to “Rabban Gamaliel, the son of R. Jehudah ha-Nasi:” “Do His will as if it were thy will, that He may do thy will as if it were His will” (‘Aboth,’ II. 4).

speak of myself] Compare v. 30 note, xv. 4, note.

18. *his own glory*] Compare v. 30, 41 ff. *but be that seeketh...*] The second part of the sentence is changed in form so as to take a positive shape, wrought out both in relation to thought absolutely (*is true*, ἀληθής, Vulg. *verax*) and action relating to others (*there is no unrighteousness in him*).

For the connexion of “falsehood” and “unrighteousness” see Rom. ii. 8; 1 Cor. xiii. 6; 2 Thess. ii. 12. Injustice is falsehood in deed.

same is true, and no unrighteousness is in him.

Exod. 24. 19 *Did not Moses give you the law, and yet none of you keepeth the law?* *Why go ye about to kill me?*

chap. 5. 20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto

them, I have done one work, and ye all marvel.

22 *Moses therefore gave unto you* ^{Lev. 12, 3.} *circumcision; (not because it is of Moses, but of the fathers;)* and ye ^{Gen. 17.} *on the sabbath day circumcise a man.*

23 If a man on the sabbath day ^{Or, without breaking the law of Moses.} receive circumcision, *that the law of Moses should not be broken; are*

19. The principle laid down is applied to the condemnation of the Jews. They professed unbounded devotion to Moses, and yet they broke the Law because they were estranged from its spirit. Their ignorance of the Law had at last grown so great that they were prepared to murder Him who came to fulfil the Law.

Did not...the law, and yet none...the law? *Did not...the law? and none...the law.* The question is an appeal to their own proud boast. Then follows their condemnation by the Lord.

Why go ye about (seek ye, and so v. 20) to kill me? *v. 1.*

20. *The people* **The multitude**, made up chiefly of pilgrims, and therefore unacquainted with the full designs of the hierarchy. *Omit and said.*

Thou hast a devil Compare Matt. xi, 18; Luke vii. 33, where the same phrase is used of John the Baptist, as one who sternly and, in men's judgment, gloomily and morosely withdrew himself from the cheerfulness of social life. So here perhaps the words mean no more than "thou art possessed with strange and melancholy fancies; thou yieldest to idle fears." In a different context they assume a more sinister force, viii. 48 f., 52, x. 20. Yet even in these cases the sense does not go beyond that of irrationality.

21. *Jesus answered...* The point of the answer lies in the indication of the ground of the hostility which ended in murderous designs. All alike—"the Jews" and "the multitude"—*marvelled* at that which should have been an intelligible illustration of the Law. This wonder contained the germ of open misunderstanding and opposition which, if followed to its legitimate development, could not but end in deadly enmity. If men failed to see the inner significance of the Law they must persecute Christ who came to interpret it and offer its fulfilment in the Gospel.

I have done (did) one work *ch. v. 1 ff.* This special healing on the Sabbath is singled out of the many which Christ wrought (ii. 23, iv. 45) from its exceptional circumstances. *marvel* Yet even wonder may be a first step towards a truer apprehension of the divine lesson. Compare v. 20.

22. *Moses therefore gave unto you...* **For this cause Moses hath given you**, as an abiding ordinance... The cause referred to is the typical realisation of the lesson which underlies the restoration of the impotent man, as it is brought out in v. 23. The words *for this cause* certainly commence a new sentence, and do not close v. 21. In this respect the usage of St John is decisive, vi. 65, viii. 47.

not because (that) it is...but... The words are parenthetical. The case was not simply a conflict of two Mosaic precepts. The law of circumcision was not in origin Mosaic; and thus in itself it carried men's thoughts back to the great ideas which the Mosaic Law was designed to embody. The Mosaic Law of the Sabbath was, on the other hand, new.

The connexion of *for this cause* with *not because (that)* appears to be against the usage of the language (vi. 46); 2 Cor. i. 24, iii. 5; Phil. iv. 17; 2 Thess. iii. 9: *I do not mean that...but...*; yet see xii. 6 (where *ὅτι* is repeated); and against the argument, for the point in question was not the origin of circumcision, though this furnished a subsidiary thought, but the fact of conflicting enactments in the Law which were adjusted in a particular manner.

on the (a) sabbath if that happened to be the eighth day. The principle is distinctly recognised in the Mishna, 'Sabb.' xix. 1. R. Akiva said: "Every work which can be done on the eve of the Sabbath does not set aside the Sabbath; but circumcision, which cannot be done on the eve of the Sabbath [if the eve be the seventh day], sets aside the Sabbath." Compare Lightfoot and Wetstein, *ad loc.*

23. *should not be broken* by the violation of the commandment which enjoined circumcision on the eighth day. Comp. x. 35, v. 18, note.

are ye angry...because I have made (I made)... The contrast is between the effect of circumcision which made (as it were) one member sound, and that of the miracle which made the whole paralysed man sound. If then the Law itself ratified the precedence of this act of partial healing over the ceremonial observance of the Sabbath, how much more lawful was the complete healing.

ye angry at me, because I have made a man every whit whole on the sabbath day?

24 ^εDeut. i. 16. Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly,

and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I

I have made...on the sabbath... I made... on a sabbath.

a man every whit whole... More exactly, *a whole man sound* (ὅλον ἀνθρώπον ὑγιή, Vulg. *totum hominem sanum*). *A whole man* regarded from the physical side, and not with the subordinate distinction of "soul and body." Comp. v. 14.

24. Judge not according to the appearance] superficially, by the external aspect, as the matter first presents itself (κατ' ὄψιν, Vulg. *secundum faciem*).

righteous judgment] Or rather, *the righteous judgment*; give the one true and complete decision of which the case admits. The truth is one.

25—31. In the second scene, which is still in the temple (v. 28), the Lord meets the popular objection which was urged against the belief that He was the Christ (v. 25—27). He had perfect authority for His work, from Him whom the Jews "knew not" (v. 28 f.). So the people were divided by His words and works (v. 31).

25. Then said some...Jerusalem... Some therefore of them of Jerusalem said, who were acquainted with the designs of the hierarchy, and yet not committed to them. Hence they are described by the local name (Ἱεροσολυμίται, Vulg. (inexactly) *quidam ex Hierosolymis*), which occurs elsewhere in New Testament only in St Mark i. 5 (Vulg. *Hierosolymita*). The chain of sequence (therefore) is that the Lord had taken up the position of accuser when He was Himself accused.

26. But (And), lo, he speaketh boldly] Comp. v. 13.

Do the...know...the very Christ? Can it be that the rulers indeed know (μῆτιρ ἐγνώσαν)...the Christ? Can it be that they have learnt, come to know...? The words seem to mark some point of transition, as if a change might have passed over the Sanhedrin. Possibly (so the people argue) they have examined the matter, and found reason to decide in favour of Him whom they before opposed. Perhaps there is a reference to the examination in ch. v. 19 ff.

27. Howbeit (ἀλλά)... The suspicion is at once set aside as impossible: *we know...no man knoweth*. The two words *know*, *knoweth* (οἶδαμεν, γινώσκει) offer a contrast between the knowledge which is full and abiding, and that which comes by progress and observation. Compare xiv. 7, ii. 24, note.

whence he is] i.e. we know His family and His home. Yet even so they thought of Nazareth and not of Bethlehem, David's city, v. 42. Compare Matt. xiii. 54 f. It seems to have been expected that Messiah would appear suddenly (perhaps from Dan. vii. 13, or from Isai. liii. 8), no one knew whence, while Christ had lived long among His countrymen in obscurity and yet known to them. According to a Jewish saying ('Sanhedr.' 97 a) "three things come wholly unexpected, Messiah, a god-send and a scorpion." According to another tradition, Messiah would not even know his own mission till he was anointed by Elijah. Just. M. 'Dial.' § 8, p. 226 B.

when Christ (the Christ) cometh] The exact expression (ὅταν ἔρχηται contrasted with ὅταν ἔλθῃ, v. 31) marks the actual moment when the coming is realised. The appearance is a surprise.

28. Then cried Jesus...as he taught, saying] Jesus therefore, as being acquainted with their partial knowledge and the conclusions which they drew from it, cried aloud (ἐκραξεν) in the temple, teaching and saying. The testimony is given publicly and with solemn emphasis. Comp. v. 37, xii. 44, i. 15. The original word (κράζω) occurs only in these places in the Gospel (xii. 13, xix. 12, are false readings).

The repetition of the words in the temple (comp. v. 14) seems to indicate a break between this scene and the last.

Ye both know me, and ye know (and know)... The claim of the people of Jerusalem is drawn out at length (*me, and whence I am*), and its superficial truth is conceded. So far as mere outward experience goes, Christ answers, *Ye do know me and my origin*; but that is not all. *I am not come of myself*, self-commissioned, dependent on no other authority, *but He that sent me is true*, is one who completely satisfies the conception of a sender

am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people be-

lieved on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them,

(ἀληθινός); it is on Him I rely, and from Him I draw my strength; and Him ye (emphatic) know not.

and I am not...] The facts which the people knew and the facts which they did not know are simply set side by side. Comp. v. 30, viii. 20, ix. 30; Mark xii. 12.

of myself] Compare v. 30, note. is true] The word rendered true (ἀληθινός, compare iv. 23) retains its proper meaning. God is described as true not merely in so far as He gave a true message, but as one who really sent a messenger; a real Father, as it were, sending a real Son. The question was as to the authority of Christ.

ye know not] Comp. iv. 22. This fatal want of knowledge made their boast of knowledge vain. The words are a sad echo of the opening words. As they thought they knew Christ so they thought they knew God.

29. I (omit But)—as opposed to you—know him, for (because) I am from him] Now as always I rest upon Him, deriving my whole being from Him, and he hath sent (sent) me. The continuance of being and the historic mission are set side by side; and both are referred to God.

30. Then they sought...] They sought therefore—because of His claim to be sent from God—to take him. The subject is taken from “some of them of Jerusalem” (v. 25), those among them who are specially called “Jews.” Compare vv. 32, 44, (viii. 20, 59), (x. 31), x. 39, xi. 57.

but no man...] and no man... Compare v. 28, note.

his hour] Compare xiii. 1, note.

31. And many of the people...] But of the multitude—in contrast with the leaders of Jerusalem—many believed on him, not only gave credence to what He said (“believed Him”), but surrendered themselves to His guidance. It does not appear that they yet definitely recognised Him as Messiah, because He had not yet openly asserted His claim to the title (x. 24), though they were prepared to do so.

When Christ cometh, will be...] Will the Christ when He cometh... The question

(μή, Vulg. num quid) suggests the inference that Jesus must be the Christ, though the inference is not drawn.

this man hath done] this man did. They look back upon the “signs” which Christ had wrought as a whole, now seen dispassionately far off.

32—36. These verses describe the third scene in the controversy. The wishes of Christ's enemies (v. 30) soon found active expression. The Sanhedrin sent public officers to seize Him; and in their presence for the first time He announces His speedy and irrevocable departure from “the Jews” (vv. 33 f.), to their bewilderment (vv. 35 f.).

32. The Pharisees] Comp. iv. 1. heard that the people murmured such things] heard the multitude murmuring these things, as being inwardly dissatisfied and irrevocable.

the Pharisees and the chief priests] the chief priests and Pharisees. The combination occurs also in St Matthew: Matt. xxi. 45, xxvii. 62. The phrase probably describes the Sanhedrin under the form of its constituent classes. Comp. v. 45, note, xi. 47, 57, xviii. 3.

chief priests] The title appears to be given not only to those who had held the office of high-priest, like Annas (see ch. xviii. 13, note), and his son Eleazar, and Simon the son of Kamhit, and Ishmael the son of Phabi, who may all have been alive at the time, but also to members of the hierarchical families which were represented by these men, alike infamous in Jewish tradition. Comp. Derenbourg, ‘Histoire de Palestine,’ pp. 230 ff. Thus the title describes rather a political faction than a definite office. Comp. Acts iv. 6 (as many as were of the kindred of the high priest). See v. 45, xi. 47, 57, xii. 10, xviii. 3, (35), xix. 6, 15, 21.

Compare also Matt. xxvii. 1, note.

officers (ὑπηρέτας) clothed with legal authority and obeying the instructions of the Council. Comp. vv. 45 f., xviii. 3, 12, 18, 22, xix. 6; Acts v. 22, 26.

33. Then said Jesus unto them] Jesus therefore said. The words have a wider application than to the officers.

Yet a little while am I with you, and then I go unto him that sent me.

* chap. 13.
33.

34 ^hYe shall seek me, and shall not find me: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that

we shall not find him? will he go unto the dispersed among the ¹Gen-¹Or, ¹Greeks. tiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come?

a little while] It was about six months to the Last Passover.

with you] The "multitude," the "Jews," the "officers," are all grouped together in one body.

I go...] Three Greek words are thus translated in St John, and two of them in similar connexions. Each word expresses a distinct aspect of departure, and its special force must be taken into account in the interpretation of the passage in which it is found. The first word (*ὑπάγω*), which is used here, emphasizes the personal act of going in itself, as a withdrawal (viii. 14, 21 f., xiii. 3, 33, 36, xiv. 4 f., 28, xvi. 5, 10, 16 f.).

The second word (*πορεύομαι*) marks the going as connected with a purpose, a mission, an end to be gained, a work to be done (v. 35, xiv. 3, 12, 28, xvi. 7, 28).

The third word (*ἀπέρχομαι*) expresses simple separation, the point left (vi. 68, xvi. 7, *go away*).

Their differences are very clearly seen in a comparison of xvi. 10 (*ὑπάγω*) with xiv. 28 (*πορεύομαι*), and the succession of words in xvi. 7—10 (*πορευθῶ, ἀπέλθω, ὑπάγω*).

unto him that sent me] During the discourses in this chapter the reference is to the authority of mission (*him that sent me*) and not of nature (*the Father*). The thought of *the Father* is added in ch. viii. 16, 18. These words themselves leave a riddle unsolved.

34. *Ye shall seek me...*] not in penitence nor yet in anger, but simply in distress. You shall recall my words and works, and wish once again to see if it might be that in me there were deliverance. The thought is not of the Christ generally, but of the Lord Himself, whose power and love they had experienced. Comp. Luke xvii. 22. Contrast this ineffectual seeking with Matt. vii. 7.

and where I am...] The fact of failure is referred to the cause of failure. Christ is essentially there whither He goes. The stress in this place is laid upon the difference of character (*I am*) which involves separation, and not upon the simple historical separation. Comp. viii. 21, xiii. 33 (*I go*). The pronouns in the original are placed in emphatic juxtaposition (*εἰμὶ ἐγὼ, ὑμεῖς...*).

35. *Then said the Jews...*] *The Jews therefore said...* Those who claimed the

monopoly of religious privileges are separated from the rest. Hence we have *among themselves* (xii. 19) and not *one to another*.

will he go] *will this man go*, this strange pretender (*οὗτος*). The pronoun here carries an accent of surprise and contempt. Comp. vi. 52.

that we shall not...] that we (*ἡμεῖς*) who stand in the closest connexion with all the people of God.

the dispersed among the Gentiles] *the dispersion among the Greeks* (*ἡ διασπορά τῶν Ἑλλήνων*, Vulg. *dispersio gentium*), the Jews, that is, who are scattered among the heathen Greek-speaking nations. The Jews who were still separated from their own land after the Return were called by two strikingly significant terms: the "Captivity" (*גלות* from *גלל*, *he made bare*, *ἀποκία, μετοικεσία, αἰχμαλωσία*), and the "Dispersion" (*διασπορά*), which has no distinct Hebrew correlative. The first marks their relation to their own land; the second their relation to the lands which they occupied. Their own land was stripped of them, and they were separated from their national privileges. On the other hand, they were so scattered among the nations as to become the seed of a future harvest. This thought is recognised in a striking comment on Hos. ii. 24, quoted by Wünsche: R. Eliezer said the Eternal has therefore scattered the Israelites among other nations that the heathen may attach themselves to them ('Pesach.' 87 b). *Diaspora* first occurs Deut. xxviii. 25. Comp. Isai. xlix. 6; Jer. xv. 7; 2 Macc. i. 27; 1 Pet. i. 1; James i. 1. For the genitive see 1 Pet. i. 1. This usage seems to be quite decisive against the interpretation "the dispersed Greeks."

and teach the Gentiles (Greeks)] make these isolated groups of Jews the starting-point (as the apostles actually did) of teaching among the Gentiles. This is the climax of irrationality. No true Messiah, no one seriously claiming the title, could (it is argued) entertain such a plan.

36. *What manner of saying is this...*] *What is this word...* In spite of all, Christ's words cannot be shaken off. They are not to be explained away. A vague sense remains that there is in them some unfathomed meaning.

ev. 23. 37 ¹In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Deut. 18. 38 ²He that believeth on me, as

the scripture hath said, out of his belly shall flow rivers of living water.

39 ¹But this spake he of the Spirit, ²Isai. 44. 3. Joel 2. 28. which they that believe on him should receive: for the Holy Ghost was not

3. *The discussions on the last day of the Feast (vv. 37—52).*

The record of the circumstances of the last day of the Feast consists of a fragmentary utterance containing a most significant promise (37—39), together with its effect upon the multitude (40—44); and then more remotely upon the Sanhedrin (45—52).

37. *In the . . . the feast]* Now on the last day, the great day of the feast. The peculiar greatness of the eighth day lay in the fact that it was the close of the whole festival and kept as a Sabbath (Lev. xxiii. 36). It has been conjectured that it was observed in memory of the entrance into Canaan. At present it is treated as a separate Festival. Compare Lightfoot, *ad loc.*

stood] The original (ἐστῆκει) is singularly vivid: *Jesus was standing*, watching, as it might be, the procession of the people from their booths to the temple, and then, moved by some occasion, *he cried*... Comp. i. 35, note, xviii. 5, note.

If any man thirst] The image appears to have been occasioned by the libations of water brought in a golden vessel from Siloam which were made at the time of the morning sacrifice on each of the seven days of the feast while Isai. xii. 3 was sung. It is uncertain whether the libations were made on the eighth day. If they were not made, the significant cessation of the striking rite on this one day of the feast would give a still more fitting occasion for the words.

unto me] The satisfaction lies in the access to Christ. Comp. vi. 35.

The pouring out of the water (like the use of the great lights, viii. 12), was a commemoration of one conspicuous detail of the life in the wilderness typified by the festival. The water brought from the rock supplied an image of future blessing to the prophets: Ezek. xlvii. 1, 12; Joel iii. 18. And that gift is definitely connected with the Lord by St Paul: 1 Cor. x. 4.

Christ therefore shews how the promise of that early miracle was completely fulfilled in Himself in a higher form. He who drank of that water thirsted again; but the water which He gave became a spring of water within. As in iv. 14 the thought passes at once from the satisfaction of personal wants to the satisfaction of the wants of others which follows on this.

Nothing can prove more clearly the intimate relation between the teaching recorded by

St John and the Old Testament, than the manner in which Christ is shewn to transfer to Himself the figures of the Exodus (the brazen serpent, the manna, the water, the fiery pillar).

38. The connexion of the phrase *he that believeth on me*, either with the words which precede (*let him that believeth on me come to me and drink*), or with those which follow (*he that believeth on me as the Scripture hath said*, i.e. truly, in accordance with the divine word), is obviously against the spirit of the whole passage. The words are out of strict construction. Comp. vi. 39; (Rev. ii. 26, iii. 12, 21).

The sense of thirst—personal want—comes first; then with the satisfaction of this, the fulness of faith; and then, the refreshing energies of faith.

as the scripture hath said (said)] The reference is not to any one isolated passage, but to the general tenour of such passages as Isai. lviii. 11; Zech. xiv. 8, taken in connexion with the original image (Exod. xvii. 6; Num. xx. 11).

shall flow rivers] The reception of the blessing leads at once to the distribution of it in fuller measure. Compare the thought in iv. 14, vi. 57, v. 26. He who drinks of the Spiritual Rock becomes in turn himself a rock from within which the waters flow to slake the thirst of others.

There is a fine passage in Augustine's Commentary on this passage as to the character of Christ's gifts: 'in Joh. Tract.' xxxii. 9.

39. *But this spake he]* The inspired activity of the apostles did not commence till after Pentecost. Comp. Luke xxiv. 49.

they that believe on him should receive] *they that believed on him were about to receive (were to receive)*... The thought of the Evangelist goes back to the definite group of the first disciples (reading οἱ πιστεύσαντες not οἱ πιστεύοντες).

the Holy Ghost (the Spirit) was not yet given] The addition of the word *given* expresses the true form of the original, in which *Spirit* is without the article (ὁ πνεῦμα). When the term occurs in this form, it marks an operation, or manifestation, or gift of the Spirit, and not the personal Spirit. Compare i. 33, xx. 22; Matt. i. 18, 20, iii. 11, xii. 28; Luke i. 15, 35, 41, 67, ii. 25, iv. 1.

because that] Comp. xvi. 7, note, xx. 17. The necessary limitations of Christ's historical presence with the disciples excluded that reali-

yet *given*; because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

^m Matt. 2. 5. 42 ^m Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

sation of His abiding presence which followed on the Resurrection.

It is impossible not to contrast the mysteriousness of this utterance with the clear teaching of St John himself on the "unction" (*χρίσμα*) of believers (1 John ii. 20 ff.), which forms a commentary, gained by later experience, upon the words of the Lord.

glorified] This is the first distinct reference to the Lord's "glorification." The conception is characteristic of St John's Gospel (compare i. 14, ii. 11; Introd. p. xlvii.), and includes in one complex whole the Passion with the Triumph which followed. Thus St John regards Christ's death as a Victory (compare xii. 32 f. note, xi. 4, 40), following the words of the Lord who identified the hour of His death with the hour of His glorification (xii. 23 f.). In accordance with the same thought Christ spoke of Himself as already "glorified" when Judas had gone forth to his work (xiii. 31, note); and so He had already received His glory by the faith of His disciples before He suffered (xvii. 10, note). In another aspect His glory followed after His withdrawal from earth (xvii. 5, xvi. 14). By this use of the phrase the Evangelist brings out clearly the absolute divine unity of the work of Christ in His whole "manifestation" (1 John iii. 5, 8, i. 2), which he does not (as St Paul) regard in distinct stages as humiliation and exaltation.

40. *Many of the people therefore ... this saying*] Some therefore of the multitude ... these words (*λόγους*, Vulg. *sermōnes*, discourses), that is, as it appears, all the discourses at the festival, and not those on the last day only. Probably this judgment marks the general opinion.

said] The original verb in this verse and the next (*ἔλεγον*, Vulg. *dicebant*) describes vividly a repeated expression of opinion.

the Prophet] Comp. i. 21, (Deut. xviii. 15).

41. *Shall Christ come*] *Why, doth the Christ come* (*μή γάρ*)...

42. *That Christ*] *That the Christ*.

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

out of the town of Bethlehem, where ...] From Bethlehem the village *whence*... Comp. Isai. xi. 1; Jer. xxiii. 5; Mic. v. 2. It seems strange that anyone should have argued from this passage that the writer of the Gospel was unacquainted with Christ's birth at Bethlehem. He simply relates the words of the multitude who were unacquainted with it (comp. Luke iv. 23); and there is a tragic irony in the fact that the condition which the objectors ignorantly assumed to be unsatisfied was actually satisfied.

43. *among the people*] *in the multitude*.

44. *some of them*] of the multitude. Part of "the common people" were now dissatisfied with Christ, and would have taken Him, as the people of Jerusalem (v. 30) and the Pharisees (v. 32) before.

45. *Then... officers*] *The officers therefore came*, because they had found no opportunity for fulfilling their mission.

the chief priests and Pharisees] Regarded now as one body (*πρὸς τοὺς ἀ. καὶ Φ.*), the Sanhedrin, and not as the separate classes composing it, as in v. 32 (*οἱ ἀ. καὶ οἱ Φ.*). The day was a Sabbath and yet the council was gathered.

they said ... Why have ye not brought? (*Why did ye not bring?*)] The pronoun (*ἐκεῖνοι*) used in the first clause (*they said*) is that which generally marks the more remote subject (comp. Acts iii. 13). In the thought of the apostle these enemies of Christ fill up, as it were, the dark background of his narrative, ever present in the distance.

46. *Never man spake like this man*] *Never man so spake*, according to the true reading.

47. *Then ... the Pharisees*] *The Pharisees therefore* specially standing out from the whole body *answered them*. The hostility of opinion is stronger than that of office.

Are...deceived?] *Are ye also—whose simple duty it is to execute our orders—led astray* (v. 12)? Their fault was in action (*led astray*) rather than in thought (*deceived*).

48 Have any of the rulers or of the Pharisees believed on him? before it hear him, and know what he doeth?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (*he that came to Jesus by night, being one of them,)

51 °Doth our law judge any man, own house.

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his

chap. 3.
2.
Deut. 17,
3, &c.
& 19. 15.

48. *of the rulers*] of the members of the Sanhedrin (cf. v. 26, iii. 1, xii. 42), whom you are bound to obey, or of the Pharisees whose opinions you are bound to accept. The original form is significant: **Hath any one** (μή τις) *of the rulers believed on him; or, to take a wider range, of the Pharisees?*

49. *this people*] *this multitude* of whom we hear, and by whose opinion you are influenced, are cursed. *As knowing not the law*, they were in the opinion of the wise "a people of the earth," such that he who gave them a morsel merited divine chastisement. A saying is given in 'Aboth' II. 6, "No brutish man is sinfearing, nor is one of the people of the earth pious." Compare Wetstein, *ad loc.* Men were divided into "people of the earth" and "fellows" (חברים), i.e. educated men.

50. *that came to Jesus by night*] *that came to him before*, according to the true reading, *being one of them*] and therefore able to speak from a position of equality. So the question of v. 48 was answered.

51. *Doth our law...bear him?* Those who pleaded for the law really broke the law. Compare Deut. i. 16; Exod. xxiii. 1. *any man*] **a man**; literally, "the man" (τὸν ἄν.) in each case which comes before them. Cf. ii. 25.

before it hear him] Literally, **except it first hear from himself**, i.e. "hear what he has to urge on his own side." The Law is personified. The true Judge is a living law.

52. *Art thou also of Galilee?*] and therefore moved by local feeling. At the same time by the choice of this term to characterize Christ's followers, the questioners contrast them contemptuously with the true Jews.

Search, and look: for...] **Search, and see that...** The particle (ὅτι) is ambiguous; but it seems on the whole better to give to it the sense "that" than "for."

ariseth (ἐγείραται, not ἐγήγεραται)] The

reference appears to be not so much to the past as to the future. Galilee is not the true country of the prophets; we cannot look then for Messiah to come thence. The words have that semblance of general truth which makes them quite natural in this connexion, though Jonah, Hoshea, Nahum, and perhaps Elijah, Elisha and Amos were of Galilee. Thus it was said by R. Jehuda in the name of Rab that "the law was maintained by the dwellers in Judæa" ('Eruv.' 53, as quoted by Wünsche). Comp. Neubauer, 'La Geogr. du Talmud,' pp. 183 f.

The episode of the woman taken in adultery (vii. 53—viii. 11).

This account of a most characteristic incident in the Lord's life is certainly not a part of St John's narrative. The evidence against its genuineness, as an original piece of the Gospel, both external and internal, is overwhelming (see Additional Note); but on the other hand it is beyond doubt an authentic fragment of apostolic tradition. Probably its preservation was due to Papias. The incident seems to belong to the last visit to Jerusalem; and it is placed in this connexion in some MSS. of St Luke (after Luke xxi.).

The special importance of the narrative lies in the fact that it records the single case in which the Lord deals with a specific sinful act. And this He does (1) by referring the act to the inward spring of action, and (2) by declining to treat the legal penalty as that which corresponds to the real guilt. So there is opened to us a glimpse of a tribunal more searching, and yet more tender, than the tribunals of men.

53. *every man went*] More closely, **they went every man...but Jesus** (viii. 1)... Thus the contrast between the whole gathering in the temple (not the members of the Sanhedrin only) and Christ is made more complete.

ADDITIONAL NOTE ON CHAP. VII. 39.

There is a singular and interesting variety of readings in the phrase which describes the gift of the Holy Spirit as yet future, though the sense is not materially affected by them.

(1) οὐπω γὰρ ἦν πνεῦμα, NT. The Egyp-

tian Versions represent the same reading, though *Memph.* adds the article in its rendering.

(2) οὐπω γὰρ ἦν πνεῦμα ἁγίον, LX, Mass of authorities. (A is defective.)

(3) οὐπὼ γὰρ ἦν τὸ πνεῦμα ἅγιον ἐπ' αὐτοῖς, D, (f).

(4) οὐπὼ γὰρ ἦν πνεῦμα ἅγιον δεδομένον, B ε.

All the readings have early authority. But while (1) explains the others, it is not easy to see how it could have been derived from them.

The simple addition of ἅγιον in (2) was a natural assimilation with xx. 22; and the glosses (3) and (4) which appear to be of equal antiquity express the sense truly, which might easily appear to be obscure in the bare (and original) text. The ungrammatical form in D marks the process of corruption.

CHAPTER VIII.

1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine: 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 ^aNow Moses in the law com-^a Lev. 10. manded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him.

CHAP. VIII. 1. *the mount of Olives*] The Mount of Olives is nowhere mentioned by name in St John's Gospel. It is mentioned several times in each of the other Gospels in connexion with the last scenes of the Life of the Lord.

2. *early in the morning* (ὄρθρου)] Compare Luke xxi. 38 (ὄρθριον).

he sat down] assumed the position of the authoritative teacher. Compare Matt. v. 1, xxiii. 2; Mark ix. 35.

3. *the scribes and the Pharisees*] This is a common title in the Synoptists for the body summarily described by St John as *the Jews*. Compare Luke v. 30, vi. 7, xi. 53, xv. 2. St John never names "the scribes."

brought (bring) unto him] We may suppose that the guilty woman had been brought first to them as a preparatory step to her trial.

4. *was taken*] **hath been taken**. The original (κατελήπται) brings the present reality of guilt vividly before the reader (Vulg. *modo deprehensa est*).

5. *Now Moses in the law... that such should be stoned (to stone such)*] Deut. xxii. 23 f. The punishment of stoning was specified in the case of a betrothed bride. The form of death in other cases was not laid down, and according to Talmudic tradition it was strangulation. It seems better therefore to suppose that this exact crime had been committed than to suppose any inaccuracy in the statement. It is said also that a priest's daughter was stoned if she committed adultery; but this was not a provision of the Law. Compare Lightfoot, *ad loc.*

but what? what therefore... Assuming this enactment as explicit, what conclusion canst thou draw for the guidance of our action in the present case? Thou claimest to speak with authority and to fulfil the Law: solve our difficulty now.

6. *This (And (δὲ) this)... tempting him*] Compare Matt. xxii. 18. The dilemma corresponds to that in the question as to the tribute money. To affirm the binding validity of the Mosaic judgment would be to counsel action contrary to the Roman law. To set the Mosaic judgment aside would be to give up the claim to fulfil the Law. In either case there was material for accusation, practically fatal to the assumption of the Messiahship to which the Lord's teaching evidently pointed. He might be carried away into a premature declaration of His claims, and fall under the civil power; or he might disparage Moses, and lose the favour of the people. The "temptation" lay in the design to lead the Lord to one of these two answers.

wrote] Both here (κατέγραψεν), and in v. 8 (ἔγραψεν), the tense in the original presents the action as going on before the witnesses. It is quite vain to conjecture what was written, if indeed we are to understand anything more than the mere mechanical action of writing. The attitude represents one who follows out his own thoughts and is unwilling to give heed to those who question him. The very strangeness of the action marks the authenticity of the detail. The words added in italics in A. V. represent a gloss found in many MSS. (ὡς προσποιούμενος).

But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, ^{Deut. xvii. 7.} He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at

the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, ^{c chap. i. 5. & 9. 5.} I am the light of the

7. *So when...* But *when...*

He that is without sin... The colour of the word "sinless" is caught from the context. Though it would be unnatural to assume that all in the group of accusers were actually guilty of adultery, there is nothing unnatural in supposing that each could feel in himself the sinful inclination which had here issued in the sinful act. In this way the words of the Lord revealed to the men the depths of their own natures, and they shrank in that Presence from claiming the prerogative of innocence. At the same time the question as to the woman's offence was raised at once from a legal to a spiritual level. The judges were made to feel that freedom from outward guilt is no claim to sinlessness. And the offender in her turn was led to see that flagrant guilt does not bar hope. The Law as in a figure dealt with that which is visible; the Gospel penetrates to the inmost soul.

first] taking, as it were, the place of the witness; Deut. xvii. 7. For here the guiltless was required to take the place of a witness in a higher sense. There is nothing in the words which disparages legal punishment. These men were not the appointed instruments of the law.

8. *again he stooped down...and with his finger wrote...*] as unwilling to speak more.

9. *And they which heard...conscience, went out one by one*] *And they when they heard went out one by one*, as they felt the power of Christ's sentence. The interpolated clause (*being convicted by their own conscience*) is a true explanation of the sense.

beginning at the eldest... (the elders)] whose sorrowful experience of life was the fullest. The word is not a title of office, but simply of age.

the woman standing (being) in the midst] She still remained bound as it were by her sin in the presence of Christ. "Two persons were left," Augustine says (*ad loc.*), "the unhappy woman and Compassion Incarnate" (*Relicti sunt duo, misera et misericordia*).

10. *When Jesus had...unto her*] *And Jesus lifting himself up said unto her.*

Woman... thine accusers? hath... thee?] *Woman, where are they? Did no one condemn thee?* The question marks the interval during which the Lord had waited for the effect of His words.

11. *She said... And Jesus said unto her*] *And she said... And Jesus said.*

Neither do I condemn thee] though I am truly sinless. The words are not words of forgiveness (Luke vii. 48), but simply of one who gives no sentence (comp. Luke xii. 14). The condemnation has reference to the outward punishment and not to the moral guilt: that is dealt with in the words which follow. "Ergo et Dominus damnavit, sed peccatum non hominem" (Aug. *ad loc.*).

go, and sin no more] *go thy way: from henceforth sin no more.* Comp. v. 14.

4. *The after teaching* (viii. 12—20).

The Lord had applied to Himself one of the typical miracles of the Exodus (vii. 37 ff.): in this section He seems to apply to Himself that of the fiery pillar. As "the light of the world" He is self-attested (v. 12 f.). But for the apprehension of His nature sympathy is needed (14, 15). At the same time even as the Lord's judgment was an expression of the divine will, so His witness included that of the Father (vv. 16—18), who could be recognised by those who truly knew Christ (v. 19).

12. *Then spake Jesus again...*] *Jesus therefore again spake...* The opinions about Jesus were divided. The rulers were blinded by their prejudices. Jesus *therefore* traces back doubt and unbelief to want of inner sympathy with Himself. At the same time (*again*, vii. 37) the second symbol of the festival was interpreted.

spake] This word compared with *cried* (vii. 37) suggests an occasion of less solemnity, probably after the Feast, but the time cannot be certainly determined.

world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, ^{chap. 31.} "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

unto them] Not to the multitude of the pilgrims, but rather to the representatives of the Jewish party at Jerusalem (*the Pharisees*, v. 13; *the Jews*, vv. 22, 31). The words refer back to the subject of vii. 52. The "multitude" (vii. 20, 31, 32, 40, 43, 49), which figures throughout the last chapter, does not appear again till xi. 42.

I am the light of the world] In the court of the women, where this discourse was held (see v. 20), were great golden candelabra which were lighted on the first night of the Feast of Tabernacles, and perhaps on the other nights. The sight of these and the remembrance of the light which they had cast over the otherwise unbroken gloom of the city seems to have suggested the figure. But the lamps themselves were only images of the pillar of light which had guided the people in the wilderness, just as the libations (vii. 38) recalled the supply of water from the Rock. And it is to this finally that the words of the Lord refer. The idea of that light of the Exodus—transitory and partial—was now fulfilled in the living Light of the world. Compare Isai. xlii. 6, xlix. 6; Mal. iv. 2; Luke ii. 32. According to tradition "Light" was one of the names of Messiah. Compare Lightfoot and Wünsche, *ad loc.* The same title in all its fulness was given by the Lord to His disciples (Matt. v. 14); and St Paul (Phil. ii. 15) speaks of Christians as "luminaries" (*φωστῆρες*). God is "Light" absolutely (1 John i. 5).

light] Compare *Introd.* p. xlvii. *of the world*] not of one nation only. This thought went beyond the popular hope. Buxtorf ('Lex.' s. v. 11) quotes a remarkable saying from Talm. Hieros. 'Sabb.' ch. 2, that "the first Adam was the light of the world." *that followeth*] The thought of the pilgrimage still remains. The light is not for self-absorbed contemplation. It is given for action, movement, progress.

in darkness] *in the darkness*. The phrase does not simply describe an accompanying circumstance of the movement, but the sphere in which it takes place. "The darkness" is opposed to "the light" (compare i. 5, xii. 46; 1 John ii. 9, 11), and includes the conceptions of ignorance, limitation, death.

shall have] not only shall look upon, or regard from a distance, but receive so that it becomes his own, a part of his true self. *Comp.* iv. 14, vi. 57. The Pauline phrase

"in Christ," or conversely "Christ in me," expresses the fundamental thought.

the light of life] the light which both springs from life and issues in life; of which life is the essential principle and the necessary result. Compare i. 4. Parallel phrases are *The bread of life* (vi. 35, note); *the water of life* (Rev. xxi. 6); *the tree of life*, Rev. xxii. 14; and perhaps *the crown of life*, James i. 12.

13. *Thou bearest record (witness) of (concerning) thyself*] This objection points to the very characteristic of Christ's Being. It must be as they say because Christ is the light. The reality, the character of light, is attested by its shining. If men deny that it does shine, then there is no more room for discussion.

thy record (witness) is not true] This is perhaps as much an independent assertion as a consequence from the fact that the witness to Christ was from Himself, and so formally imperfect. The Pharisees set their judgment against His assertion. He affirms a truth; they, as claiming equal right of knowledge, deny it. Lightfoot (*ad loc.*) gives some interesting examples of the application of the law of witness to a particular case ('Rosh Hashanah,' i ff.). "No man," it is said, "can give witness for himself" (Mishnah, 'Ketub.' ii. 9).

14. *Though (Even if) I bear record (witness) of myself, my record (witness) is true...*] The reply meets the objection of the Pharisees. The witness of Christ to Himself was essentially complete, and they had not that equality of knowledge on which they presumed to rely. A strong emphasis is thrown upon the pronoun (*Even if I...*), to mark at once the peculiarity in the source and in the foundation of the witness. Compare v. 31. The "I" in the earlier passage marked the separate individuality; here it marks the fulness of the whole Person.

is true] in point of fact (*ἀληθής*), and not, as in xix. 35, in formal validity (*ἀληθινή*).

for (because) I know...] True witness even to a single fact in the spiritual life involves a knowledge of the past and of the future. In the past lie the manifold elements out of which the present grew; in the future lies the revelation of what the present implicitly contains. He can bear witness to himself who has such knowledge of his own being. This no man has, but the Son has it, and in virtue of it He can reveal the Father. *Comp.* xvi. 28.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

Deut. 17. 17 'It is also written in your law, that the testimony of two men is true.

Matt. 18. 16. 18 I am one that bear witness of

myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in

ye cannot tell...] *ye know not...* To such knowledge the Pharisees could lay no claim. They could not even discern the immediate spiritual relationship of the Lord to the unseen order (*whence I come and (or)...*), and still less the mystery of the Incarnation (*whence I came...*) which underlay it.

15. The thought of "knowledge" passes into that of "judgment." The Pharisees had not the knowledge, nor could they in their present state gain the knowledge. They judged *after the flesh* (comp. 2. Cor. v. 16). They were content to form their conclusions on an imperfect, external, superficial examination. Without feeling any necessity for deeper or wider insight, they decided according to the appearance of things; and so by that part of our nature which deals with appearances. Christ, on the other hand, though He embraced in this knowledge all the circumstances, and aspects, and issues of life, *judged no man*. The time for this was not yet; nor was this His work (xii. 47).

The contrast in these words may be compared with that below in v. 23, (26?).

16. But this absence of judgment on Christ's part was not from any defect in the completeness of His knowledge. For He adds, *And yet (even, vi. 51, note) if I judge, my judgment is true...*

is true...for (because)... Not only *true* as answering to the special facts (*ἀληθής*, v. 14), but *true* as satisfying our perfect conception of what judgment ought to be (*ἀληθινή*, comp. iv. 23, note, and xix. 35), *because* it is not an isolated or personal judgment, but a judgment springing out of a conscious union with the Author of all Truth. A saying given in 'Pirke Aboth' (iv. 12) gives the characteristic thought which the Lord meets: "Judge not alone (יחיד), for none may judge alone save ONE."

17. *It is also written in your law, that the testimony...* And *even in your law*—the Law which is your law—it is written...*that the witness...* The Pharisees had appealed to the Law; the Law then of which they claimed absolute possession (vii. 49) is shewn to decide against them (Deut. xix. 15). The phrase does not in any way disparage or set aside the Law as a divine revelation, but marks the Jewish claim (v. 56, *your father*).

It is...written] The exact form used here (*γέγραπται*) is found in St John of the old Scriptures only in this place (compare xx. 31). It is the common form of citation in other books. St John elsewhere uses the resolved form (*γεγραμμένον ἐστίν*), which is read here by Cod. Sin.; ii. 17, note, x. 34, (xv. 25).

of two men] The word "men" (*δύο ἀνθρώπων*) does not occur in the original text or in the LXX. It appears to be introduced here to indicate the superior force of the divine witness.

18. *I am one that bear witness ... beareth witness]* *I am he that beareth witness* (*ὁ μαρτυρῶν*)... The change in the form of the two clauses presents the difference of the mode in which the two witnesses give their testimony. He that gave the witness was one, but through Him the Father also spake and wrought: "*I am he that beareth witness; and, at the same time, in and through me, the Father beareth witness of me*, so that your objection loses its point." The witness of the Father from whom Christ came was given not merely in the miracles done but in the whole ministry of the Son.

19. *Then said they...* They said *therefore...* The appeal to an absent, unseen, witness did not satisfy the Pharisees.

Where is thy Father?] The form of the question shews the spirit of the questioners. They do not say "Who is thy Father?" as if they were in uncertainty as to the reference, but "Where...?" implying that a reference to one whom they could not look upon and interrogate was of no avail for the purpose of the argument.

Ye neither know me, nor... Rather, *Ye know neither me nor...* The question was futile. The mere fact that it was put shewed that the true answer to it could not be given or received. There must be knowledge of what we seek before we can profitably ask where to seek it.

With this question and answer the question of Philip and the answer given to it may be contrasted, xiv. 8 ff.

20. *These words spake Jesus (He) in the treasury]* The Treasury was in the Court of the women, the most public part of the temple (compare Mark xii. 41 ff.; Luke xxi. 1). The mention of the locality adds force to the

the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall

seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

notice of the Lord's immunity from violence which follows. For the Sanhedrin held their sittings ordinarily in the chamber *Gazitb*, which was situated between the Court of the women and the inner Court. So Jesus continued to teach within earshot of His enemies.

taught] Contrast Acts xxiv. 12.

and no man...] *and yet no man...* The strange contrast is expressed by the simple juxtaposition of the facts: v. 55, i. 10, iii. 19, 32, vi. 70, vii. 4, 30, ix. 30, xvi. 32, xx. 19.

laid hands on him] *took him*, as in vii. 30, 32, 44, &c.

his hour] Comp. ii. 4, vii. 30, xiii. 1, note.

5. *The trial of true and false faith* (21—59).

This section describes the spiritual crisis in the preaching to Israel. It consists of two parts. The first part (21—30) contains the distinct presentation of the one object of faith with the declaration of the consequences of unbelief (v. 24). This is closed by the notice of a large accession of disciples (v. 30). The second part (31—58) gives an analysis of the essential character and issues of selfish belief and false Judaism. This is closed by the first open assault upon the Lord with violence (v. 59).

21—30. The subject of these verses is that which had been already partly announced at the feast (vii. 33 ff.). Christ shews the momentous issues which hang upon His brief sojourn with the Jews (v. 21), who are essentially opposite to Him in character (v. 23), and therefore only to be delivered by transforming faith in Him (v. 24). At present a plainer revelation of Himself was impossible (v. 25 f.); but hereafter all would be made clear (v. 28). Meanwhile His work was His witness (v. 29). And this some were enabled to accept (v. 30).

21. *Then said Jesus again...*] *He therefore*—because while He was still able to speak freely (v. 20) there was yet time and opportunity for some at least to gain the knowledge which they lacked—*said again to them*, as He had said before, vii. 34, but now with a more distinct and tragic warning, *I go my way, and ye shall seek me, and shall die in your sins* (sin).

unto them] v. 12, note.

ye shall seek me] The emphasis lies (as in vii. 34) upon the word *seek*. There is no contrast here between “ye” and “me.” The search was the search of despair under the pressure of overwhelming calamity; and the

issue was not failure only but death, and death in sin, for the search under false motives, with false ends, was itself sin, an open, utter abandonment of the divine will.

your sin] The sin was one in its essence, though its fruits were manifold (v. 24). Hence the order here is, “in your sin shall ye die,” while in v. 24 the emphasis is transposed (“ye shall die in your sins”).

whither I (ἐγὼ) *go, ye* (ὑμεῖς) *cannot come*] Compare vii. 34 (*where I am...*). Here the contrast of persons (*I, ye*) is distinctly marked, as containing the ground of the separation. When the same words are applied to the disciples (xiii. 33) the impossibility of following is shewn to be for a time only (xiii. 36).

22. *Then said the Jews*] *The Jews*, who were the speakers also in vii. 35, *therefore said*, in scornful contempt of such an assumption of superiority. The repetition of the imperfect (ἔλεγον, ἔλεγον contrasted with εἶπεν, 21, 24, 28) marks the record as a compressed summary.

Will he (μήτε, iv. 29, note) *kill himself? because* (that)...] The bitterness of the mockery, like the sternness of the denunciation, is increased (vii. 35). The questioners assume that no way can be open to Jesus which is not equally open to them, unless it be the way to Gehenna opened by self-murder. Thither indeed they could not follow Him. By the Jews suicide was placed on the same level with murder, Joseph. ‘B. J.’ III. 8 (14). 5; and the darkest regions of the world below were supposed to be reserved for those who were guilty of the crime (ἀδης δέχεται τὰς ψυχὰς σκοτιώτερος, Jos. l. c.).

23. The Lord meets the taunt of His opponents by developing that difference of nature in which lay at once the cause of their inability to follow Him, and the cause of their inability to understand Him. He and they belonged essentially to different regions; the spring of their life, the sphere of their thoughts, were separated from the spring and the sphere of His by an infinite chasm. The difference was equally great whether it was regarded in its final source or in its present manifestation. The circumstances of earthly life give scope for the embodiment of two characters absolutely opposed. For earthly life lies between and in connexion with two orders, and it includes in itself two orders. It may be swayed by higher or lower influences; it may be fashioned on a fleeting or on an eternal type. And between these there can be no fellowship.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

There can be in the way of nature no passage from the one to the other.

Ye are from beneath] Your whole being in its deepest principles is drawn from the powers of the lower, sensual, realm (*ἐκ τῶν κάτω*, Vulg. *de deorsum*); you are "flesh of flesh" (iii. 6). Comp. James iii. 15 ff. For the phrase "to be of" (*εἶναι ἐκ*) see v. 47, xviii. 37.

I am from above] drawing every inspiration, every feeling, every judgment from heaven (*ἐκ τῶν ἄνω*, Vulg. *de supernis*. Comp. Col. iii. 1 f.).

ye are of this world] true children of the fleeting order which you can see.

I am not of this world] but the bringer in of a new and spiritual order, to which entrance can be gained only by a new birth.

24. *I said therefore*] because this fatal chasm separates you from my true home and from the region of life, that *ye shall die*—here the emphasis is changed and lies upon the end "death," and not upon the state "sin"—*in your sins*, which in their varied form reveal the presence of the one fatal source (v. 21). For there is but one mode of escape from death, one means of obtaining life, one "way" of approaching the Father by which earth and heaven are united, even fellowship by Faith with Him who *is*, and who has become man, and *if ye believe not (unless ye believe) that I am, ye shall die in your sins*.

that I am] not simply "*that I am the Messiah*," such as your imagination has drawn for you; but far more than this, *that I am*, that in me is the spring of life and light and strength; that I present to you the invisible majesty of God; that I unite in virtue of my essential Being the seen and the unseen, the finite and the infinite.

The phrase "I am" (*ἐγώ εἰμι*) occurs three times in this chapter (vv. 24, 28, 58; comp. xiii. 19), and on each occasion, as it seems, with this pregnant meaning. Compare Deut. xxxii. 39; Isai. xliii. 10.

Elsewhere, in cases where the predicate is directly suggested by the context, this predicate simply is to be supplied: ch. ix. 9, xviii. 5, 6, 8. Comp. vi. 20; Matt. xiv. 27; Mark vi. 50, xiv. 62; Luke xxii. 70. And so it is used of the Messiah: Mark xiii. 6; Luke xxi. 8. Cf. Acts xiii. 25.

25. *Then said they...* *They said there-fore...*

Who art thou?] The question corresponds with the general translation "I am." The wish of the questioners is evidently to draw from the Lord an open declaration that He is "the Christ," that is the Deliverer such as they conceived of him.

And Jesus saith... *Jesus saith...*

Even the same...the beginning] Among the many interpretations of this most difficult phrase two appear to have chief claim to consideration:

(1) *Altogether, essentially, I am that which I even speak to you.* That is to say, My Person is my teaching. The words of Christ are the revelation of the Word Incarnate; and

(2) *How is it that I even speak to you at all?* How is it that I so much as speak with you? That is to say, The question which you ask cannot be answered. The very fact that it is proposed makes it clear, as it has been clear before, that it is vain for me to seek to lead you by my words to a better knowledge of myself.

Of these two the second interpretation, which was in the main that of the Greek fathers, seems to fall in best with the general sense of the dialogue. See Additional Note.

26. We must suppose a pause after the last words, if they are taken interrogatively, and then the sad train of thought is continued. The Jews, even if they had misunderstood the revelation which Christ had given of Himself, and were unworthy of any further manifestation of His Person—and indeed in virtue of this their grievous fault—furnished many subjects for teaching and judgment. In them unbelief was embodied. So the sentence follows: *I have many things to say and to judge of (concerning) you.* The utterance of these judgments will widen the chasm between us. But they must be spoken at all cost; they are part of my divine charge; *he that sent me is true*; in His message there is no superfluity and no defect, and the things which I heard from Him, when I came on earth to do His will, these speak I unto the world.

but he...] It seems best to find the opposition (as above) in the anticipated failure of these further revelations. Others find it in a contrast between these personal judgments

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye con-

and the Father's commission; as if the sense were: "but these self-chosen subjects must be set aside; He that..." In this case however the force of the affirmation of the "truth" of the Father appears to be lost. The general scope of the words seems to be that the divine message must be delivered whatever its immediate effect may be.

Speak to] The construction is very remarkable ($\lambda α λ \omega \epsilon \iota \varsigma \tau \omicron \nu \kappa$). It is not simply "address to the world," but "speak *into*, so that the words may reach as far as, spread through, the world." Christ stands, as it were, outside the world, mediating between two worlds. Comp. 1 Thess. ii. 9 ($\epsilon \iota \varsigma \upsilon \mu \acute{\alpha} \varsigma$), iv. 8; Hebr. ii. 3.

I have heard] *I heard*. Comp. v. 28, note, xv. 15, note.

27. *They understood (perceived) not...* preoccupied as they were with thoughts of an earthly deliverer, and perhaps with doubts as to the possibility that Jesus might have come to them from some one such as they looked for, who awaited the favourable time for his appearance.

28. *Then said Jesus unto them*] *Jesus therefore said...* because He read their imaginations and knew why they were offended by His Person and teaching, *When ye have lifted up the Son of man* by the Cross to His throne of glory, *then shall ye know—perceive* at last—*that I am, and that I do nothing of myself*; perceive, that is, that my being alike and my action are raised above all that is limited, and in absolute union with God.

lifted up] Compare xii. 32, note.

shall ye know] Compare Ezek. vii. 4, xi. 12, xii. 20.

that I do] It is not unlikely that the verb begins a new sentence, and does not depend on the "that" of the previous clause: "you shall then perceive my true Nature. Yes, and in fact my whole work answers to a divine guidance."

of myself] Compare v. 30, note, xv. 4, note. *do...speak these things*] The present teaching was part of the appointed work of Christ. The last phrase is not general, as if it were equivalent to "so I speak," but is used with a specific reference to the revelations which the Lord was even now making.

my Father hath taught] *the Father*

taught. The mission of the Son is regarded as the point when He received all that was required for His work. The teaching is so far looked upon as compressed into one supratemporal act, and gradually realised under the conditions of human life.

Compare the use of *I heard* ($\eta \kappa \omicron \upsilon \sigma \alpha$, iii. 32, viii. 26, 40, xv. 15). On the other hand *I hear* is used in regard to special acts (v. 30).

29. The whole being of the Son was in absolute harmony with the being of the Father, and the Father was personally present with the Son. In one sense there was a separation at the Incarnation: in another sense there remained perfect unbroken fellowship. There was a "sending" and yet a "remaining together." He that "sent" was still with Him that "was sent." The pregnancy of the phrase must be observed.

the Father...alone] *He*, even He that sent me (so the words run, omitting *the Father*), at that crisis *left me not alone*—the new relation was superadded to and did not destroy the old relation—and men themselves can see the signs of this abiding communion, *for (because) I—I (ἐγώ)*, in the complete Person on which you look—*do always*—not fitfully, uncertainly, partially—*the things that please Him*.

for] The word seems to be used here as in Luke vii. 47, to indicate the sign of the truth of the statement made, and not to give the ground of the fact stated. The perfect coincidence of the will of the Son with the will of the Father is presented as the effect, and not as the reason of the Father's Presence. And yet here as always the two thoughts run into one another.

those things that please him] The service is positive, active, energetic, and not only a negative obedience, an abstention from evil. Comp. 1 John iii. 22; Exod. xv. 26; Isai. xxxviii. 3; Wisd. ix. 18.

30. *believed on him*] in the fullest sense: cast themselves upon Him, putting aside their own imaginations and hopes, and waiting till He should shew Himself more clearly. This energy of faith in a person ($\pi \iota \sigma \tau \epsilon \upsilon \epsilon \iota \nu \epsilon \iota \varsigma$, "to believe in any one") is to be carefully distinguished from the simple acceptance of a person's statements as true ($\pi \iota \sigma \tau \epsilon \upsilon \epsilon \iota \nu \tau \omicron \upsilon \tau \acute{\omicron}$, "to

tinue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

believe any one"), which is noticed in the next verse. The phrase is characteristic of St John's Gospel (ii. 11, iii. 16, 18, 36, iv. 39, vi. 29, 35, 40, 47, vii. 5, 31, 38 f., 48, ix. 35 f., x. 42, xi. 25 f., 45, 48, xii. 11, 36 f., 42, 44, 46, xiv. 1, 12, xvi. 9, xvii. 20). It occurs once only in the Synoptic Gospels (Matt. xviii. 6 || Mark ix. 42), and there most significantly of the faith of "little ones." The common phrase (πιστεύειν τινί) occurs *vv.* 45 f., (ii. 22), iv. 21, (50), v. 24, 38, 46 f., xiv. 11. With this phrase "to believe in a person" must be compared the more definite phrase "to believe in his name," that is, to believe in him as characterized by the specific title implied (i. 12, ii. 23, iii. 18).

31—59. This conversation lays open the essential differences between the men who would have given permanence to the Old Dispensation and Christ who fulfilled it. The historical and the spiritual, the external and the moral, the temporal and the eternal, are placed side by side. The contrast is made more complete because Abraham and not Moses is taken as the representative of Judaism.

The successive pleas of the Jews give in a natural order the objections which they took to Christ's claims. "We are Abraham's seed: ...how sayest thou, Ye shall be made free?" (*v.* 33). "Abraham is our father" (*v.* 39). "We were not born of fornication: we have one Father, even God" (*v.* 41). "Thou art a Samaritan, and hast a devil" (*v.* 48). "Art thou greater than our father Abraham, who died?" (*v.* 53). "Hast thou seen Abraham?" (*v.* 57). The first three press the claims of inheritance, of kinsmanship, of religious privilege: the last three contain decisive judgments on Christ's character, on His authority, on His implied divine nature.

With the help of the clue thus given it is more easy to follow the course of the argument. At the outset Christ promises freedom to those who honestly follow out an imperfect faith (31 f.). "But we are free" is the answer (*v.* 33). Not spiritually (*vv.* 33—36); nor does descent carry with it religious likeness (*vv.* 37—42). Inability to hear Christ betrays and springs from a close affinity with the powers of evil (*vv.* 43—47). Such a judgment is sober and true (*vv.* 48—50). The word which Christ brings is life-giving (*vv.* 51—53); and He Himself was before Abraham (*vv.* 54—58).

31. Among the body of new converts were some *Jews*—men, that is, characterized as retaining the mistaken views of the nation—who believed Him, who acknowledged

His claims to Messiahship as true, who were convinced by what He said, but who still interpreted His promise and words by their own prepossessions (comp. vi. 15). They believed Him and did not believe in Him. The addition of the word "Jews" and the change in the construction of the verb distinguish sharply this group from the general company in *v.* 30; and the exact form of the original makes the contrast more obvious (οἱ πιστευόντες αὐτῷ Ἰουδαῖοι, not οἱ Ἰουδαῖοι οἱ πιστευόντες αὐτῷ).

Then said Jesus... Jesus therefore said...which had believed Him. See *v.* 30, note.

If ye...disciples indeed] If ye—even ye with your inveterate prejudices and most imperfect faith—abide in my word ye are truly my disciples. The emphasis lies on the pronoun (*ye*) and not, as we are inclined to place it, on the verb (*abide*). The sentence is a gracious recognition of the first rude beginning of faith. Even this, if it were cherished with absolute devotion, might become the foundation of better things. It included the possibility of a true discipleship, out of which knowledge and freedom should grow; for there is a discipleship of those who for the time are in ignorance and in bondage.

continue (abide) in my word] The word, the revelation of Christ, is at once the element in which the Christian lives, and the spring of his life. He abides in the word, and the word abides in him (*v.* 38; 1 John ii. 14, i. 10). Just so, in the language of St Paul, the believer lives in Christ and Christ in the believer (Gal. ii. 20). The phrase which is used here and in *vv.* 37, 43 (ὁ λόγος ὁ ἐμός) expresses the word which is truly characteristic of Christ and not simply that which He utters. Comp. xv. 9 note. His word is the word of God, xvii. 6, 14, 17.

32. *ye shall know the truth*] Comp. i. 17, v. 33. This Truth is no mere abstract speculation. It is living and personal. Comp. *v.* 36, and xiv. 6.

the truth shall make you free] The freedom of the individual is perfect conformity to the absolute—to that which *is*. Intellectually, this conformity is knowledge of the Truth: morally, obedience to the divine Law. This principle is that which Socrates (for example) felt after when he spoke of vice as ignorance; and the Stoics when they maintained that "the wise man alone is free." The Jews also had a saying, "Thou wilt find no freeman but him who is occupied in learning of the Law," and hence they substituted mystically *cheruth* (freedom) for *charuth* (graven) in Exod. xxxii. 16 ('Perek R. Meir,' 2. See

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, ¹Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

Taylor, *ad loc.*). These different thoughts are summed up in the noble paradox *Deo servire est libertas*.

33. *They answered...* i.e. the Jews who believed Him who have just been characterized. *We be Abraham's seed*] to whom the sovereignty of the world has been assured by an eternal and inalienable right. Comp. Matt. iii. 9; Luke iii. 8.

and were never (have never yet been) in bondage to any man] The episodes of Egyptian, Babylonian, Syrian and Roman conquests were treated as mere transitory accidents, not touching the real life of the people, who had never accepted the dominion of their conquerors or coalesced with them.

how ... free?] *How sayest thou*—thou, a solitary if a great teacher, against the voice of the national consciousness—*ye shall be made—become—free?*

34. The answer to the national boast of the Jews lies in the affirmation of the true principle of freedom (*Verily, verily*. Comp. *vv.* 51, 58).

Whosoever (Every one that) committeth sin] "To commit sin" (ποιεῖν τὴν ἁμαρτίαν) is not simply to commit single, isolated, acts of sin, but to live a life of sin (1 John iii. 4, 8). The exact contrast is *doing the Truth* (iii. 21; 1 John i. 6) on one side and *doing righteousness* on the other (1 John ii. 29, iii. 7). Sin as a whole—complete failure, missing of the mark, in thought and deed—is set over against Truth and Righteousness.

the servant] "the slave," "the bond-servant" (δοῦλος). The same image occurs in St Paul (Rom. vi. 17, 20).

35. The transition from the thought of bondage to sin to that of freedom through the Son is compressed. Bondage to sin is the general type of a false relationship to God. He who is essentially a bondman cannot be a son of God. Whatever may be his outward connexion with God it can last only for a time. Permanent union with God must rest upon an abiding and essential foundation. Even the history of Abraham shewed this: Ishmael was cast out; the promises centred in Isaac. Thus there is a two-fold change in thought, (1) from bondage to sin

to the idea of bondage, and (2) from the idea of sonship (contrasted with the idea of bondage) to the Son. Comp. Gal. iv. 22 ff.; Rom. vi. 16 ff.

the house] Comp. xiv. 2; Hebr. iii. 6 (οἶκος).

but the Son...ever] **the Son abideth for ever.**

36. This general principle, illustrated in the origin of the Jewish people by the parable of Isaac and Ishmael, has one absolute fulfilment. The Son, the true Son, is one. Through Him alone—in Him, in fellowship with Him—can lasting freedom be gained, seeing that He alone is free, and abideth unchangeable for ever.

If the Son therefore] The Son and not the Father is represented as giving freedom, in so far as He communicates to others that which is His own.

free indeed] The word translated *indeed* (ὅτως) occurs here only in St John. It appears to express reality in essence from within, as distinguished from reality as seen and known (ἀληθώς v. 31, i. 48, iv. 42, vi. 14, vii. 40). The conception of freedom which is given in this whole passage presents the principle which St Paul applied to the special case of external ordinances.

37. The conception of freedom having been thus illustrated, the Lord goes back to the claim of the Jews, and admits it in its historical sense.

I know that ye are Abraham's seed; but...] Outwardly ye are sons; but in fact you seek to destroy the true Son. Your conceptions of the Father's will and purpose are so fatally wrong that they place you—however little the final issue may be apparent now—in deadly hostility to me. You believe me, but you would make me fulfil your thoughts. When you find that this cannot be, you too will see the murderous spirit revealed in you.

The ground of the hostility of the Jews was the fact that the revelation of Christ (*my word*) made no way, no progress in them. It had in some sense found an entrance, but it made no successful progress in their hearts.

hath no place] **maketh no way in you, hath not free course in you** (οὐ χωρεῖ, Vulg. *non capit*). The sense given in A.V.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abra-

ham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father.

is not supported by ancient authority; and the idea required is not that of "abiding," but of growth and movement. Comp. Wisd. vii. 23, 24.

38. And yet the word of Christ justly claimed acceptance, for it was derived from immediate knowledge of God. **The things which I (ἐγώ)—I myself directly, in my own Person—have seen with (in the presence of) the Father I speak.** Compare iii. 11, 32.

I have seen] The perfect revelation through the Son rests upon perfect and direct knowledge. He speaks to men in virtue of His immediate and open vision of God, which no man could bear (i. 18). The appeal to this Vision of God is peculiar to St John. Comp. iii. 32, vi. 46 (the Father); and though man naturally is unable to attain to the sight of God (v. 37; 1 John iv. 20), yet in Christ the believer does see Him now (xiv. 7, 9. Comp. iii. 11; 1 John iii. 6; 3 John 11), and shall see Him more completely (1 John iii. 2. Comp. Matt. v. 8; 1 Cor. xiii. 12).

and ye do that which ye have seen with your father] Or, according to the more probable reading, **the things which ye heard from...** The verb in the original (ποιεῖτε) is ambiguous. It may be imperative *do ye*, or indicative *ye do*. If it be taken as an imperative the sense will be: **and do ye therefore the things which ye heard from the Father:** fulfil in very deed the message which you have received from God, and in which you make your boast. If it be taken as an indicative "the father" must receive opposite interpretations in the two clauses (*my Father*, even God, and *your father*, even the devil: τοῦ πατρὸς is to be read in both places). The sense will then be: **and ye therefore, tragically consistent, do the things which ye heard from your father,** the devil, whose spiritual offspring ye are. This thought has not yet been distinctly expressed, and in v. 41 *your father* is distinctly written (τοῦ πατρὸς ὑμῶν, not τοῦ πατρὸς), but on the other hand v. 39 may be supposed to imply a special reference.

39. If "do" be taken imperatively in v. 38 the connexion is: "Do not speak to us of some general relationship of the Father, and raise a doubt as to our obedience: our

father—the one head of our whole race and of none other—is *Abraham*, whom we obey beyond question." If it be taken indicatively then the answer is: "What is this covert reproach as to our obedience to our father? There can be no doubt as to whom we obey. *Our father is Abraham.*" The thought is somewhat different from that in the words *we are Abraham's seed*. This phrase *we are Abraham's seed* suggests the notion of rightful inheritance; *Abraham is our father* that of a personal relationship.

If ye were ... ye would do ... Abraham] There is great variety of reading in the Greek texts in this passage. The most probable reading gives the sense: **If ye are children of Abraham, do (ποιεῖτε) the works of Abraham.** Or perhaps it may be rendered: **If ye are children of Abraham, ye do the works of Abraham,** a supposition which is obviously false. The emphasis is laid upon the community of nature (*children*), and not upon the inheritance of privilege (*sons*).

For the use of *children* see i. 12, xi. 52; 1 John iii. 1, 2, 10, v. 2; and for *sons*, xii. 36 (of light); xvii. 12 (of destruction). Compare also Rom. ix. 8, and viii. 15—17 taken in connexion with Gal. iv. 6 f.

40. *But now...*] As things really are.

a man] The word *man* (ἄνθρωπον) stands in contrast with *of God*, and so brings out the element of condescension in the Lord's teaching which exposed Him to the hostility of the Jews; and at the same time it suggests the idea of human sympathy, which He might claim from them (*a man*), as opposed to the murderous spirit of the power of evil. The title is nowhere else used by the Lord of Himself. Compare Rom. v. 15; 1 Tim. ii. 5; Acts ii. 22, xvii. 31 (ἄνθρωπος).

the truth, which I have heard (which I heard)] Compare v. 28 note.

this did not Abraham] who faithfully obeyed each word of God, and paid honour to those who spoke in His name, as to Melchizedek and the angels (Gen. xiv. xviii.). In the traditions of the East, Abraham, "the Friend," is still spoken of as "full of loving-kindness."

41. *Ye do the deeds*] **Ye are doing the works** (as v. 38). The condemnation stands in a solemn isolation, and carries the thought back to v. 38: *Do ye...nay, ye do...*

Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from

God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 ^εYe are of *your* father the devil, ^{8.} ^εJohn

Then said they... **They said...** The line of thought seems to be this. You admit, the Jews argue, that we are historically descended from Abraham (v. 37), but you deny that we are spiritually like Abraham (v. 39). You speak of another father whose spiritual seed we are. But we appeal to facts. Just as we are literally Abraham's true seed, so are we spiritually. *We*, with a proud emphasis, *we be (were) not born of fornication*. We do not owe our position to idolatrous desertion of Jehovah. We are the offspring of the union of God with His chosen people. Our spiritual descent is as pure as our historical descent.

42. The answer to the boast lies in the natural conditions of all kinsmanship. The true children of God in virtue of their nature can always recognise Him however He shews Himself. The Jews by their misunderstanding destroyed the claim which they set up. Cf. 1 John v. 1.

for I...sent me] The Person and the Work of the Lord were both evidences of His Sonship. This He shews by placing His mission first in relation to His divine nature, and then in relation to its historic aspect. In the first clause the two points, the actual mission (**I came forth**, ἐξῆλθον), and the present fulfilment of the mission (**I am come**, ἦκω), are contemplated in their distinctness. In the second (**have I come**, ἐλήλυθα), they are brought together, so that the mission is regarded in its fulfilment.

proceeded forth and came... **came forth from** (i.e. out of) **God and am come...** The first phrase (ἐκ τοῦ θεοῦ ἐξῆλθον, Vulg. *ex deo processi*) is most remarkable, and occurs only in one other place, xvi. 28, where the preposition has been variously disturbed, some copies reading *from the side of* (παρά), and others *away from* (ἀπὸ), but here there is no variation. The words can only be interpreted of the true divinity of the Son, of which the Father is the source and fountain. The connexion described is internal and essential, and not that of presence or external fellowship. In this respect the phrase must be distinguished from "came forth from" (ἐξελθεῖν ἀπὸ) used of the separation involved in the Incarnation under one aspect (xiii. 3, xvi. 30); and also from "came forth from the side of" (ἐξελθεῖν παρά), which emphasizes the personal fellowship of the Father and the Son (xvi. 27, xvii. 8). These differ-

ences of thought are clearly seen in xvi. 27, 28, 30. Augustine expresses the idea very well: "Ab illo processit ut Deus, ut æqualis, ut Filius unicus, ut Verbum Patris; et venit ad nos quia Verbum caro factum est ut habitaret in nobis. Adventus ejus, humanitas ejus: mansio ejus, divinitas ejus: divinitas ejus quo vivus, humanitas ejus qua vivus."

and came] **and I am come** (ἦκω). Comp. 1 John v. 20. In this word the stress is laid wholly on the present.

neither came I... **for neither have I come** (ἐλήλυθα)... Comp. iii. 2, 19, v. 43, vii. 28, xii. 46, xvi. 28, xviii. 37. Here the present is connected with the past act on which it rests. The deeper meaning of the first clause explains the form of the second. My Being is inherently divine in its derivation; and so it is also in its manifestation to the world, *for neither—not even*—on this mission of infinite love *have I come of myself...* This act of supreme sacrifice is in absolute dependence on the Father's will. That which causes offence to you is done in obedience to Him.

of myself] Comp. v. 30, note.

43. If the Jews had been true children of God they would have recognised His Son. But yet more than this. They failed not only in instinctive feeling towards Christ, but also in intellectual apprehension of His teaching. They had no love for Him, and therefore they had no understanding of His Gospel. They could not perceive the meaning or the source of His *speech*, in which little by little He familiarly set forth His work (comp. iv. 42), because they could not grasp the purport of His Word, the one revelation of the Incarnate Son in which all else was included.

ye cannot] inasmuch as the wilful service of another power hinders you (v. 44). The fatal obstacle was one of their own making. Comp. vii. 7, note.

For the form of the sentence see vv. 46, 47.

44. *Ye]* There is a strong emphasis on the pronoun in answer to the *we*, v. 41, *Ye* so-called children of Abraham, children of God, *are of your father*, true children of your true father, *the devil, and the lusts* (desires) *of your father it is your will to do* (θέλετε ποιεῖν); you deliberately choose as your own the feelings, passions, ends, which belong to him. You are, so to speak, his voluntary organs; what he desires, that you carry out. A strange translation, which the original (ἐκ τοῦ πατρὸς τοῦ διαβ.) admits, and which has

and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 ⁶He that is of God hear-⁶ ⁶eth God's words: ye therefore hear ⁶ ⁶John 4.

been put forward by a few recent critics, found some support in early times, and is adopted by Macarius Magnes without remark (II. c. 21): "ye are of the father of the devil;" as if the Jews and the devil were alike the offspring of another spiritual progenitor. According to this view the Jews are said to be murderers and liars like the devil, who followed the pattern of his (and their) father. But the interpretation finds no support elsewhere in Scripture.

are of] draw your being from, and so reproduce in your character. Comp. iii. 31, viii. 23, 47, xv. 19, xvii. 14, 16, xviii. 36, 37; 1 John ii. 16, iii. 8, 10, 12, iv. 1 ff., v. 19.

the devil] xiii. 2; 1 John iii. 8, 10; Rev. xii. 9. *He was a murderer from the beginning*] When creation was complete he brought death upon the race of men by his falsehood (Rom. v. 12). For even before he had fallen through want of truth. *He stood not in the truth* (ἐν τῇ ἀλ.)—the divine Sum of all truth—*because there is no truth* (οὐκ ἔστιν ἀλ.)—no fragmentary truth which has affinity with the Truth—in him.

The reference appears to be to the Fall and not to the death of Abel (1 John iii. 12). The death of Abel was only one manifestation of the ruin wrought by selfishness (see 1 John iii. 8 ff.). Comp. Wisd. ii. 24.

and abode not...] *and stood not...* See Additional Note.

When he speaketh a lie...] *Whenever he* (the devil) *speaketh a lie* (τὸ ψεύδος, the falsehood as opposed to the Truth as a whole, comp. v. 38), *he speaketh of his own*; his utterances are purely selfish, he draws them simply from within himself (contrast v. 42; 2 Cor. iii. 5), *for (because) he is a liar, and the father of it*.

of it] The original (αὐτοῦ) may be masculine, *of him*, i.e. the liar; or neuter, *of it*, i.e. the lie. Comp. Orig. 'in Joh. T.' VI. 3, ὁ πατὴρ αὐτῆς (the truth).

It is however most probable that this very difficult sentence should be translated quite differently: *Whenever a man speaketh a lie, he speaketh of his own, for his father also is a liar*. A man, that is, by lying reveals his parentage and acts conformably with it. The omission of the subject with the verb is certainly harsh (ὄραν λαλή), but scarcely more so than the other renderings of the pronoun (αὐτοῦ).

45. *And because...*] *But because...* If I had spoken falsehood, such is the argument, you would have recognised that which is kindred to yourselves, *but...* The final opposition between Christ and the devil lies in the opposition of Truth to Falsehood. And this opposition repeats itself in the children of the two spiritual heads. There must be that which is akin to Truth in us, if we are to believe Truth. If our souls are given up to a lie we cannot believe the truth addressed to us. The contrast between *I* and *ye* is made as sharp as possible. "But as for me, because I tell you...(ἐγὼ δὲ ὄρα)." ⁶

46. Falsehood in action is sin. Falsehood within must shew itself. From words then the appeal is made to acts. *Which of you convinceth (convicteth) me of sin?* Who, that is, arraigneth me on a just charge of sin? The word *sin* (ἀμαρτία) is not to be taken for *error* or *falsehood*, but for "sin" generally, according to the uniform usage of the New Testament, and here probably, from the connexion, as measured by the Law. The words suggest but they do not prove the sinlessness of Christ. The appeal is to a human standard, yet such an appeal on such an occasion carries far more with it.

convinceth] *convicteth*. Compare xvi. 8, note.

And if I say the truth...] *If I say truth*, that which is true: truth, and not the Truth, the part and not the whole revelation. The absence of sin includes necessarily the absence of falsehood. Hence the Lord takes it as proved that His words are true.

47. We must suppose a pause after 46a, and again after 46b. Then follows the final sentence. The true child of God alone can hear the words (τὰ ῥήματα), each separate message, of God. For this reason, because the power of hearing (v. 43) depended on inward affinity, the Jews could not hear, because they were not of God. Comp. xviii. 37, vii. 17, xii. 48 f., xiv. 23, note; 1 John iv. 6.

He that is of God] the true child of God, who draws his life and support from Him. Comp. (i. 13), iii. 31, viii. 23, xv. 19, xvii. 14, xviii. 36, 37; 1 John ii. 16, iii. 10, (12), iv. 1 ff., v. 19.

ye therefore...because...] *for this cause ye...because*. This combination in St John com-

them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a

devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you,

monly refers back to a former principle, which is exemplified at the time in the immediate circumstances. Comp. v. 16, 18, x. 17, xii. 18, 39; 1 John iii. 1.

ye are not of God] The whole scope of the argument proves that this state does not exclude true moral responsibility. Comp. 1 John iii. 7 ff.

48. *Then answered the Jews...* **The Jews answered...** The key-word (*the Jews*) is introduced again in this new phase of the argument.

Say we not well...?] The form of expression shews that the reproach was a current one; so that a glimpse is here offered of the common judgment on Christ. He was in the eye of "the Jews" a Samaritan, a bitter foe of their nationality, and withal a breaker of the Law, and a frantic enthusiast, who was not master of his own thoughts and words. Thus the Jews turned back upon Christ both the charges which He had brought against them, that they were not legitimate children of Abraham, and that they were of the devil as their spiritual father. The pronoun is emphatic (οὐ κ. λ. ἡμεῖς): "Are not we at last right...?"

thou art a Samaritan] There is bitter irony in the original words, from the position of the pronoun at the end of the clause, which it is difficult to reproduce. "Thou that boastest great things of a kingdom and a fulfilment of the Law, after all art but a Samaritan."

hast a devil (demon)] Comp. vii. 20, x. 20 f.

49. The contrast is between the persons *I* and *you*. "*I* (ἐγώ), even in these bold mysterious utterances which move your wonder, *have not a demon*, but speak only words of soberness, which I must speak that I may thereby fulfil my mission. By so doing *I honour my Father*, and am no Samaritan; and ye are unable to see the Father in the Son, and therefore *ye* (ὑμεῖς) *do dishonour me*."

The Lord leaves unnoticed the first epithet of reproach (*thou art a Samaritan*). He would not recognise the meaning which they attached to a difference of race.

50. *And...* **But** when I speak of dishonour it is not that I shrink from it: *I seek not mine own glory*; that quest is not my part, but belongs to another; and *there is one that seeketh and judgeth*—that seeketh and in the

very act of seeking judgeth. For he who has failed in giving to me what is due is thereby condemned; and the will of the Father is that all men should honour the Son even as they honour the Father (v. 23).

there is] v. 45, v. 54.

that... judgeth] The phrase is superficially opposed to v. 22. But the thought here is of the divine law which is self-executing in the very nature of things.

seeketh] Philo, in a paraphrase of Gen. xlii. 22, *his blood is required* (LXX. ἐκζητεῖται), writes: "He that requireth (ὁ ζητῶν, *he that seeketh*) is not man but God, or the Word, or the divine Law" ('de Jos.' 29, II. p. 66).

51. *Verily, verily*] These words (as always) introduce a new turn of thought. The claims of the Jews based upon their historical descent and their spiritual sonship have been met and set aside; and the Lord now returns to the declaration of *vv.* 31 f., but with this difference, that what was then regarded in relation to *state* is now regarded in relation to *action*. For "abiding in the word" we have "keeping the word," and for "freedom" we have "victory over death."

keep my saying] *keep my word*, "doctrinam credendo, promissa sperando, facienda obediendo," Bengel. The original term for "keep" (τηρεῖν) is characteristic of St. John. It expresses rather the idea of intent watching than of safe guarding (φυλάσσειν). The opposite to "keeping (τηρεῖν) the word" in this form would be to disregard it; the opposite to "keeping (φυλάσσειν) the word" in the other form would be to let it slip. "Keeping the word" of Christ is also to be distinguished from "keeping His commandments" (1 John ii. 3, 5); the former marks the observance of the whole revelation in its organic completeness, and the latter the observance of definite precepts.

see death] The exact phrase (θεωρεῖν θάνατον) is not found elsewhere in New Testament. Comp. iii. 36 (ὁφ. ζῶην); Luke ii. 26; Hebr. xi. 5 (μὴ ἰδεῖν θαν.); Acts ii. 27, 31, xiii. 35 ff. (εἰδε διαφθοράν); Rev. xviii. 7 (πένθος ἰδεῖν).

The "sight" described here is that of long, steady, exhaustive vision, whereby we become slowly acquainted with the nature of the object to which it is directed. The words must be compared with Gen. ii. 17. There is that in the believer which never dies, even though he seems to die; and conversely, Adam

If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and

the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like

died at the moment of his disobedience, though he seemed still to live. Comp. xi. 26, vi. 50. *death*] Just as "life" in St John is present, or rather eternal (xvii. 3), so "death" is not an event but a state, that selfish isolation which is the negation of life. Comp. xi. 25 f, vi. 50, v. 24; 1 John iii. 14.

52. *Then said the Jews...*] **The Jews said...** The name is repeated here as in v. 48 at the beginning of the answer to the new self-revelation.

we know] The direct statement, made in apparent good faith, and yet (as the hearers thought) obviously and flagrantly false, could only be explained on the supposition of evil possession.

Abraham...death] God had spoken to Abraham and to the prophets, and they had kept His word and yet died, who then was this with a word more powerful? For the objection is intensified by the fact that the Lord did not simply claim life for Himself, but, what was far more, claimed to communicate eternal life.

is dead] **died.** The argument rests upon the simple historic fact.

taste of death] The inaccuracy of quotation is significant. The believer, even as Christ (Hebr. ii. 9), does "taste of death," though he does not "see" it in the full sense of v. 51.

The phrase (comp. Matt. xvi. 28 and parallels) is not found in the Old Testament, but is common in Rabbinic writers (see Buxtorf, 'Lex.' s. v. טעם), and seems to come from the image of the "cup" of suffering: ch. xviii. 11; Rev. xviii. 6, xiv. 10, xvi. 19; Matt. xx. 22 f. parallels, xxvi. 39 parallels. The "cup of death" is an Arabian image. Comp. Gesen. 'Thes.' s. v. כוס.

53. *Art thou*] the Galilean, the Nazarene. Comp. iv. 12.

which is dead?.. are dead] More exactly, **seeing that he (ὁσους) died, and the prophets died.** For the use of the relative see Col. iii. 5; Phil. iv. 3; Eph. iii. 13; Hebr. x. 35; 1 John i. 2.

whom makest thou thyself?] Comp. v. 18, x. 33, xix. 7, 12; 1 John i. 10.

54 f. The Lord prefaces His answer as to

the relative dignity of Abraham and Himself by a revelation of the principle in obedience to which the answer is given. It does not come from any personal striving after glory, but in obedience to the will of the Father which the Son knows absolutely and obeys. The Son "makes Himself" to be nothing: He is, and He declares Himself to be that which the Father, so to speak, makes Him.

If I honour myself, my honour...] *If I, I in obedience to my own impulse, glorify myself, my glory...* Comp. v. 31.

it is my Father that honoureth me] **there is my Father that glorifieth me.** I glorify not myself, nor need I to do it; there is one that glorifieth me... The construction is exactly parallel with v. 50.

your God] as claiming an exclusive connexion with Him.

55. *Yet ye have not known him*] **And,** while you make this claim (comp. v. 20, note), **ye have not come to know him** (οὐκ ἐγνώκατε) by the teaching of the Law and of the Prophets, and now of the Son Himself, *but I know (οἶδα) Him*, essentially; and if I should dissemble my knowledge, if I should withhold the message which I have to give, *if I should say I know Him not, I shall be like unto you, a liar.*

I know him] Comp. vii. 29. For the difference between progressive and absolute knowledge see iii. 10 f. The special ignorance of these Jews stands in contrast with the knowledge which was characteristic of the nation: iv. 22.

a liar] for to hide the truth is no less falsehood than to spread error. Compare 1 John ii. 4, 22, iv. 20, v. 10.

but...] even in this crisis of separation, when my words will be misunderstood and so widen the breach between us (cf. v. 26), I proclaim the knowledge which I have and fulfil my mission by keeping His word.

and keep his saying (word)] The relation of the Son to the Father is attested by the same active devotion as the relation of the believer to Christ (v. 51). Comp. xv. 10.

56. This then is the answer. There is no such comparison as you dream of between Abraham and me. *Abraham your father*, the

unto you : but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day : and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

father whom you delight to name (v. 53) and in whom you trust (v. 39), *rejoiced* with the joy of exultation in his eager desire, in his confident hope, *to see my day, and he saw it and was glad*. I am He for whom he looked as the fulfilment of all that was promised to him ; and you, who profess to be his children, pretend that I do him dishonour in claiming power which he could not have.

rejoiced (ἡγαλλιάσατο, *exulted*) *to see*] The peculiar construction (ὡς ἰδῆν, *Vulg. ut videret*) may be explained by considering that the joy of Abraham lay in the effort to see that which was foreshadowed. It lay not in the fact *that* he saw, nor was it *in order to see* ; but partial vision moved him with the confident desire to gain a fuller sight. Winer's translation ('Gramm.' § xciv. 8, c) "that he should see" obscures this sense.

my day] That is probably the historic manifestation of the Christ (comp. Luke xvii. 22) without any special reference to any particular point in it as the Passion. It may be however that the historic work of Christ is regarded in its consummation in the day which is spoken of emphatically as "that day," "the day of the Son of man" (Luke xvii. 30), "the day of Christ" (Phil. i. 6, 10, ii. 16).

he saw it] The reference cannot be to any present vision in Paradise (comp. Hebr. xi. 13). The tense of the original is decisive against this view. All conjecture must be uncertain, but there is nothing unnatural in the supposition that the faith shewn in the offering up of Isaac may have been followed by some deeper, if transient, insight into the full meaning of the promises then renewed. Such faith was in itself, in one sense, a vision of the day of Messiah.

According to the Jewish tradition ('Bere-shith R.' 44 Wünsche) Abraham saw the whole history of his descendants in the mysterious vision recorded in Gen. xv. 8 ff. Thus he is said to have "rejoiced with the joy of the Law."

57. *Then said the Jews...*] **The Jews therefore said...**, still persisting in the literal interpretation of the words.

fifty years old] This age was the crisis of completed manhood (Num. iv. 3). There was an early tradition (probably based on this passage) that Christ was about 50 years old at the Passion (Iren. 'Adv. Hær.' II. 22. 5 f.). This opinion was said to be derived from St John. However strange it may appear, some such a view is not inconsistent with the only fixed historic dates which we have with regard to the Lord's life, the date of His birth, His Baptism, and the banishment of Pilate.

hast thou seen...] The language of the Lord is again (v. 52) misquoted ; and on this occasion the misquotation completely misrepresents the thought.

58. There can be no doubt as to the meaning of the final answer which follows as a natural climax to what had been said before. Abraham died : Christ was the Giver of life. Abraham was the father of the Jews : Christ was the centre of Abraham's hope. Abraham came into being as a man : Christ is essentially as God. And this closing revelation is prefaced by the solemn words which fix attention upon its substance. *Verily, verily, I say unto you, Before Abraham was*—was born, came to be—I am (πρὶν Ἀ. γενέσθαι ἐγὼ εἰμι, *Vulg. antequam fieret Abraham ego sum*).

I am] The phrase marks a timeless existence. In this connexion "I was" would have expressed simple priority. Thus there is in the phrase the contrast between the created and the uncreated, and the temporal and the eternal. At the same time the ground of the assurance in v. 51 is made known. The believer lives because Christ lives, and lives with an absolute life (comp. xiv. 19).

59. *Then took they up...*] *They took up therefore...*, as understanding rightly the claim which was advanced in the last words. If the sentence had been a simple affirmation of the claim to Messiahship, it would have been welcomed. Comp. x. 24. But it was the affirmation of a new interpretation of Messiah's nature and work. Comp. x. 30 f. *going through...passed by*] This clause must be omitted in accordance with a combination of the best authorities.

ADDITIONAL NOTES on CHAP. VII. 53—VIII. 11 and CHAP. VIII. 25, 44.

VII. 53—VIII. 11.

External and internal evidence combine to shew beyond all reasonable doubt that this remarkable narrative is not a genuine portion of the Gospel of St John.

A. EXTERNAL EVIDENCE.

The external evidence against its genuineness may be briefly summed up:

1. It is omitted by all the oldest Greek MSS. with one exception, and by a considerable number of those later MSS. which generally give a very ancient text: \aleph [A]B[C]LT X Δ , 33, 131, 157, 2 β e, &c. [A and C are defective, but it is certain that they did not contain the passage from an estimate of the contents of the missing pages; L (eighth cent.) and Δ (ninth cent.) indicate a knowledge of the existence of the narrative, which was evidently not found in their archetypes, by leaving a small gap.]

2. The passage is marked by asterisks or obeli in many MSS. which contain it. Euthymius Zigabenus [more correctly, Zygadenus, τ 1118], the earliest Greek commentator who writes upon it, observes that it is not found in "the accurate copies" or is obelized in them, and that therefore it is not to be accounted genuine.

3. It is inserted in other places:

(a) At the end of the Gospel by 1 and about ten other MSS.

(b) After vii. 36 by 225.

(c) After Luke xxi. by 69 and three other MSS.

4. It is omitted by important Latin copies *af*, &c., by the Egyptian versions, by the Old Syriac (the Berlin fragment), by the Gothic version, and by the best MSS. of the Peshito and of the Armenian versions.

5. It was certainly not read as a part of the Gospel by Tertullian, Origen, Theodore of Mopsuestia, Chrysostom, Cyril of Alexandria; nor is there any evidence that it was known by Cyprian or Hilary.

6. The earliest Greek text (that in D) differs very considerably from the common text; and the variations in the section generally are far more considerable than in portions of the authentic text of St John.

In other words, it is omitted by the oldest representatives of every kind of evidence (MSS., versions, fathers); and the critical character of the text is such as to distinguish it from the rest of the book with which it is connected.

On the other hand,

1. It is found in D and in the mass of the later uncial and cursive manuscripts.

Jerome mentions that it was found in his time "in many Greek and Latin MSS. in the Gospel according to John" ('adv. Pelag.' 11.

17). And Augustine suggests that the passage was removed from the [Latin] text by "some who were of slight faith, or rather hostile to the true faith," to avoid scandal ('De Conj. Adult.' 11. 7). Several scholia which notice its omission remark that it was found in "ancient" or "most ancient" copies.

2. It is found in most Latin copies, *bc*, &c., Vulg.; in the Jerusalem Syriac; in the Æthiopic, and in some later versions.

3. It was read as part of the Gospel by Augustine, Ambrose, and many later Latin Fathers; and it is quoted in the Apostolical Constitutions (11. 24).

4. It is found in the Calendar of Lessons in K (ninth cent.); and it has been read in the Greek Church, partially but not universally, at the Festivals of several saints from a date earlier than the eighth century. It was also read in the service at Rome in the time of Gregory the Great.

On this evidence several observations offer themselves.

1. The text of D is conspicuous for additions similar in character to this narrative, though less in extent (*e.g.* Luke vi. 5); and some of these (*e.g.* Matt. xx. 28) obtained a wide currency, though they cannot be considered to be a part of the authentic evangelic text.

2. The statement of Jerome is, of course, beyond question; but even he implies that the majority of copies was on the other side; and it is clear from other similar statements that he did not speak on critical questions after a very large examination of authorities. The general assertions of late MSS. as to "the ancient copies" are neutralised by opposite assertions in other MSS.

3. The early Latin copies are just those which admitted interpolations most freely (*e.g.* Matt. xx. 28); and it is easily intelligible that if Jerome found any Greek authority for the narrative he would not remove the history from the text. The fact therefore that he left it in the Latin text (he did not insert it) proves no more than that he did not feel bound to expunge it.

The Jerusalem Syriac is a lectionary, and though it abounds in very ancient readings, the MS. is not earlier than the eleventh century.

4. The date of the present text of the Apostolical Constitutions is too uncertain to admit of the conclusion being drawn that the narrative was found by the writer in the Greek text of St John in the third century. He may have quoted the narrative (*e.g.*) from St Luke or from tradition. It is however not improbable that the narrative may have found a place in some Greek texts of the Gospel in the third century, though there is no direct evidence of the fact.

5. The evidence of the liturgical use of the

passage does not carry its existence as a part of the Gospel beyond the date given by direct documentary evidence.

6. Augustine's assertion as to the removal of the passage from the text of St John, on prudential grounds, which has been maintained by the modern scholars who defend the genuineness of the passage, is wholly at variance with the cardinal facts of the history of the text of the New Testament. Wilful corruptions of the apostolic writings, however recklessly they were imputed in controversy, are happily in fact all but unknown. Changes, and even such a change as the insertion of this passage, can be accounted for without recourse to the assumption of dishonesty.

Thus the only natural explanation of the unquestioned facts is that the narrative was current in the third century in a Greek but not in a Latin text, though over a narrow range; that towards the end of the fourth century it was introduced in various places, but particularly where it now stands, and was thence taken into the Latin texts; that from the sixth century onwards it was found more and more frequently in the Constantinopolitan texts and all but universally in the Latin texts, and in the course of time was partially introduced into other versions.

B. INTERNAL EVIDENCE.

The internal evidence leads forcibly to the same conclusion.

1. The language of the narrative is different from that of St John both in vocabulary and in structure.

Thus St John nowhere uses the terms τὸ ὄρος τῶν ἐλαιῶν, οἱ γραμματεῖς, κατακρίνω, which are found in all the Synoptists; nor again, πᾶς ὁ λαός, which is common in St Luke, while λαός occurs in St John only in a special sense in xi. 50, xviii. 14; nor ὄρθρου (St Luke), but πρῶτῃ or πρῶτας; nor καθίσας ἐδίδασκεν; nor πορεύεσθαι in the simple sense of "to go" without the subsidiary notion of a purpose (even in iv. 50).

In structure the continuous connexion of the sentences by δέ (vv. 2, 3, 6, 7, 9, 10, 11) is wholly without example in St John's narrative. Contrast (for example) xx. 1—9 (οὖν, vv. 2, 3, 6, 8; δέ, vv. 1, 4), or iv. 1—26 (οὖν, 1, 5, 6, 9; δέ, 4, 6. Most of the clauses are unconnected).

2. The general "tone" of the narrative is alien from St John, and akin to the tone of the common Synoptic basis.

But it may be asked how the narrative came to be inserted where we find it? The answer can, I believe, be given with tolerable certainty. A narrative very similar to this was preserved by Papias, and was found also in the Gospel according to the Hebrews (Euseb. 'H. E.' III. 40). The object of Papias was to collect traditions illustrative of "the oracles

of the Lord." It is then a most natural conjecture (Lightfoot, 'Contemporary Review,' Oct. 1875, p. 847) that this incident was given by Papias in illustration of ch. viii. 15; and so was inserted in the text, on which it had been originally a marginal note, in the nearest convenient place. Comp. Ewald, 'Joh. Schr.' I. p. 271.

The incident appears to belong to the last visit to Jerusalem, so that the position which it occupies in St Luke is perhaps historically correct.

25. *Even the same...the beginning*] The numerous interpretations of this most obscure sentence fall into two main classes, according as it is taken affirmatively (1), or interrogatively (2).

(1) The affirmative interpretations again are twofold. In some τὴν ἀρχὴν is taken adverbially, and in others as parallel with the relative οὗ (δ τῆ).

According to the latter interpretation the sense is: "I am the Beginning (Rev. xxi. 6), that which I am even saying to you." This appears to be the sense of the early Latin translation: *Initium quod et loquor vobis*. But even if τὴν ἀρχὴν could be attracted to οὗ in this way at the beginning of the sentence, the use of λαῶν and not λέγων appears to be fatal to such an interpretation, for it evidently refers to the conversation, the general teaching, of Christ, and not to any specific declaration.

It may be here noticed that Augustine's interpretation, which is based upon the later Latin text, *Principium, quia et loquor vobis*, is obviously inconsistent with the Greek. "Believe me to be the Beginning, because I am even speaking with you, because, that is, I have become humble for your sake..." This interpretation however was followed by many Latin fathers who were ignorant of Greek.

If τὴν ἀρχὴν be taken adverbially, it may have the sense of "altogether, essentially," or "to begin with, first of all," or (perhaps) "all along."

Thus the following interpretations have been given:

(α) "Altogether, essentially I am what I even speak to you. My Person *is* my teaching." The words of Christ are, to express the idea otherwise, the revelation of the Word Incarnate.

(β) "To begin with, first of all, I am even that which I am saying, that is, the Light of the world, the source of life."

(γ) "Even that which I am speaking and have spoken to you, all along, from the first, that I am. My words from the beginning have made known my Person."

Of these interpretations (α) seems to be open to the least objection on the score of the Greek, and to give the best sense. In (β) λέγων and not λαῶν would be required; and the sense given to τὴν ἀρχὴν in (γ) is very

questionable, while A.V. which gives a true sense to *τὴν ἀρχὴν* would require *ἐλάλησα*.

(2) On the whole it is probably best to treat the sentence as interrogative; or (which gives the same sense) as a sad exclamation which is half interrogative. This is the sense which is given to the words by the Greek fathers.

"How is it that I even speak to you at all?" "Why do I even so much as speak with you?" Or, "To think that, can it be that, I even speak with you."

The interrogative sense of *ᾧτι* is illustrated by Mark ix. 28, (ii. 7), ix. 11. And for the order see Matt. xv. 16.

The interrogative rendering: "Do you ask that which all along I am even saying to you?" leaves *τὴν ἀρχὴν* without any real force.

(3) Others have connected *τὴν ἀρχὴν* with

the next clause, "To begin with...I have many things to say...concerning you." But no adequate sense can be given in this case to the intervening words.

44. The reading of the best MSS. (8B*DLX, &c.), *οὐκ ἔστηκεν*, that is *οὐκ ἔστηκεν*, which has been disregarded by editors, and arbitrarily altered into *οὐχ ἔστηκεν* (Tischendorf prints *οὐκ ἔστηκεν*), is undoubtedly correct. Comp. Rev. xii. 4. The verb is the imperfect of *στήκω* (ch. i. 26; Rom. xiv. 4; 1 Thess. iii. 8; 1 Cor. xvi. 13). The Vulgate, which regularly renders *ἔστηκεν* *sto* (Matt. xii. 47, xx. 6; Acts i. 11, xxvi. 6, &c.), here translates rightly in *veritate non stetit*. The context requires a past tense, and the strong form of the verb ("stand firm:" comp. i. 26, *στήκει*) is perfectly appropriate to the place.

CHAPTER IX.

1 *The man that was born blind restored to sight. 8 He is brought to the Pharisees. 13 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.*

(2) *The Feast of Dedication* (ix., x.).

The true reading in x. 22 (*Then was the Feast of Dedication*) determines that ch. ix. and x. 1—21 is connected with the Feast of Dedication, and not, as is commonly supposed, with the Feast of Tabernacles. The latter connexion has found support from the false gloss added to viii. 59, which appears to have been suggested by the "passing by" in ix. 1. As it is ch. ix. begins abruptly like ch. vi. The contents of ix. 1—x. 21 have a close affinity with x. 22—39. The thought throughout is of the formation of the new congregation, the new spiritual Temple.

The section falls into three main divisions: the sign, with the judgments which were passed upon it (ix. 1—12, 13—34); the beginning and characteristics of the new society (ix. 35—41, x. 1—21); Christ's final testimony as to Himself (x. 22—39).

The Sign (1—12).

The narrative of the healing is marked by the same kind of vivid details as we have noticed before. The occasion of the miracle, the peculiarity of the mode of cure, the reference to Siloam, are without direct parallels, and yet in perfect harmony with other narratives. The variety of opinion among the people and the mention of "the man called Jesus" belong to the experience of an immediate witness.

CHAP. IX. 1. *as Jesus passed by*] perhaps in the neighbourhood of the temple

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

where the man was waiting for the alms of worshippers (Acts iii. 2). The word (*παράγων*), which is rarely used (Matt. ix. 9; Mark ii. 14; Matt. ix. 27, xx. 30; Mark xv. 21), attracts notice to the attendant circumstances. The narrative has been generally connected with the events of the preceding chapter owing to the false reading in viii. 59. It stands really as an independent record.

be saw] Something in the man's condition seems to have arrested the attention of the Lord. The word is significant. Naturally we should have expected "the disciples saw and asked."

blind from his birth] The miracles recorded in St John's Gospel stand out each as a type of its class. Hence stress is laid upon this special fact.

2. The thoughts of the controversy recorded in ch. viii. seem to have passed away. At once "a great calm" has come. The Lord stands in the centre of His disciples, and not of an angry crowd. Yet the question of the disciples moves in the same spiritual region as the speculations on inherited religious privileges and divine Sonship. Such a question is perhaps the simplest and commonest form of inquiry into our relation to those who have gone before us.

Master] *Rabbi*. Comp. i. 38, 49, iii. 2, iv. 31, vi. 25, xi. 8. The use of the Aramaic term is characteristic of St John, though it is found Matt. xxvi. 25, 49; Mark ix. 5, xi. 21, xiv. 45.

who did sin...that he was...] *that he*

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him

that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, ^{“I” chap. 1.} I am the light of the world.

should be... by the just sequence of punishment on guilt. It is assumed that the particular suffering was retributive. The only doubt is as to the person whose sin was so punished; whether it was the man himself either before birth or in some former state of existence, or the man's parents. The latter alternative was familiar to the Jews (Exod. xx. 5; Hebr. vii. 10); and there are traces of a belief in the pre-existence of souls, at least in later Judaism (Wisd. vii. 20).

Perhaps it is most natural to suppose that the question, which in itself belongs to a Jewish mode of thought, was asked without any distinct apprehension of the alternatives involved in it. Lightfoot (*ad loc.*) has a curious collection of Rabbinical passages illustrating different forms of opinion on this subject.

born blind] From the disciples' acquaintance with this fact it may be supposed that the history of the man was popularly known.

3. The Lord's answer deals only with the special case (comp. Luke xiii. 1 ff., and for the general idea towards which it is directed, Acts xxviii. 4); and that only so far as it is an occasion for action and not a subject for speculation. We are not concerned primarily with the causes which have determined the condition or circumstances of men, with the origin of evil in any of its forms, but with the remedying of that which is amiss and remediable. It is true always, in one way or other, that for us evil is an opportunity for the manifestation of the works of God. But evil never ceases to be evil; and it may be noticed that at the proper occasion the Lord indicates the connexion between sin and suffering: v. 14, Matt. ix. 2.

Neither hath...sinned, nor... Neither did... sin, nor...so as to bring down on him, that is, this particular retribution.

but that...in him] but he was born blind *that the works of God*, the works of redemptive love which He has sent me to accomplish, *may be made manifest in him*. Comp. v. 36. The works themselves are real even though we cannot see them: they need (from this side) manifestation only. For the emphatic *but* compare xv. 25, note. Underneath what we can see and conclude there lies a truer cause of that which perplexes us most.

in him] The man is not treated as an instrument merely, but as a living representative of the mercy of God. His suffering is the occasion and not the appointed prepara-

tion for the miracle, though when we regard things from the divine side we are constrained to see them in their dependence on the will of God.

4. *I must...sent me*] According to the more probable reading: *we must work the works of Him that sent me*. So the Lord associates His disciples with Himself as before in iii. 11. The truth is general and holds good of the Master and of the servants. They are sent for the manifestation of the works of God. But the obligation of the servant's charge comes from the Master's mission. The works are no longer regarded as “the works of God” generally, but “the works of Him that sent” the Son.

while it is day] while the appointed time for working still remains: Ps. civ. (ciii.) 23. “Day” and “night” are taken in their most general sense as the seasons for labour and rest in regard to the special end in view. After the Passion there was no longer the opportunity for the performance of the works characteristic of the historic Life of Christ. Then in one sense “night” came, and in a yet fuller sense a new day dawned for new works, to be followed by another night, another close. It is not to be supposed that the “night” here describes an abiding and complete rest of Christ: it presents rest only from the works which belong to the corresponding “day.”

The image partially finds place in the ‘Sayings of the Jewish Fathers:’ “R. Tarphon (Tryphon) said, The day is short, and the task is great, and the workmen are sluggish, and the reward is much, and the Master of the house is urgent” (‘*Pirke Aboth*,’ II. 19).

the night cometh] *night cometh...* The order is significant. The emphasis is laid upon the certain and momentary advance of that which ends all successful efforts in the present order: *there cometh* swiftly and inevitably *night*, *when no man (one) can work*. The necessary cessation of labour is expressed in its completest form.

5. *As long as* (Vulg. *quandiu*)...*world*] *Whosoever I am in the world* (ὅταν...ᾧ)... The indefinite form of the statement suggests the thought of the manifold revelations of the Word. “Whosoever” and not only during that revelation which was then in the course of being fulfilled, but also in the time of the Patriarchs, and of the Law, and of the Prophets, and through the later ages of the Church, Christ is *the light of the world*. This

Or, *spread the clay upon the eyes of the blind man.*

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he ¹anointed the eyes of the blind man with the clay,
7 And said unto him, Go, wash

in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and

universality of application is further brought out by the omission of the personal pronoun in both clauses of the sentence. The stress is thrown upon the character of the manifestation of the Son, and not as in the former place where the phrase occurs (viii. 12) upon the Person of the Son.

the light of the world] The omission of the definite article (φῶς τ. κ., as compared with viii. 12, τὸ φῶς τ. κ.) is not without significance; Christ is "light to the world" as well as "the one light of the world." The character is unchangeable, but the display of the character varies with the occasion. In this case it is shewn in personal illumination. Bodily sight is taken as the representation of the fulness of human vision (vv. 39 ff.).

6. *he spat on the ground...*] Comp. Mark vii. 33, viii. 23. We must suppose that the attention of the blind man was by this time fully roused, perhaps by the conversation just recorded, or by some words addressed to him.

The application of spittle to the eyes, which was considered very salutary (comp. Tac. 'Hist.' iv. 81), was expressly forbidden by Jewish tradition, on the Sabbath. See Wetstein or Lightfoot, *ad loc.* The kneading of the clay further aggravated the offence.

he anointed...the clay] *He anointed his eyes with the clay.* At first Christ may seem to work against the end for which His help is sought. Here He sealed, so to speak, the eyes which He designed to open. It is impossible to determine why the Lord chose this method of working the cure. In the end the mode proved all-important.

7. *wash*] *i.e.* thine eyes (νίψαι), Matt. vi. 17; ch. xiii. 6, note.

in (εἰς) the pool] *i.e.* go to the pool and wash thine eyes there.

Siloam, which is by interpretation (which is interpreted), Sent] The idea which underlies this note of the Evangelist appears to be that in vii. 37 f. The stream which issued from the heart of the rock was an image of Christ. In the passage of Isaiah (viii. 6) "the waters of Siloah that go softly" are taken as the type of the divine kingdom of David resting on Mount Zion, in contrast with "the waters of the river [Euphrates], strong and mighty, even the king of Assyria and all his glory," the symbol of earthly power. (Comp. Delitzsch, *l. c.*) So therefore here Christ works through "the pool," the "Sent," sent, as it were, directly from God, that He may lead the disciples once again to connect Him and

His working with the promises of the prophets. Thus, in some sense, God Himself, whose law Christ was accused of breaking, was seen to cooperate with Him in the miracle. At the same time the charge tried the faith of the blind man.

Siloam] The name of the pool properly indicates a discharge of waters (ἀπορροή) "sent," in this case, from a subterranean channel. For the form see Ewald, 'Gramm.' § 156, 2, a. The pool, which still retains its old name, *Birket Silwan*, is one of the few undisputed sites at Jerusalem. It lies at the mouth of the Tyropæon Valley, south of the temple, "at the foot of Mount Moriah," in Jerome's words. "The two pools of Siloam were probably made for the irrigation of the gardens below, and seem always to have been a favourite place for washing purposes; besides the surface drainage they received a supply of water from the Fountain of the Virgin by means of a subterranean channel. The upper pool is small" [an oblong reservoir cut in the rock, about fifty feet long, sixteen feet broad, and eighteen feet deep], "and at the south-west corner has a rude flight of steps leading to the bottom; but the whole is fast going to ruin, and the accumulation of rubbish around is very great; a little below this a dam of solid masonry has been built across the valley, forming the end of the lower and larger pool, now nearly filled up with rich soil and covered with a luxuriant growth of fig trees" (Wilson, 'Notes on the Ordnance Survey of Jerusalem,' p. 79). See Ritter, 'Palestine,' iv. 148 ff (Eng. Tr.), and 'Dict. of Bible,' s. v., for notices of the site in earlier writers.

Sent] The interpretation of the name connects the pool with Christ (xvii. 3, &c.), and not with the man. See above.

He went his way] *He went away.* *came*] to his own home, as it appears from the context (*the neighbours*).

8. *The neighbours therefore...*] No mark of time is given. This scene may belong to the following day, as v. 13 ff. certainly do (v. 14).

they which...was blind] *they which saw*—used habitually to see, behold as a conspicuous object (οἱ θεωποῦντες)—*him before that* (or *because*) *he was a beggar*. The particle is capable of both meanings (*that, because*). In other passages (iv. 19, xii. 19) St John uses the phrase certainly for "see...that...;" here however "because" suits the context better: because he was a beggar in a public spot, they were familiar with his appearance.

they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God,

The circumstantiality of the narrative which follows seems to shew that the man himself related the events to the evangelist.

9. *Some said...others said, He...* Others said...others said No, but he... Two classes of people apparently are mentioned different from the first group.

he said] The pronoun here and in *vv. 11, 12, 28, 36* is remarkable (*ἐκεῖνος*). It presents the man as the chief figure in a scene viewed from without. "He, that signal object of the Lord's love..." (comp. *ii. 21, v. 11, (x. 6), (xiii. 30), xix. 21*), and not "He himself," in contrast with the opinions of others.

10. *How...* *How then...* It is to be observed that all the stress is laid upon the manner and not upon the fact. Comp. *vv. 15, 19, 26*.

11. *He...and said*] *He answered.*

A man [*The man*, *Vulg. Ille homo*] *that is called Jesus*] Not "that is called the Christ." He had learnt the personal name of the Lord, but says nothing of His claims to Messiahship. The form of the sentence, however, points to the general attention which was directed to the Lord. It is "the man" not "a man;" the man of whom report speaks often.

Go to...of Siloam] *Go to Siloam.*

and I went... *so I went.*

I received sight] Strictly, *I recovered my sight* (*ἀνέβλεψα*) (*Matt. xi. 5; Mark x. 51 ff.; Luke xviii. 41 ff.*), for sight by nature belongs to a man even though he has been born blind. This sense appears to us better than: "I looked up" (*Mark xvi. 4*).

12. *Then said they* (*And they said*)...*Where is he* (*ἐκεῖνος*)] that strange, unwelcome teacher, of whom we hear so much. Comp. *vii. 11, v. 10* note.

He said] *He saith.*

The judgments on the sign (*13—34*).

The examination of the man who was healed offers a typical example of the growth of faith

and unbelief. On the one side the Pharisees, who take their stand on a legal preconception, grow more determined and violent: 16 (*debate, division*); 24 (*judgment*); 34 (*disgraceful expulsion*). On the other side the man gains courage and clearness in his answers: 17 (*He is a prophet. Opinion*); 30 ff. (*acceptance of discipleship*); and finally he openly confesses Christ, *v. 38*.

The characters thus live and move, and shew marked traits of individuality. There is nothing vague, nothing conventional, in the narrative. The record includes three scenes: the first examination of the man (*13—17*); the examination of his parents (*18—23*); the final examination and expulsion of the man (*24—34*).

13. *They brought* (*bring*) *to the Pharisees*] as the recognised judges in religious questions. There were in Jerusalem two smaller courts, or Synagogue Councils, and the man was probably taken to one of these. In the later sections of the narrative, *vv. 18 ff.*, the general title *the Jews* is used.

14. *it was the sabbath day when...*] The original phrase, according to the oldest text, is remarkable. It reads literally, "It was a sabbath on the day on which," *i.e. the day was a sabbath whereon* (*ἦν σαββ. ἐν ᾗ ἡμέρα*). Comp. *v. 9*.

made the clay] The words mark the feature in the miracle which technically gave offence. Comp. *v. 12*.

15. *Then again...* *Again therefore the Pharisees also...* as not content with the report of others (*vv. 10, 11*).

how he had received... *how he received...* The answer is more curt than before (*v. 11*); and there is already something of impatience in the tone of it, which breaks out afterwards, *v. 27*. The making of the clay and the command to go to Siloam are passed over.

16. *Therefore said...* because to the legalist no other conclusion seemed to be possible.

because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him,

therefore answered and said, because they were unwilling to incur any responsibility.

21. *But by what means...* But how... as in vv. 10, 15, 19, 26.

we know not...we (ἡμεῖς) know not The emphatic insertion of the pronoun in the second case gives a new turn to the phrase: "we directly, of our own experience, know not, as you appeal to us, who opened his eyes."

he is of age...himself ask him, not us: he is of age, and therefore his answer will be valid, and he will not be slow to give it: he will speak for himself.

22. *These words spake...* These things said...

had agreed...that... had formed a compact among themselves (συνέθεντο, Vulg. conspiraverant) to secure this end, that... Comp. Acts xxiii. 20. The idea is not that they had determined on a punishment, but that they had determined on an aim.

that he was Christ The question had already been publicly debated, vii. 26 ff.; though the Lord had not so revealed Himself in Jerusalem (x. 24) as He had done in Samaria (iv. 26).

put out of the synagogue xii. 42, xvi. 2. This excommunication appears to have been exclusion from all religious fellowship (comp. Matt. xviii. 17) from "the congregation of Israel." In later times there were different degrees of excommunication, the Curse (כרת), and the Isolation (שטתת). Comp. Buxtorf, 'Lex.' s. v. גרוי. Lightfoot and Wünsche, *ad loc.*

23. *Therefore...* For this cause... (διὰ τοῦτο), seeing that the hostility of the Jews was now passing into action.

24—34. In the second examination the

Others (But others) said, How can...a sinner It is presupposed therefore that Christ had valid authority for the apparent violation of the Sabbath.

a division as before "in the multitude" (vii. 43) and afterwards "in the Jews" (x. 19). One party, it will be noticed, laid stress upon the fact, the others upon a preconceived opinion by which they judged of the fact.

17. *They say...therefore...again...* as hoping to elicit some fresh details.

What...eyes? What dost thou (σύ) say—we appeal to your own judgment and to the impression made upon you—What dost thou say of him, seeing that he opened thine eyes? For the construction, see ii. 18.

He said (And he said), He is a prophet Comp. iv. 19, (vi. 14), iii. 2.

18—23. The examination of the parents of the man follows the examination of the man himself. They shrink with singular naturalness from incurring the displeasure of the dominant party.

18. *But the Jews...* The Jews therefore...seeing that they could not reconcile a real miracle with disregard to the Sabbath. They probably suspected some collusion on the part of the man.

The Jews represent the incredulous section of the Pharisees (v. 16). Comp. v. 22.

of him...sight The original is unusual: "of the man himself that had..."

19. *And they asked...* And asked...The words are closely connected with the preceding clause.

who ye say was... of whom ye (ὑμεῖς) say, from whom we may expect certain information, that he was...

20. *His...them and said* His parents
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Give God the praise : we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not : one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear : wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

29 We know that God spake unto Moses : *as for this fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners : but if any man be a

conflict is brought to a decisive issue. The man chooses the Saviour whom he had experienced before the Moses of the schools.

24. *Then again...the man...* So they called the man a second time : we must suppose that he was dismissed after the confession in v. 17. As they could no longer question the fact, they seek to put a new construction upon it.

Give God the praise] Give glory to God. The phrase (δὸς δόξαν τῷ θεῷ) is a solemn charge to declare the whole truth. Compare Josh. vii. 19; 1 Esdr. ix. 8; (1 S. vi. 5). The man by his former declaration (v. 17) had really (so they imply) done dishonour to God. He was now required to confess his error : to recognise in the authoritative voice of "the Jews" his own condemnation, and to admit the truth of it. At the same time under this thought of the rendering of glory to God by the confession of error, lies the further idea that the cure was due directly to God, and that to Him, and not to "the man called Jesus," was gratitude to be rendered. This, however, is not the primary sense of the phrase, though it is natural so to interpret A. V.

we know... We, the guardians of the national honour, the interpreters of the divine will, *we know* (ἡμεῖς οἴδαμεν)... The claim is to absolute knowledge, and no reasons are alleged for the conclusion.

a sinner] by the violation of the Sabbath (v. 16).

25. *He answered and said*] He therefore answered.

Whether...I know not] The order in the original is remarkable : *If he is a sinner*, as you assert, that *I know not*. The first clause is an echo of the words of the Pharisees, and the man simply states that his knowledge furnishes no confirmation of it. Comp. Luke xxii. 67; Acts iv. 19, xix. 2. In 1 John iv. 1 and elsewhere the order is different.

26. *Then said they...again*] They said therefore to him.

What did he...? how...?] The questions

suggest that they were yet willing to believe, if the facts were not decisive against belief.

27. *I have told you...*] I told you. *will ye also...*] would ye also (μή καὶ ὑμεῖς θέλετε)...the words go back to the *we*, v. 24 : ye who make the proud claims of which we have all heard, ye as well as I a poor mendicant, *would ye...*] Have you a real desire, if only you can yield to it, to become his disciples? The *would* points the idea suggested by the fresh interrogation.

28. *Then (And) they reviled him*] by questioning his loyalty to the law, and treating him as an apostate. Comp. Acts xxiii. 4.

his disciples] Literally, *that man's disciple*. Comp. vv. 12, 37. Christ is looked upon as separated from them by a great chasm.

29. *We know*] The claim to knowledge is repeated (v. 24) with a bitter emphasis. "Moses" and "this man" stand at the head of the two clauses to make the contrast sharper.

spake] *bath spoken* familiarly, face to face (ἀελάληκεν), and the words abide still.

as for (but as for)...whence he is] that is, with what commission, by whose authority, he comes. Comp. Matt. xxi. 25. The converse objection is urged, vii. 27. Pilate at last asks the question, xix. 9; and the Lord claims for Himself alone the knowledge of the answer, viii. 14.

30. *Why herein is a marvellous thing (the marvellous thing, τὸ θαυμαστόν)*] Comp. iv. 37. The particle brings out an affirmation drawn from the previous words. "That being so as you say, then assuredly..."

that ye (ὑμεῖς)] from whom we look for guidance...

and yet (καὶ) he bath opened (he opened)...] For the *and*, see viii. 20 note.

31. *Now we know*] We know, not you alone, nor I, but all men alike. The simple verb (οἴδαμεν) is contrasted with the strong personal affirmation in vv. 24, 29 (ἡμεῖς οἴδ.). *if any man be a worshipper of God, and doeth (be devout or religious and do)...*

worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they ¹cast him out.

35 Jesus heard that they had cast

him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judg-

The word (*θεοσεβής*) occurs here only in New Testament (comp. 1 Tim. ii. 10). The two phrases mark the fulfilment of duty to God and man.

32. *Since the world began*] The exact phrase (*ἐκ τοῦ αἰῶνος*) does not occur elsewhere in New Testament. Comp. Luke i. 70; Acts iii. 21, xv. 18 (*ἀπ' αἰῶνος*); Col. i. 26 (*ἀπὸ τῶν αἰ.*).

34. The order is very significant: "In sins wast thou born altogether." So the Jews at once interpret and apply the question of the disciples, v. 2. Blindness was but a sign of deeper and more prevailing infirmity.

teach us] The emphasis lies on "teach." "Dost thou, marked out as a sinner, assume the prerogative of instruction..."

cast him out] from the place of their meeting, with contempt and contumely, as unworthy of further consideration. Comp. Mark i. 43, note. The word does not describe the sentence of excommunication, which such a body was not competent to pronounce.

The beginning of the new Society (35—41).

The ejection of the blind man who had been healed from the council of the Pharisees furnished the occasion for the beginning of a new Society distinct from the dominant Judaism. For the first time the Lord offers Himself as the object of faith, and that in His universal character in relation to humanity, as "the Son of man." He had before called men to follow Him: He had revealed Himself, and accepted the spontaneous homage of believers; but now He proposes a test of fellowship. The universal Society is based on the confession of a new truth. The blind who acknowledge their blindness are enlightened: the seeing who are satisfied with their sight (*we know*) are proved to be blind.

35. *Jesus heard*] The man himself may well have spoken of his treatment.

when he had found (having found) him, he said unto him] Omit *unto him*. Comp. i. 43, v. 14. The "work of God" was not

yet completed. *Modo lavat faciem cordis in Augustine's words.*

Dost thou believe on the Son of God (man)?] The emphasis of the pronoun is remarkable, and may be contrasted with v. 34. *Dost thou*, the outcast, thou that hast received outward sight, thou that hast borne a courageous testimony, *believe on the Son of Man*—cast thyself with complete trust on Him who gathers up in Himself, who bears and who transfigures all that belongs to man? The thought of "the Son of man" stands in true contrast with the selfish isolation of "the Jews." The new Society, seen here in its beginning, rests upon this foundation, wide as humanity itself. See Additional Note.

36. *Who is he...* And *who is he...* The conjunction marks the eager, urgent, wondering question. The thought which it meets seems to be beyond hope. Comp. Mark x. 26; Luke x. 29.

that I might (may)...] He asks that faith may find its object. His trust in Jesus is absolute.

37. *And Jesus said (Jesus saith)...* *Thou hast both seen him*—with the eyes which God hath even now opened—and *he that talketh with thee is he* (*ἐκεῖνος*). The natural form of the sentence would have been "Thou hast both seen Him and heard Him;" but the power of the immediate position gives shape to the latter clause. "He that talketh with thee familiarly, as man with man, is He, that sublime Person, who seems to stand far off from thought and experience."

38. Confession in word and deed follows at once on the revelation. In St John "worship" (*προσκυνεῖν*) is never used of the worship of mere respect (iv. 20 ff., xii. 20).

Lord, I believe] *I believe, Lord*. The order is significant.

39. *And Jesus said*] not directly to any one nor to any group of those about Him, but as interpreting the scene before Him. The separation between the old and the new was now consummated, when the rejected of

ment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words,

and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

"the Jews" sank prostrate at the feet of the Son of man.

For judgment I (ἐγώ) am come (I came)...] not to execute judgment (κρίσις), but that judgment (κρίμα) might issue from His Presence. The Son was not sent to judge (iii. 17), but judgment followed from His advent in the manifestation of faith and unbelief (iii. 18 f.). The emphatic pronoun carries back the reference to the "Son of man."

this world] the world as made known to us in its present state, full of conflict and sin, and so distinguished from the world which includes all created being. The phrase occurs viii. 23, xi. 9, xii. 25, 31, xiii. 1, xvi. 11, xviii. 36; 1 John iv. 17.

that they...might...might...] that they...may...may...

they which see not] The true commentary on these verses is Luke x. 21 || Matt. xi. 25, and Matt. xii. 31, 32. The phrase must be taken literally to describe those who have no intellectual knowledge, no clear perception of the divine will and the divine law; the simple, the little children. These by apprehending the revelation of the Son of man grasp the fulness of the Gospel, and see. Those on the other hand who had knowledge of the Old Covenant, who were so far "wise and understanding," and rested in what they knew, by this very wisdom became incapable of further progress and unable to retain what they had.

be made (become) blind] By wilfully confining their vision men lose the very power of seeing. There is a contrast between "those that see not" (οἱ μὴ βλέποντες), and "those who are blind" (τυφλοί). The former have the power of sight though it is unused: the latter have not the power.

40. And (omit) some of the Pharisees (Those of the Pharisees) which were with

him...] who still followed under the guise of discipleship (Matt. xii. 2 f., 38; Luke vi. 2; Mark xvi. 10, &c.), but clung to their own views of Messiah's work (viii. 31 ff.).

these words] these things.

Are we blind also?] Are we also blind? we who have acknowledged Thy claims in advance—we who in virtue of our insight (iii. 2) have come to know Thee while others are in doubt (x. 24)? Can it be that we who saw then have now lost the power of sight? The question (like the claim of Nicodemus, iii. 2, we know) is inspired by the pride of class. The answer lays open the responsibility of privilege. Better—such is the force of it—is the lack of knowledge, than knowledge real and misused. The claim of the Pharisees to sight is conceded so far as to leave them without excuse, when they failed to profit by it.

41. ye should (would) have (have had) no sin] Comp. xv. 22, 24, xix. 11; 1 John i. 8. Sin is regarded as something cleaving to the man himself, which has become (so to speak) part of him, and for which he is responsible.

but now ye say, We see] There seems to be a pathetic pause after these words. Then at last follows the sentence: "You plead the reality of your knowledge, and the plea, in this sense, is just. You are witnesses against yourselves. Then is there no further illumination. Your sin abideth (omit therefore)."

There is a remarkable saying assigned to R. Abuhu which expresses the thought of this verse. A Sadducee asked him, When cometh the Messiah? "Go first," was the answer, "and make dark this people." "What sayest thou? That is a reproach to me." "I appeal" answered the Rabbi "to Isai. lx. 2." ('Sanhedrin,' 99a, quoted by Wünsche on John iii. 19.)

ADDITIONAL NOTE on CHAP. IX. 35.

The ancient authorities are divided as to the reading of the title under which the Lord offers Himself as the object of faith. τὸν υἱὸν τοῦ ἀνθρώπου (the Son of man) is read by NBD, the Thebaic version, by copies of the Æthiopic, and by some texts of Chrysostom.

On the other hand, τὸν υἱὸν τοῦ θεοῦ (the Son of God) is read by ALX I, 33, and apparently all other MSS. (C is defective), by the Latin and Syriac and Memphitic versions, by Tertullian, Cyril of Alexandria, &c.

Both readings were evidently very widely spread at the beginning of the third century; and though undoubtedly such a combination of MSS. as NBD is shewn by a wide induction to be practically irresistible, the case is one in which it is important to take internal evidence into account.

The titles "the Son of man" and "the Son of God" do not occur very frequently in St John, and each about the same number of times. Nor does there appear to have been

any general tendency to substitute one for the other, or to introduce either one or the other. In v. 19, D and a few kindred authorities read "the Son of man" for "the Son." It is of much more importance that elsewhere in confessions the title used is uniformly "the Son of God" (i. 34, 50, xi. 27: comp. xx. 31); and partly for this reason the introduction of the Synoptic confession of St Peter in vi. 69 became natural and easy. At first sight indeed the demand for belief in "the Son of man" is difficult to understand. It seems certain that there could have been no inclination on the part of scribes to substitute this unusual phrase for the common one; and the evidence is too varied to admit of the supposition that "Son of man" was accidentally substituted for "Son of God." On the other hand, the converse change from "Son of man" to "Son of God" was very obvious, whether the change was made mechanically or as the correction of a supposed blunder.

All the probabilities of change are in favour

of "the Son of man" as the original reading. A closer examination of the context shews that this title is required to bring out the full meaning of the scene. The man had been expelled with contumely by the religious leaders of his people. He had in the popular sense broken with Judaism. He was therefore invited to accept an object of faith larger than that which was offered by the current conceptions of Messiah, "the Son of God." It was not necessary that he should have any very distinct understanding of the full meaning of the phrase "the Son of man" (xii. 23, 34); but at least it must have suggested to him one who being Man was the hope of man. This is the elementary form of the confession of the Incarnation on which the universal Church rests.

An examination of the other passages (i. 51, iii. 13 f., vi. 27, 53, viii. 28, xii. 23, xiii. 31) in which the title occurs shews clearly that it is in each case (as here) an essential part of the teaching which they convey.

CHAPTER X.

1 *Christ is the door, and the good shepherd.*
19 *Divers opinions of him.* 24 *He proveth by his works that he is Christ the Son of God: 39 escapeth the Jews, 40 and went again beyond Jordan, where many believed on him.*

The nature of the new Society (x. 1—21).

The reception of the outcast of the Synagogue gave occasion for an exposition under familiar figures of the nature of the new Society. At first this is given generally. The relation of the Shepherd to the Fold and to the Sheep suggests the character of the work which Christ had to do in respect of the organization of the divine Church, and to the completeness of His power to claim His own true followers (1—6). Afterwards the images are applied directly. Christ shews how He fulfils the offices indicated by "the Door" (7—10), and by "the Shepherd" (11—16). He is "the Good Shepherd" in regard of His devotion (11—13) and of His sympathy (14—16). His work too rests on perfect fellowship with the Father (17, 18). Once again His words divide His hearers (19—21).

CHAP. X. 1—6. The point of connexion lies in the thought of the Pharisees as the shepherds of God's Fold in contrast with the shepherds who may perhaps have been seen gathering their flocks for the night's shelter on the hills, though the thought of the allegory is that of the morning's work. On one side were self-will and selfishness; on the other loyal obedience and devotion. Comp. Ezek. xxxiv. 2 ff.; Jer. xxiii. 1 ff.; Zech. xi. 3 ff.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by

The allegory is given at first in its complex form. All the elements stand together undistinguished. Afterwards the two chief facts are considered separately, the fold and the flock. In relation to the Fold Christ is the Door; in relation to the Flock He is the Good Shepherd. But for the present this personal application lies in the background. The teaching is general. Even in Old Testament times the "Word" was the Door. Augustine ('in Joh.' XLV. 9) says well: *tempora variata sunt non fides*.

1. *Verily, verily...* The old thought is taken up upon a fresh stage: there is continuance at once and progress (v. 7).

the sheepfold] More exactly, *the fold of the sheep* (Vulg. *ovile ovium*). The two ideas of the fold and the flock are presented distinctly. Comp. v. 7, *the door of the sheep*.

climbeth up (over the fence) *some other way*] not coming from the pastures or from the shepherd's home (*ἀλλ' αὐτόθεν*), and thinking of himself only, he makes his own road and overleaps the barriers which are set.

is a thief...] *is a thief* who seeks to avoid detection, and *a robber*, who uses open force to secure his ends. For "robber" (*λῃστής*) see xviii. 40; Matt. xxvi. 55, and parallel; Luke x. 30; and for "thief" (*κλέπτης*), xii. 6; 1 Thess. v. 2 ff.

the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

2. *is the (a) shepherd of the sheep*] one, it may be, of many, but his true nature is shewn by his act. The absence of the article fixes attention on the character as distinct from the person.

Several flocks were often gathered into one fold for protection during the night. In the morning each shepherd passed into the fold to bring out his own flock; and he entered by the same door as they. Hence the emphatic repetition of "sheep" (vv. 2, 7). As several flocks were gathered in one fold, the sheep of the One Shepherd might be in several folds (v. 16).

3. *the porter* (Vulg. *ostiarus*)] the guardian to whose care the fold in each case is committed. Comp. Mark xiii. 34. Thus the interpretation will vary according to the special sense attached to the "sheep" and the "shepherd." The figure is not to be explained exclusively of the Holy Spirit or of the Father, or of Moses, or of John the Baptist, but of the Spirit acting through His appointed ministers in each case.

openeth] when the shepherd returns to seek out his sheep and lead them to pasture.

the sheep] all that are gathered within the fold, listen to his voice, as a shepherd's voice, even though they are not peculiarly *his own sheep*. But the shepherd of each flock *calleth his own sheep by name and leadeth them out*. First comes the personal recognition, and then follows the fulfilment of the specific office.

calleth...by name] Comp. Isai. xliii. 1, xlv. 3, xlix. 1 (cf. lxii. 2); Rev. iii. 5. The phrase "to be known" by God corresponds with this image: 1 Cor. viii. 3, xiii. 12; Gal. iv. 9. Each "sheep" has its own name. The word rendered *calleth* (φωνεῖ) is that which expresses personal address rather than general or authoritative invitation (καλεῖ).

4. *And when he putteth forth*] **When he hath put forth.** In part an idea of separation underlies the parable. There is a sense in which the true shepherd not only "leads forth," but also "puts forth his own sheep" with a loving constraint, as well as that in which the false shepherds "put forth" (ix. 34). With regard to the old fold of Israel the time for this separation was at hand.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

his own sheep...] **all his own...** according to the true reading. So *when the shepherd hath put forth all his own*, he places himself at their head and *goeth before them*.

5. *And a stranger...*] **But a stranger** (ἄλλοτριος)... Compare, for the application of the thoughts, 1 John iii. 6, 9, v. 18 (τηρεῖ αὐτόν).

strangers] as a class contrasted with the sons of God. Comp. Matt. xvii. 25 f.; (Hebr. xi. 34). These are not however the same as the "thieves and robbers."

6. *parable*] The original word (παροιμία, Vulg. *proverbium*) is elsewhere translated *proverb*, ch. xvi. 25, 29; (2 Pet. ii. 22). It occurs in Symmachus' translation of Ezek. xii. 22 f., xvi. 44, for מִשְׁלַּל (LXX. παραβολή). Comp. Ecclus. xlvii. 17. It suggests the notion of a mysterious saying full of compressed thought, rather than that of a simple comparison.

unto them] that is, the Pharisees of ix. 40. *but they understood not...*] The men whose legal self-complacency has been already noted (ἐκείνοι), failed to perceive the true meaning of the allegory; the spiritual conceptions of the fold, the door, the sheep, the shepherd, were all strange to them (comp. v. 20).

7—10. After drawing the general picture of the true relation of the Teacher to the Society and the outward organization, the Lord interprets it in relation to Himself under two main aspects. He is "the Door of the sheep" (7—10), and also "the Good Shepherd" (11—16). The first application determines that He is the one means of entrance to the Church at all times. "Through Him" men enter, and "through Him" they find access to the full treasures of life.

7. *Then said Jesus...*] **Jesus therefore...** in order to bring out the chief points of teaching in the allegory, *said to them again*, probably after an interval (viii. 12, 21). There is at least a pause in thought.

Verily, verily...] The teaching is again advanced another stage. That which has been up to this time general is now set forth in its special and most complete fulfilment. The universal law of the divine revelation is presented in its absolute expression. *For he that*

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any

man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy:

entereth (v. 2) we read *I am* (vv. 7, 11). This being so, Christ reveals Himself under two distinct aspects. He is "the Door" in regard of the society (the Fold) to which He gives admission; He is "the Good Shepherd" in regard of the individual care with which He leads each member of His flock. The thoughts of Ezek. xxxiv. are everywhere present.

the door of the sheep] not the door of the fold. Even under this aspect the thought is connected with the life and not simply with the organization.

of the sheep] by which sheep alike and shepherd enter, and not simply the door to the sheep. The phrase includes the thought of v. 1 and of v. 9. Even the 'shepherds'—except the One Shepherd—are sheep also.

8. *All that ever came...are*] *Omit ever*, which obscures the sense. The second verb fixes the application of the words to the immediate crisis of national expectation. The interpretation of the whole phrase lies in the word *came*, in which we may see the full significance of the title, *he that should come*, as in v. 10. Thus the term includes essentially the notions of false Messiahs and self-commis-sioned teachers.

The omission of *before me* in an important group of early authorities (N*, Theb., Lat. vt., Syrr., &c.; Vulg. *quotquot venerunt*) points to this interpretation, while it obscures it. They who "came" (comp. 1 John v. 6), who pretended to satisfy the national expectation inspired by the prophets, or to mould the national expectations after the Pharisaic type, who offered in any way that which was to be accepted as the end of the earlier dispensation, who made themselves "doors" of approach to God (Matt. xxiii. 14), were essentially and continued to be inspired by selfishness, whether their designs were manifested by craft or by violence, and whether they were directed to gain or to dominion. They were *thieves and robbers*. With them John the Baptist may be contrasted. He claimed only to prepare the way for one "coming" (i. 30).

before me...] of time. Christ came when "all things were ready," in the fulness of time; and therefore whoever anticipated by however little the moment of the divine revelation so far violated its harmony with life. The other interpretations, "instead of," "passing by," "apart from," "before my commission to them," do violence to the words, and express only fragments of the true idea.

did not hear them] Such as were waiting

for the consolation of Israel found no satisfaction in the works or designs or promises of those who sought to substitute another hope for that which the true Christ realised. There was no "Gospel for the poor" (Luke vi. 20, vii. 22; Matt. xi. 5) till the Son of man came.

9. *the door*] The thought is now concentrated upon the office (*the door*), and not upon the relation (*the door of the sheep*).

by me] The emphatic order brings out the unique personal relation in which the Lord stands to the believer, even in regard to the society.

any man] The words are used quite generally, and not of the shepherds only. The one entrance once made (*if any one enter*) is followed by the assurance and the enjoyment of freedom (*he shall be saved...*). These words evidently describe the blessings of all Christians, and not of teachers only.

he shall be saved, and shall go in and go out, and shall find pasture] The fulness of the Christian life is exhibited in its three elements—safety, liberty, support. Admission to the fold brings with it first security (*he shall be saved*). But this security is not gained by isolation. The believer *goes in and goes out* without endangering his position (Num. xxvii. 17; Deut. xxxi. 2); he exercises the sum of all his powers, claiming his share in the inheritance of the world, secure in his home. And while he does so *he finds pasture*. He is able to convert to the divines uses all the fruits of the earth. But in all this he retains his life "in Christ," and he approaches all else "through Christ," who brings not only redemption but the satisfaction of man's true wants. Comp. vii. 37.

10. *The thief...*] Christ presents Himself in His relation to others (*through me if...*). His rivals stand by themselves. And here the meaner word (*thief* not *robber*) is chosen to shew the true nature of that which appears to be less hateful when it is seen in its more violent forms.

to destroy] Whoever sets up a selfish ideal, and falls short of the completeness of self-sacrifice, abridges the resources of men. He not only *steals* to satisfy his own ends, but in doing thus he necessarily *kills and destroys*. In the pursuit of his object he wastes life and he wastes the sustenance of life, even if he does not propose to himself such an end. This is a universal truth (*cometh*, not *came*); and contrasted with it is the single unparalleled fact *I came* (not *I am come*) *that men may have*

I am come that they might have life, and that they might have *it* more abundantly.

^a Isai. 40.
^{11.}
Ezek. 34.
^{23.}

11 ^aI am the good shepherd: the good shepherd giveth his life for the sheep.

life and may have abundance. These two aims are contrasted with *kill and destroy*: the contrast to "steal" lies in the very fact of Christ's coming. And thus the work of Christ is presented in its two issues, which correspond with the two fatal issues of the selfish prophet: the gift of life, and the gift of abundance. Life in itself is not all. There must be also that which shall maintain, and strengthen, and extend the action of life; and this also Christ assures. His sheep "find pasture."

might have it (life)...abundantly Rather, **may have abundance** (περισσὸν ἔχουσιν). The repetition of *have* (ἐχουσιν) points to this parallelism. The idea that the phrase points to something more than life, as the kingdom of heaven, or the participation in the Holy Spirit, expresses only part of the meaning, which is indicated in i. 16.

11—16. The last verse furnishes the transition from the social to the personal relation, from the *door* to the *shepherd*. Two points are specially brought out in the character of "the good shepherd," His perfect self-sacrifice (11—13), and His perfect knowledge (14, 15), which extends beyond the range of man's vision (16). The whole portraiture of "the Good Shepherd" is a commentary on Isai. liii. See Taylor, 'The Gospel in the Law,' pp. 107 ff.

11. *I am the good shepherd*] The exact form of the expression, *I am the shepherd, the good* (shepherd), carries back the thought to others who partially and imperfectly discharge the office which Christ discharges completely. The epithet itself is remarkable (ὁ π. ὁ καλός). It recalls the phrases "the true bread" (vi. 32), and "the true vine" (xv. 1), but it is somewhat different. Christ is not only the true shepherd (ὁ π. ὁ ἀληθινός), who fulfils the idea of the shepherd, but He is the good shepherd who fulfils the idea in its attractive loveliness. The epithet implies the correspondence between the nobility of the conception and the beauty of the realisation. The "good" is not only good inwardly (ἀγαθός), but good as perceived (καλός). In the fulfilment of His work "the Good Shepherd" claims the admiration of all that is generous in man.

the good shepherd] The character of the Good Shepherd is first described in itself; and then (14 ff.) the relation of Christ as the Good Shepherd to the flock. The first picture

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

however is in itself general, and it is wrong to seek any direct application of the images of the "hireling" and of "the wolf," as contrasted with one another, to the Jews of the time. Both indeed find their counterparts at all times.

giveth his life] **layeth down his life** (as in vv. 15, 17, &c.). The A.V. comes from Vulg., which reads here *dat animam*. The phrase is peculiar to St John (in the New Testament), vv. 15, 17, xiii. 37, 38, xv. 13; 1 John iii. 16, and is not found elsewhere. The image has been explained from the custom of laying down the price for which anything is obtained (comp. Matt. xx. 28), as here the good of the sheep. The usage of St John (xiii. 4) rather suggests the idea of putting off and laying aside as a robe. The phrase "to lay down life" must be compared with the language in vi. 51, which expresses another aspect of the truth. It is possible that there may be a reference to Isai. liii. 10 (תָּשִׁים נַפְשׁוֹ).

for (ὕπέρ, in behalf of) the sheep] It is not said expressly for his sheep (vv. 3, 4, 26). The thought here is simply that of the intrinsic relation of shepherd and flock.

12. *But (omit) be that is an hireling, and not the (a) shepherd...*] As the good shepherd regards his duty, and is bound by nature to the sheep, so his rival is described as a hireling who does his work for his reward, and so is not connected essentially with the flock. The idea of "own" here is not that of individual possession (1 Pet. v. 2 f.), but of peculiar relationship (v. 3).

seeth] **beholdeth**. The whole soul of the hireling is concentrated (comp. vi. 19) for the time upon the approaching peril, and then his choice is made. Augustine (*ad loc.*) says tersely *fuga animi timor est*.

the wolf] The flock has its natural enemies; and when it passes, as it must, into the world, it is open to their attacks.

catcheth...the sheep] **seizeth them and scattereth the flock**. Some fall victims to the attack, and all lose their unity. Individuals perish: the society is broken up. The word to be supplied after *scattereth* is not "the sheep," which is wrongly inserted in many authorities, but "the flock."

catcheth] **seizeth** (or *snatcheth*). The word (ἀπράγעי) describes the suddenness as well as the violence of the assault. Comp. v. 28 f., Matt. xiii. 19; Acts xxiii. 10.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me,

even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; ^band there shall be one fold, and one ^bshepherd. ^{22.} ^bEzek. 37.

13. *The hireling fleeth*] This clause must be omitted on the authority of N(A*)BDL 1, 33 e, *Mempb.*, *Theb.*, &c. The abruptness of the true reading places in close contrast the fate of the false shepherd and of the sheep. The double issue of cowardice and suffering comes from the fact that he who should have been a guardian thinks of himself and not of his charge. According to the Jewish tradition (Lightfoot, *ad loc.*), the shepherd for hire was responsible for damage done by wild beasts to his flock.

careth not for...] Contrast 1 Pet. v. 7.

14—16. The Lord applies directly to Himself and to His flock the ideal of the Good Shepherd.

14, 15. *I am...and know...and am known of mine. As the Father...me, even so...* *I am...and I know...and mine know me, even as the Father knoweth me and I know the Father*, according to the most ancient authorities.

The relation of Christ to His people corresponds with that of the Son to the Father. Comp. vi. 57, xiv. 20, xv. 10, xvii. 21. The words are not simply a comparison, but the one relation is (so to speak) a measure of the other. Christ first took our nature that we might afterwards receive His. Such mutual knowledge as is described involves sympathy, love, community of nature: 1 John iv. 7 f.; Gal. iv. 9; 1 Cor. viii. 3; ch. xvii. 3, 25.

15. Completeness of knowledge is consummated in completeness of sacrifice. Perfect sympathy calls out the perfect remedy. Christ does actually what the Good Shepherd is prepared to do. This thought leads to the prospect of the removal of the barriers between race and race by the death of Christ (Eph. ii. 13 ff.: comp. Hebr. xiii. 20). But in this discourse, as elsewhere, the law of the divine revelation is observed, "to the Jew first and afterwards to the Gentile."

16. By the anticipation of the Cross (xii. 32) the spiritual horizon is extended. The flock of Christ is not confined to those enclosed in the Jewish fold, whether in Palestine or elsewhere. Even before His death, while the wall of partition is still standing, He "has" other sheep, who even if they know Him not are truly His (comp. xi. 52). The words are the historical affirmation of the

truth, i. 4, 9. For the general thought compare Matt. viii. 11 f.; Luke xiii. 28 f.

other sheep] In the case of the Gentiles there was no outward unity. They did not form a "fold" as the Jews, whose work was realised through an outward organization. They were "scattered abroad" (xi. 52); but still they were Christ's "sheep" in fact, and not only potentially.

them also I must bring] in obedience to the divine Law. Comp. xx. 9, note.

bring] Rather, *lead*. The idea is that of openly assuming the guidance of the sheep, and not that of gathering them into one body (*συναγαγεῖν*, xi. 52), or of conducting them to one place (*προσάγαγεῖν*). The tense points to the one act whereby the Shepherd took up His rightful position. This could only be by His death, which re-unites man with God and therefore man (as man) with man (xii. 32).

shall bear] Acts xxviii. 28. Such obedience is the sign that we are Christ's (vv. 4, 27).

there shall be one fold] *they shall become*—they shall present the accomplishment of the ancient prophecy—one flock, one shepherd (Ezek. xxxiv. 23). That which "is" in the eternal counsel and truth of things "becomes" in human history, and this stage by stage, and not by one complete transformation.

The translation "fold" for "flock" (*ovile* for *grex*) has been most disastrous in idea and in influence. See Additional Note. The change in the original from "fold" (*αὐλή*), to "flock" (*ποίμνη*), is most striking, and reveals a new thought as to the future relations of Jew and Gentile. Elsewhere stress is laid upon their corporate union (Rom. xi. 17 ff.), and upon the admission of the Gentiles to the Holy City (Isai. ii. 3); but here the bond of fellowship is shewn to lie in the common relation to One Lord. The visible connexion of God with Israel was a type and pledge of this original and universal connexion. The unity of the Church does not spring out of the extension of the old kingdom, but is the spiritual antitype of that earthly figure. Nothing is said of one "fold" under the new dispensation.

It may be added that the obliteration of this essential distinction between the "fold" and the "flock" in many of the later Western versions of this passage indicates, as it appears,

17 Therefore doth my Father love me, ^cbecause I lay down my life, that I might take it again. ^cIsai. 53. 7, 8.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. ^dThis commandment have I received of my Father. ^dActs 2. 24.

a tendency of Roman Christianity, and has served in no small degree to confirm and extend the false claims of the Roman see. See Additional Note.

The fulfilment of the promise began with the establishment of one church of Jew and Gentile (Eph. ii. 13 ff.) and goes forward until the consummation of all things (Rom. xi. 36).

17. *Therefore*] *For this reason* (διὰ τούτου) — namely, that the Good Shepherd freely offers Himself for His flock, to bring all into a true unity—*doth the Father love me*. The perfect love of the Son calls out (if we dare so speak) the love of the Father, just as man's love calls out the active love of Christ.

The reason thus gathered from the former verses is summed up in the sentence which follows: *because I*—the pronoun is emphatic, I, in the exercise of my personal will—*lay down my life* with this clear end in view, *that I may* (not *might*) *take it again*. The “that” (ὅνα) marks a definite purpose, and not merely a result or a condition. The sacrifice is not a casting away of a blessing of God, but is itself made in order to give the blessing fuller reality, and this end is here distinctly set forth. Christ died in order to rise to a completer life and to raise men with Him. This purpose evoked the love of the Father. Comp. xii. 32; Phil. ii. 9; Hebr. ii. 10, xii. 2.

18. *No man taketh it . . .*] The aoristic reading (ἤρην), which is probably true, *no one took it from me*, opens a glimpse into the eternal counsel independent of time, into “being” as distinguished from “becoming.” Comp. Rev. iv. 11 (ἦσαν καὶ ἐκτίσθησαν); i. 4. The work of Christ, the Incarnate Son, was, so to speak, already accomplished when He came. And this work was imposed by no constraining power at first (*took*) but was to its last issue fulfilled by the free-will of Christ Himself, in harmony with the will of the Father (v. 30, vii. 28, viii. 28, 42, xiv. 10). Here only does Christ claim to do anything “of Himself” (ἑαυτοῦ). Compare a like contrast in v. 31, viii. 14, 18.

taketh it] “taketh it away” (αἶρει, Vulg. tollit), Matt. xiii. 12, xxv. 28 f.

I have power . . .] *I have right*, not simple

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

ability, but just authority (ἐξουσία) to do so. The emphasis which is laid on the personal act of sacrifice is traced back to its ground in these words. The two parts of the one act of Redemption are set side by side (*I have right to lay down, I have right to . . . take again*).

I have power (right) to lay it down] In the case of Christ even death itself was voluntary. His will to the last absolutely coincided with the Father's will, so that He could do what no man can do.

I have power (right) to take it (λαβεῖν) *again*] The words contain implicitly the mystery of the divine-human Person of the Lord, gathered up in His divine Personality. In virtue of this undying Personality (v. 26), He had power to revivify all that was dissolved by death, “taking” in this sense that which was given by the Father. Comp. ii. 19. Christ in His divine nature works with the Father. Thus the “right” of the Son to “take” life again completely harmonizes with the fact that the Resurrection is elsewhere referred to the Father, though the Son is the Resurrection.

This commandment], which is one and complete—to lay down life and to take it again—is the source of eternal life: xii. 49 f., xiv. 31. Thus the action of the Son is finally led back to His Father (*My Father*, and not simply *the Father*) in the sense of the phrase *of myself I do nothing*.

19. *There was (arose) a division* (omit *therefore*) *again among the Jews*] as vii. 43 (in the multitude), ix. 16 (in the Pharisees).

these sayings] *these words* (λόγους, Vulg. sermones), these discourses: not only the last parables, but all the discourses of this visit.

20. *He hath a devil (demon)*] Cf. vii. 20, viii. 48 ff.

why hear ye him?] This was said apparently by those who feared the effect which the teaching of Christ had.

21. *These are not the words . . .*] *the sayings* (ῥήματα, Vulg. *verba*)—the specific utterances which arrested their attention, and not the general teaching—of one *possessed with a demon* (δαμονιζομένου). The teaching itself refutes the charge of madness: the act indicates the co-operation of a power greater than and different from that of a demon (*Can a demon open . . .*!).

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told

Christ's final public testimony to Himself before His passion (x. 22—38).

In this section the testimony of the Lord to Himself reaches its climax. In answer to a direct question put to Him in the temple at a season suggestive of great hope (22—24), He directs His interrogators to His teaching and His works (25), while He points out the ground of their unbelief (26). At the same time He claims for Himself a flock separate from the corrupt theocracy, for which He has provided the fulness of life through His absolute fellowship with the Father (27—30). This claim, which is practically an answer to the original question, leads to an outburst of violence (31). Christ again appeals to His works (32); and, in answer to the charge of blasphemy (33), shews that the Old Testament pointed to that fellowship of God and man which He at length presented (34—36). Finally, once again He appeals to His works. By accepting these as real and studying them, He shews that men may rise to a true view of His Nature (37, 38).

The argument evidently falls in completely with the occasion. While it reveals to careful inquiry the essential basis of St John's own teaching, it is wholly free from his peculiar language, and even superficially (35, 36) at variance with it.

22. *And it was at Jerusalem the feast of the dedication*] At that time the feast of the dedication was held (ἐπέεω) at Jerusalem. See Additional Note. The special mention of the time appears to be made in order to connect the subject of the Lord's teaching with the hopes associated with the last national deliverance. The Hymn which is at present used in Jewish Synagogues at the Festival records the successive deliverances of Israel, and contains a prayer for yet another. Christ in fact perfectly accomplished what the Maccabees wrought in a figure, and dedicated a new and abiding temple: ii. 18 ff.; (Hebr. x. 20). For the history of the Festival, which was kept about the middle of December (Kisleu 25, and seven following days), see 1 Macc. iv. 36 ff.; Jos. 'Ant.' xii. 7. 7 (xii. 11). It was known as "the Feast of lights," and the title chosen by the Lord in ix. 5 may refer to their custom of kindling the lights, no less than to the ceremonies of the Feast of Tabernacles.

it was winter (omit and)] The note is added, not simply as a mark of time, but as

an explanation of the fact that the Lord chose a sheltered spot for His teaching.

23, 24. The vividness and particularity of the description (*was walking, surrounded, began to say, the porch of Solomon* [comp. viii. 20]) are to be noticed.

walked] *was walking*. The verb marks the circumstances of the special conversation.

Solomon's porch] Acts iii. 11, v. 12. "The eastern cloister," Jos. 'Ant.' xx. 8. 6. Probably the vast substructions now remaining may belong to it.

24. *Then came the Jews...*] The Jews therefore came..., because the place was a public resort, and offered an opportunity for a decisive interview.

round about] Acts xiv. 20. Probably they were resolved to bar escape.

dost thou make us to doubt?] *hold our minds in suspense*. The original word (*αἰεῖς*) is used for "raising" the mind with various emotions as the case may be, here in doubt between hope and fear.

If thou be (art) the Christ...] The emphasis lies on the pronoun. *If thou*, far as thou art from our ideal and from our wishes, *if thou art (εἰ σὺ εἶ) the Christ, tell us...* The words seem to betray an unsatisfied longing which seeks rest, if it can be gained, even from this strange teacher. The notion that the question is asked with a deliberate evil intention is unsuited to the occasion. It was repeated with terrible emphasis afterwards, Luke xxii. 67.

tell us plainly] without reserve and without fear, vii. 13, note, xi. 14. As if they wished to add, "and we on our part will not be wanting to carry out your purpose and our own."

25. The answer is a test of faith. The Lord was the Christ of the Old Testament, and yet not the Christ of the Pharisaic hope. The questioners therefore are thrown back upon their own spiritual discernment. The words and the works of Christ reveal Him.

I told you] not indeed directly, as the woman of Samaria (iv. 26); that open declaration came only when hope was past and it could foster no false expectations (Matt. xxvi. 64, note); but yet Christ's words were such that faith could not have misunderstood their meaning. And even if His teaching had remained a riddle, His works might still have furnished the interpretation of it. Comp. xiv. 11.

you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

ye believed not] *ye believe not*. The question is of their present state.

which I do] The emphatic pronoun (*which I—I*, the very person whom you see and despise—*do*) at once refers back to the *thou* of the Jews' question, and forward to the relation of the Son to the Father.

in my Father's name] as revealing, that is, the special connexion in which I stand to Him, and in virtue of that connexion. Comp. v. 43.

they] *these*. For the emphatic repetition of the subject, see vi. 46, vii. 18, xv. 5.

26. *But*] the fault lies not in the lack of witness. It is the power to apprehend it which is wanting. *You* on your part *believe not, because...*

not of my sheep...] The phrase calls back the teaching of the earlier part of the chapter: vv. 14 ff. The exact form of expression "the sheep that are mine" (τὰ πρόβατα τὰ ἐμὰ) is characteristic of St John. Comp. xv. 9, note.

as I said unto you] These words are to be omitted in accordance with NBL, &c., *Memph.*, *Theb.*, *Vulg.*, &c.

27—30. The connexion of this paragraph with that which precedes is not very obvious. It seems to lie in the affirmation of the existence of a society of believers though Israel was unfaithful. "You hear not; you fail to recognise your Messiah; but still there are those who welcome the blessings which I bring, and acknowledge in me a wider office and a higher Being."

27, 28. These verses admit of three distinct arrangements, either into three divisions of one, two, and three clauses respectively; or into three divisions of two clauses; or into two divisions of three clauses (as A.V.). According to the first arrangement the general truth is stated at the outset, and afterwards developed on its two sides:

My sheep hear my voice,

And I know them,

and they follow me:

And I give unto them eternal life;

and they shall never perish,

and no one shall snatch them out of my hand.

In this arrangement the thought is first of the sheep and then of the shepherd.

According to the second arrangement the sheep stand in each case first:

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

My sheep hear my voice,

and I know them;

And they follow me,

and I give unto them eternal life;

And they shall never perish,

and no one shall snatch them out of my hand.

So the knowledge (sympathy, love) of Christ answers to obedience; life to progress; victory to salvation.

However the symmetry of the thought is arranged the ground of all is the same, the unity in essence, and power, and will, of the Father and of the Son.

27. *bear...follow*] Both verbs are plural here as contrasted with the singular vv. 3, 4 (*bear, follow*). In one case the idea of the flock prevails, and in the other that of the separate sheep. The plural occurs: 4, *know*; 5, *follow, fly, know*; 8, *beard*; (14, *know*); 16, *bear, become*; 28, *perish*. The singular, v. 4 (*ἀκολουθεῖ*); v. 12, *are* (*ἔστιν*); 16, *are* (*ἔστιν*).

I know them] v. 14.

they follow] v. 4. Life is progress towards fuller knowledge, and not rest.

28. *I give*] Not simply "I will give." The offer is present and continuously appropriated.

they shall...hand] They are safe from inward dissolution and from outward violence.

neither shall any man pluck them] and *no one shall snatch them*, as a fact distinguished from *can snatch*, v. 29.

out of my hand] Comp. *Wisd.* iii. 1; *Isai.* xlix. 2, li. 16.

27, 28. The doctrine of "final perseverance" has been found in this passage. But we must carefully distinguish between the certainty of God's promises and His infinite power on the one hand, and the weakness and variability of man's will on the other. If man falls at any stage in his spiritual life, it is not from want of divine grace, nor from the overwhelming power of adversaries, but from his neglect to use that which he may or may not use. We cannot be protected against ourselves in spite of ourselves. He who ceases to hear and to follow is thereby shewn to be no true believer, 1 John ii. 19. The difficulty in this case is only one form of the difficulty involved in the relation of an infinite to a finite being. The sense of the divine protection is at any moment sufficient to inspire confidence,

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many

good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

but not to render effort unnecessary. Comp. vi. 37, 39, 40, 44 f. St Paul combines the two thoughts, Phil. ii. 12 f.

29. *My Father...all*] The reading of the original text in this place is doubtful. See Additional Note. According to the most probable reading the translation is, *that which the Father hath given me is greater than all*: the faithful regarded in their unity, as a complete body, are stronger than every opposing power. This is their essential character, *and no one is able...* Comp. 1 John v. 4.

and no man...my Father's (the Father's) hand] The thought, which is concrete in v. 28, is here traced back to its most absolute form as resting on the essential power of God in His relation of universal Fatherhood. The variations in expression all point in the same direction. Here it is said simply *snatch*, and not *snatch them*; *can snatch*, and not *shall snatch*; *the Father*, and not *my Father*.

30. *I and my Father are one*] *I and the Father are one*. Every word in this pregnant clause is full of meaning. It is *I*, not *the Son*; *the Father*, not *my Father*; one essence (*ἐν*, Vulg. *unum*), not one person (*εἰς*, Gal. iii. 28, *unus*); *are*, not *am*. The revelation is of the nature of Christ in the fulness of His double nature, of the incarnate Son in the fulness of His manifested being, and that in relation to *the Father*, to God as He is Father at once of the Son and of men. The Incarnation was the proof of the complete unity of the Father and the Son. Through that was shewn the true connexion of God and man. And so it is that the union of believers together is made dependent on the union of the Father and the Son (xvii. 22, according to the true reading).

It seems clear that the unity here spoken of cannot fall short of unity of essence. The thought springs from the equality of power (*my hand, the Father's hand*); but infinite power is an essential attribute of God; and it is impossible to suppose that two beings distinct in essence could be equal in power. Comp. Rev. xx. 6, xxii. 3.

The phrase was very commonly quoted in controversy from the time of Tertullian. The following passages will repay study: Tertull. 'adv. Prax.' 22; Hippol. 'c. Noet.' 7; Ambr.

'de Spir. S.' I. III, II6; August. 'Coll. c. Max.' § 14.

31. *Then the Jews took up...*] *The Jews took up*, lifted up or bore. The word (*ἐβάρτασαν*, d *bajulaverunt*, but Vulg. *sustulerunt*) describes that which is borne as a heavy weight rather than that which is seized, Gal. vi. 2, 5, 17. The stones probably were brought from a distance by the most eager assailants (contrast viii. 59, *ἤρπαι*). The works which were going on at the temple would supply them. *again*] viii. 59.

32. *answered*] their accusation in action. Comp. ii. 18, note. Here the Lord did not withdraw Himself at once (viii. 59), but further unfolded the revelation which He had given, and held their judgment in suspense by His word.

good works] good in the sense of morally beautiful (*καλὰ*), so that they claimed directly the instinctive admiration of men.

shewed] A divine work is a revelation to be studied. It is emphatically "a sign" (ii. 18). Something is left for the witness to bring to the interpretation of the fact (v. 20).

from my (the) Father] proceeding from Him as their source (*ἐκ τοῦ πατρὸς*) and connected with Him as the stream with the spring. Comp. vi. 65, vii. 17, viii. 42, 47, xvi. 28. See also v. 36, xv. 24. Under this aspect it is important to observe that the Lord speaks not of *my Father* but of *the Father*; the relationship to which He appeals is with men and not with the Son only.

for which] The interrogation marks quality (*διὰ τοίνυν*) and not simple definition (*διὰ τῆς*), Matt. xxi. 23; Acts iv. 7.

do ye stone me?] The pronoun (*ἐμε*) is emphatic; *do ye stone me*, who truly reveal the Father in act. The irony of the speech becomes the expression of stern indignation. The miracles of Christ had in fact called out the bitterest hostility of the Jews.

33. *The Jews answered him* (omit, with the most ancient MSS., *saying*)...] The second clause defines and intensifies the charge in the first. It was not, they reply, simple blasphemy, derogation from the honour due to God, but the assumption by man of the divine prerogatives, which called for their action. Comp. xix. 7.

Psalm 82.
6.

34 Jesus answered them, *Is it not written in your law, I said, Ye are gods?*

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

34. *Jesus answered...* The accusation of the Jews was grounded upon a false conception of the unity of God drawn from the Old Testament. This, they argued, was violated if Jesus, truly man, claimed to be One with God. The Lord therefore shews in His answer that even in the Old Testament there was a preparation for that union of God and man which He came to complete.

in your law] in the code to which you appeal, viii. 17. For the extension of the title "law" to the other Scriptures, see xii. 34, xv. 25; (Rom. iii. 19; 1 Cor. xiv. 21). The same usage is found in Rabbinic writers. Comp. Wünsche, *ad loc.*

The reference in Ps. lxxvii. 6 is to judges who indeed violated the laws of their august office, yet even so their office was no less divine.

35. The case is taken as an extreme one. *If the Scripture called them unto whom the word of God came:* if the direct divine call to a sacred office carried with it such a communication of the divine power as justified the attribution of the title: *do ye (ὁμοίως) say, ye who plead the strictest adherence to the law as your justification, of him whom...*

he called] The subject is not defined in the original (ἐλ...εἶπε). It may be taken from the preceding "I said;" or "the Scripture" may be supplied from the second clause.

the word of God] This phrase, which is used of the divine communication under the old covenant, cannot be without reference to the Word before the Incarnation, through whom God held converse with His people and made His will known. Comp. Luke xi. 49; Matt. xxiii. 34.

the scripture cannot be broken] The particular sentence (ἡ γραφή) which has been quoted. This appears to be always the force of the singular in St John. See ii. 22, note, xvii. 12, xx. 9, note.

broken] The word (λυθῆναι, Vulg. solvi) is peculiar and characteristic of St John: ii. 19, v. 18, note, vii. 23; 1 John iii. 8 (comp. Eph. ii. 14).

It must be noticed that St John records the permanent significance of the Old Testament no less than the Synoptists: xiii. 18, xvii. 12, xix. 24, 28, 36, compared with Matt. v. 18, &c.

36. In contrast with those who derived their title from the temporary mission of the Word stands that One *Whom the Father Himself directly sanctified*, set apart for

His work, *and then sent into the world.* The two moments in the mission of the Son are thus distinguished in their complete complementary fullness. The translation *...to Whom the Word of God came (and the Scripture cannot be broken), Whom (i.e. the Word of God) the Father...sent...* is wholly alien from the style of St John. Yet see Cyril Alex. *ad loc.*

hath sanctified] **sanctified** (consecrated). Comp. xvii. 17, 19. This fact belongs to the eternal order. The term (ἁγιάσεν, Vulg. sanctificavit) expresses the divine destination of the Lord for His work. This destination carries with it the further thought of the perfect endowment of the Incarnate Son. His divine Person, if it is allowable so to speak, included an essential capacity for the Incarnation, so that a term peculiarly appropriate to the human nature can be properly used of the unchangeable Person. The various manifestations of the Spirit to Christ after His Advent were results of this eternal consecration. Comp. vi. 27; Acts iv. 27, 30. The word is used of the divine consecration of prophets (Jer. i. 5; Eccles. xlix. 7), of Moses (Eccles. xlv. 4), of the chosen people (2 Macc. i. 25 f.; 3 Macc. vi. 3). Comp. vi. 69; 1 John ii. 20.

the Son of God?] **Son of God.** The absence of the article (see xix. 7) fixes attention on the character and not on the person. As the position of Christ was higher than that of the theocratic judges, so the title which He here assumes is lower (*Son of God, Gods*). But how, it may be asked, does this argument justify the phrase used in v. 30? The phrases *ye are Gods, Son of God, I and the Father are one*, do not appear to be homogeneous. The answer appears to be this:

1. Such a phrase as that in Ps. lxxvii. 6 really includes in a most significant shape the thought which underlies the whole of the Old Testament, that of a covenant between God and man, which through the reality of a personal relationship assumes the possibility of a vital union. Judaism was not a system of limited monotheism, but a theism always tending to theanthropism, to a real union of God and man. It was therefore enough to shew in answer to the accusation of the Jews that there lay already in the Law the germ of the truth which Christ announced, the union of God and man.

2. And again the words *I and the Father are one*, exclude the confusion of the divine Persons and so suggest the thought of a Son

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond

Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

of the same essence with the Father. In this sense the title "Son of God" does completely answer to the former revelation.

It will be observed that though the title (ὁ λόγος) "the Word" is almost suggested by the current of thought, yet St John keeps his own phraseology apart from the record of the Lord's words.

37, 38. Once again (v. 32) the Lord appeals to His works. The inborn power of recognising the divine in deed is the starting-point: the end is the recognition of the absolute intercommunion of the Incarnate Son (I) and the Father.

believe me not] do not accept my statements as true. The question here is of the acceptance of a testimony and not of faith in a Person (*believe in me*). Comp. v. 24 (note), 46, vi. 30, viii. 31, 45 f., xiv. 11; 1 John iii. 23, v. 10; Acts xvi. 34, xviii. 8, xxvii. 25; Rom. iv. 3.

believe the works] accept as real the signs which testify of me, v. 25. To "believe the works" is the first step towards "believing for the works' sake" (xiv. 11).

The belief in the testimony of the works is the foundation of the general knowledge and the growing perception in all its manifold revelations of the inner fellowship of the Father and the Son (*that the Father is in me and I in the Father*). This fellowship itself is first realised in works and then in absolute Being. The fellowship of "being" between the Father and the Son must be compared with the fellowship of "abiding" of the believer and God described in 1 John iv. 16, a passage which has evidently been modified by this.

that ye may know, and believe...] *That ye may know and may understand...* perceive once for all, and then go on advancing in ever fuller perception (ἵνα γινώτε καὶ γινώσκητε)... Comp. xvii. 21, 23; Phil. i. 9.

39. *Therefore they sought again*] *They sought again...* vii. 30, 32, 44.

to take] *to seize*. Their immediate violence (v. 31) was so far checked.

he escaped (went forth) out of their hand] The phrase (ἐξῆλθεν ἐκ) occurs only here. It marks the power of Christ's personal majesty as contrasted with the impotence of

His adversaries. Their "hand" is contrasted in some sense with "His hand" (v. 28), and His "going forth" with their inability to carry away any from His Father's protection.

40—42. The testimony of works and the testimony of the Baptist, which now found no acceptance in Judæa, were welcomed beyond Jordan.

40. *And went away again...*] *And he went away again...* The clause commences a new section. The reference is probably to some recent and unrecorded visit. The events of i. 28 are too remote.

This sojourn in Peræa is noticed in the Synoptists, Matt. xix. 1; Mark x. 1; (Luke xviii. 15).

at first baptizing] *was at first baptizing*, as recorded in i. 28, in contrast with iii. 23. So the narrative of the Lord's ministry closes on the spot where it began. The Evangelist naturally marks the scene where he had himself met Christ.

there he abode] outside Judæa. The emphasis lies upon the place.

41. *many resorted unto him, and said...*] The acceptance of Christ beyond the limits of Judæa serves to complete the picture of the incredulity of the Jews.

The verse contains a double opposition of the Baptist and Christ, as is indicated by the repetition of John's name. The first contrast lies in the fact that John wrought no sign, while Christ was working many (Matt. xix. 1); and the second in the fact that John was not indeed "he that should come," but a true herald. The second clause presupposes the acceptance of Jesus as the Messiah on the testimony of the signs which were seen.

John did no miracle] The notice shews how little inclination there was to invest popular teachers with miraculous powers. The new Elijah might have seemed above all men likely to shew signs.

42. *believed on him*] with the devotion of self-surrender, and did not simply (as vv. 37, 38) accept His statements.

there] with a pointed reference to v. 40; *there*, if not in Jerusalem.

ADDITIONAL NOTES ON CHAP. X. 16, 22, 29.

16. The two words *αὐλή* (*fold*) and *ποιμνὴ* (*flock*) are given in this passage without any variation in the Greek text; and the two words are distinguished in the Syriac (Peshito, Harclean, Hierosol.) and Egyptian versions.

The earliest Latin note upon the passage which I have observed is by Jerome (In Ezek. xlv. 22): "Alias oves habeo quæ non sunt ex hoc *atrio*; et illas oportet me adducere, et vocem meam audient, et fiet unum *atrium* et unus pastor. Hoc enim Græcum *αὐλή* significat, quod Latina simplicitas in *ovile* transtulit." This observation is interesting for several reasons. It shews how perfunctory Jerome's criticism of the Latin text was. He distinctly prefers *atrium* to *ovile* as the rendering of *αὐλή*, and yet he did not introduce it into his revision. And again he implies that *αὐλή* stands in the Greek text in both places, which at least shews that he did not verify his reference.

Elsewhere, it may be added (In Isai. lx. 22), Jerome reads "unus *grex* et unus pastor," giving *grex* also as the rendering of *αὐλή* in the former clause.

The old Latin texts (*a, b, c, e*) read *ovile, grex*; the Latin of D reads *atrium, grex*, according to Jerome's suggestion; many mixed texts (*f, ff², cod. aur.*, but none of Bentley's MSS.) read *ovile, grex*; in the Latin of Δ, *ποιμνὴ* is represented by the strange alternatives *ovile* v. *pastorale*. Cyprian gives *ovile, grex*.

The reading in Augustine varies. In treating of the passage he reads *ovile, ovile*, without comment. Elsewhere (e.g. 'Serm.' 138. 5) he reads *ovile, grex*.

The standard text of the Vulgate (*Cod. Amiat.* &c.), gives *ovile, ovile*, and this reading became practically universal among Latin mediæval writers. Even Erasmus left the rendering unchanged; and so also did Beza until 1582. The phrase *unum ovile, unus pastor*, had evidently become sacred by use.

Luther truly rendered the Greek (*aus diesem Stalle, Eine Herde*), and so also did Tyndale and Coverdale (*fold, flock*). Wiclif, however, following the Vulgate, had already made "one fold" familiar in English; and this rendering was introduced into Cromwell's Bible, 1539, and retained its place down to 1611.

It would perhaps be impossible for any correction now to do away with the effects which a translation undeniably false has produced on popular ecclesiastical ideas.

22. The reading in this verse is of critical importance in regard to the connexion of the preceding discourses.

The early authorities are divided:

(1) *ἐγένετο τότε* is found in BL 33, and in the Thebaic and Armenian versions.

(2) *ἐγένετο δέ* in NAD^x, and the mass

of MSS., in some old Latin copies, and in the Syriac versions.

(3) A small group of cursive mss., including some of importance (1, 225, 2^{pe}, &c.), and the best copies of the Old Latin (*a, b*) have no connecting particle.

(4) The Memphitic version and one Latin copy at least (*gat*) represent both *τότε* and *δέ*.

There are also other slight variations in the renderings in versions.

These phenomena may be accounted for by supposing either that originally there was no connecting particle, or that it was one which caused difficulty.

The evidence in support of the first supposition, though considerable, appears to be inadequate; and *τότε* would be an unlikely particle to insert.

On the other hand, if *τότε* stood in the text originally it would create superficial difficulty from the apparent confusion of the feasts; and again it is an unusual word in St John, and not often found in this position, though in fact its unusual position is significant (Matt. xxiv. 21, xxvii. 16, "at that time, while these discussions as to the old church and the new were going on").

If *δέ* had been the true reading, it is not easy to see why it should have been changed. The origin of the *τότε* from the repetition of the last syllable of *ἐγένετο* is very unlikely. And, though *δέ* has no obvious difficulty, it is hard to suppose that St John would have indicated in such a way a fresh journey to Jerusalem (xiii. 1 is not a parallel), and the statement, "Now the Feast of Dedication took place (*ἐγένετο*) at Jerusalem," is on this supposition, as it seems, singularly without force.

On the whole therefore it is best to adopt the reading *τότε*, which has strong external and internal authority, and which brings the conversation in x. 1—18 into connexion with its sequel, v. 25 ff., and with a characteristic epoch.

29. In this verse the relative (*which*) and the comparative (*greater*) are masculine in some of the most important authorities and neuter in others; and there is a cross division in these differences. Thus, (1) B*, *Latt.*, *Memph.* read, *ὁ, μείζων*; (2) N^L, *ὁ, μείζων*; (3) AB²X, *ὁς, μείζων*; (4) D, *ὁ δὲ δακώς, μείζων*; (5) the mass of authorities, *ὁς, μείζων*.

The reading (2) is impossible. The readings (4) and (5) are evidently corrections: if either had been original, it would not have been disturbed. The choice lies between (1) and (3). Of these (1) has the most ancient authority, and is the most difficult and at the same time the most in accordance with the style of St John (vi. 39, xvii. 2). This reading has therefore been adopted in the notes.

If the masculine relative be adopted ($\delta\varsigma$) the sense is quite simple: *My Father which gave them to me is greater* (personally, $\mu\epsilon\iota\zeta\omega\nu$, or rather, *a greater power*, $\mu\epsilon\iota\zeta\omega\nu$: comp. Matt. xii. 6) *than all; and* (as a consequence) *no one is able...*

Hilary ('de Trin.' 7. 22; II. 12) takes the phrase in a wholly different sense as referring to the derivation of the Son's divine nature from the Father (Datio paterna sumptæ nativitatîs professio est, et quod unum sunt, proprietâs ex nativitate naturæ est: II. 12).

CHAPTER XI.

- 1 Christ raiseth Lazarus, four days buried.
45 Many Jews believe. 47 The high priests

Ambrose ('De Spir. Sancto,' III. 116: Dedit pater per generationem non per adoptionem) and Augustine (*ad loc.* Quid dedit Filio Pater majus omnibus? Ut ipse illi esset unigenitus Filius) take the same view. But the usage of St John (vi. 39, *all that which the Father hath given me*: comp. v. 37, xvii. 2, *all that which thou hast given Him*) seems distinctly to point to the society of the faithful as the Father's gift; and this interpretation brings the clause into parallelism with those which have gone before.

and Pharisees gather a council against Christ.
49 Caiaphas prophesieth. 54 Jesus hid himself. 55 At the passover they inquire after him, and lay wait for him.

II. THE DECISIVE JUDGMENT (xi., xii.).

This last section of the record of the Lord's public ministry, represented by His great controversy at Jerusalem, consists of two parts. The first part contains the narrative of the final sign with its immediate consequences (xi.); the second part gives three typical scenes which mark the close of the work, together with a summary judgment upon its results (xii.).

I. The final sign and its immediate issues (xi.).

The narrative of the raising of Lazarus is unique in its completeness. The essential circumstances of the fact in regard to persons, manner, results, are given with perfect distinctness. The history is more complete than that in ch. ix. because the persons stand in closer connexion with the Lord than the blind man, and the event itself had in many ways a ruling influence on the end of His ministry.

Four scenes are to be distinguished: (1) The prelude to the miracle (1—16); (2) The scene at Bethany (17—32); (3) The miracle (33—44); (4) The immediate issues of the miracle (45—57).

In studying the history, several points must be kept in view.

1. The sign itself is the last of a series, which has evidently been formed (xx. 30 f.) with a view to the complete and harmonious exhibition of the Lord's work. The seven miracles of the ministry, which St John relates, form a significant whole (ii. 1 ff., iv. 46 ff., v. 1 ff., vi. 5 ff., ix. 1 ff., xi.). And in this respect it is of interest to notice that the first and last are wrought in the circle of family life, and among believers to the strengthening of faith (ii. 11, xi. 15); and both are declared to be manifestations of "glory" (ii. 11, xi. 4, 40). So the natural relations of men become the occasions of the revelation of higher truth.

2. The circumstances of the miracle ought to be minutely compared with those of the corresponding miracles recorded by the Synop-

tists (Mark v. 22 ff. and parallels; Luke vii. 11 ff.). The omission of the raising of Lazarus by the Synoptists is no more remarkable in principle than the omission of these raisings by St John. In each case the selection of facts was determined by the purpose of the record. The miracles wrought at Jerusalem were not included in the cycle of apostolic preaching which formed the basis of the Synoptic Gospels.

3. Numerous minute touches mark the fullness of personal knowledge, or the impression of an eye-witness: e.g. the relation of the family to Jesus (v. 5); the delay of two days (6); the exact position of Bethany (18); the presence of Jews (19); the secret message (28); the title "the Master" (*id.*); the pause of Jesus (30); the following of the Jews (31), and their weeping (33); the prostration of Mary (32); the successive phases of the Lord's emotion (33, 35, 38); the appearance of Lazarus (44).

4. Not less remarkable than this definiteness of detail are the silences, the omissions, in the narrative; e.g. as to the return of the messenger (v. 4); the message to Mary (27 f.); the welcome of the restored brother (44). Under this head too may be classed the unexpected turns of expression: e.g. "unto Judæa" (v. 7), vv. 11 f., v. 37.

5. That however which is most impressive in the narrative, as a history, is its dramatic vividness; and this in different respects. There is a clear individuality in the persons. Thomas stands out characteristically from the apostles. Martha and Mary, alike in their convictions, are distinguished in the manner of shewing them. Then again there is a living revelation of character in the course of the narrative; Martha reflects the influence of the Lord's words. The Jews are tried and separated. And above all the Lord is seen throughout, absolutely one in His supreme freedom, perfectly human and perfectly divine, so that it is felt that there is no want of harmony between His tears and His life-giving command.

NOW a certain *man* was sick, *named Lazarus*, of Bethany, the town of Mary and her sister Martha.

^a Matt. 26.
7.

2 (^aIt was *that* Mary which anointed the Lord with ointment, and

wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said,

6. With regard to the fact itself it is important to remark that, while it was a sign of the resurrection, the Evangelist makes it clear throughout that this raising to a corruptible life is essentially distinct from the Lord's rising again to a glorified life.

7. Apart from the antecedent assumption that a miracle is impossible, and that the record of a miracle must therefore be explained away, it is not easy to see any ground for questioning the literal exactness of the history. No explanation of the origin of the narrative on the supposition that it is unhistorical, has even a show of plausibility. Those who deny the fact are sooner or later brought to maintain either that the scene was an imposture, or that the record is a fiction. Both of these hypotheses involve a moral miracle.

8. No overwhelming influence is assigned to the miracle by the Evangelist. It is a "sign," a revelation of the divine glory, to those who believe, or who have sympathy with the truth. But others, apparently, without questioning the reality of the fact, simply find in it a call to more energetic opposition. The work arrests attention; and then it becomes a touchstone of character. In this respect it completely answers to the function assigned to miracles in the New Testament.

9. This last consideration helps to explain the omission of the miracle from the Synoptic narratives. For us the incident, as an external fact, has naturally a relative importance far greater than it had for the Evangelists. For them, as for the Jews, it was one of "many signs" (xi. 47), and not essentially distinguished from them. The entry into Jerusalem was the decisive event in which the issue of all Christ's earlier works was summed up. This therefore the Synoptists record. For St John, however, the raising of Lazarus was, as the other miracles, a spiritual revelation. It fell in then with his plan, as far as we can discern it, to relate it at length, while it did not fall in with the common plan of the Synoptic Gospels, which excluded all working at Jerusalem till the triumphal entry.

(1) *The prelude to the miracle* (1-16).

The record of the miracle is prefaced by an account of the external and moral circumstances under which it was wrought. The message as to the sickness of Lazarus was brought to the Lord in His retirement at Peræa. He declared what the end would be

in mysterious terms, and still remained where He was (1-6). Then followed the announcement of His intention to return to Judæa, which served to shew the feeling of His disciples, alike in their weakness and in their devotion (7-16). Throughout the Lord speaks with the authority of certain knowledge (vv. 4, 15).

CHAP. XI. 1-6. The message to Peræa from Bethany.

1. *Now...as...*] The particle (δέ) marks the interruption to the retirement beyond Jordan (x. 40).

Lazarus] The name is a shortened form of Eleazar. It occurs again in Luke xvi. 20; Jos., 'B. J.' v. 13. 7, and in Rabbinic writers (לעזר), see Lightfoot, *ad loc.* All the attempts to identify Lazarus with the person in the parable or with the rich young man are quite baseless. It may also be added that the identification of Mary with Mary Magdalene is a mere conjecture supported by no direct evidence, and opposed to the general tenour of the Gospels.

of Bethany...the town...] The contrast of prepositions in the original text, *of* (ἀπό, Vulg. *a*) *Bethany*, sprung *from* (ἐκ, Vulg. *de*) *the town* (*village*, and so v. 30) *of...*, describes the actual residence, and the true home of Lazarus. The "village" may have been Bethany, or it may have been some other village (a certain village, Luke x. 38).

Mary...Martha] Mary is apparently put forward as the person best known from the event mentioned in v. 2 and related in ch. xii., though Martha seems to have been the elder sister (vv. 5, 19; Luke x. 38 f.). "This name of Martha is very frequent in the Talmudic authors" (Lightfoot, *ad loc.*).

2. *It was that Mary...*] The original is ambiguous. It may be either *But* (δέ) *Mary was she that...whose...*; or, as A.V., *But it was* (the) *Mary which...whose...* The verse obviously presupposes (as v. 1) a general knowledge of the Evangelic history. *the Lord*] iv. 1, note.

3. *Therefore his sisters...*] The sisters therefore, feeling sure of His love in their sorrow.

behold] It was enough to state the fact; they offer no plea. "Sufficit ut noveris: non enim amas et deseris" (Augustine, *ad loc.*). The interjection is characteristic of St John. Comp. xvi. 29, note.

This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

be whom thou lovest] with the natural affection of personal attachment (*ὃν φιλεῖς*, Vulg. *quem amas*). So they point the relation. The Evangelist uses a different word in v. 5 (*ἠγάπα*, Vulg. *diligebat*). For the distinction between the two words, see v. 20, note, xxi. 15, 17, notes.

4. *When Jesus...he said*] *But when Jesus heard it he said*. The words are for all. They are not a simple answer to the messengers, nor yet a simple lesson for the disciples. They contain an answer, and they kindle faith. And the messenger seems to have returned reassured by them, while they were also designed to suggest hope to the sisters when all hope was over (v. 40).

This sickness...thereby] *This sickness is not unto death as its issue and end, but for—to serve and to advance—the glory of God, in order that the Son of God may be glorified thereby*. The general object (*the glory of God*) is made specific in the particular end. The actual occurrence of death was in no way against this statement. It rather helped to realise the deeper fullness of the revelation.

for the glory] In every other place in St John (even i. 30; 3 John 7) the preposition used here (*ὑπέρ*, Vulg. *pro*) marks the notion of "sacrifice in behalf of;" and this idea lies under the narrative here. There was some mysterious sense in which the sick man suffered in behalf of God's glory, and was not merely a passive instrument. Thus the sickness is regarded in a triple relation; "unto" in respect of the actual result; "in behalf of" in respect of the suffering borne; "in order that" in respect of the divine purpose.

For the thought comp. ix. 3, x. 38. *the glory of God*] the revelation of God in His victorious majesty: v. 40, xii. 41; Acts vii. 55 (δ. θ.); Rom. i. 23, (iii. 23, v. 2), (vi. 4).

might (may) be glorified] The phrase contains a clear allusion to the glory of the Lord won through the Passion. The raising of Lazarus by revealing Christ's power and character brought the hostility of His enemies to a crisis (vv. 47 ff.), and led to His final "glorifying:" xii. 23, xiii. 31.

5. *Now Jesus loved...*] The words are a preparation for v. 6. The Evangelist describes the Lord's affection for this family as that of

7 Then after that saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not,

moral choice (*ἠγάπα*: see v. 3, note). The passing notice of that which must have been the result of long and intimate intercourse is a striking illustration of the fragmentariness of the Evangelic records. Lazarus is not mentioned in Luke x. 38 ff.

6. *When he had heard therefore...*] *When therefore he heard...* The delay and the return were alike consequences of the same divine affection and of the same divine knowledge. Because the Lord loved the family He went at the exact moment when His visit would be most fruitful, and not just when He was invited.

he abode...Then after that] *he abode for the time...then after this* (*τότε μὲν...ἔπειτα...* Vulg. *tunc quidem...deinde post hoc...*).

two days] The journey would occupy about a day. Thus Lazarus died at the time when the message came (vv. 17, 39). Christ therefore did not wait for the death, but knew of the death. Meanwhile He finished the work which He had to do before going back to Judæa. The supposition that the interval was left in order that the Lord might raise the dead and not heal the sick, and so shew greater power and win greater glory, is alien equally from the spirit and from the letter of the narrative, v. 15.

7—16. The decision to visit Bethany.

7. *Let us go into Judæa again*] It is to be noticed that the words are not *let us go to Bethany*. The thought is of the hostile land of unbelief in contrast with Peræa (x. 40).

8. *Master*] *Rabbi*, ix. 2, note. *the Jews...again?*] *Even now* (*νῦν*) *the Jews were seeking...and art thou going thither again?* The English idiom hardly admits the vividness of the original.

9. The answer is exactly complementary to that in ix. 4. It is here laid down that there is an appointed measure of working time given, and consequently that as long as that lasts work can be done. On the other hand (ix. 4) there is only a limited time, and the work must be finished within it.

There is no warrant for applying the ideas of "night" and "stumbling" to any special aspects of the Lord's work, as in the case of men, xii. 35. The answer is, as a whole, a

because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent

parable of human action. All action is subject to corresponding conditions. Man does not carry within him all that he requires. In order to move in the world he must be illuminated by the light of the world. This law held true even of Christ's work on earth. It could be done, and at the same time it could only be done, while the "day" yet continued. A similar idea is expressed in Luke xiii. 32 f.

The journey to Bethany was not yet begun, so that the image was probably suggested by the early dawn.

10. *there is...him] the light is not in him:* the light which he needs for the fulfilment of his work.

11. *These things said he: and after that... These things spake he, and after this...*

Our friend...sleepeth] More exactly: **Lazarus, our friend, is fallen asleep** (*κεκοίμηται*). Even so he still is "our friend" in that world of spirit. Comp. xv. 14 f.; Luke xii. 4. The Lord joins His disciples with Himself in one bond of friendship (*our friend*).

is fallen asleep] Acts vii. 60, xiii. 36; Matt. xxvii. 52; 1 Thess. iv. 13 ff., &c. The image is common in Rabbinic writings.

12. *Then said...sleep...]* **The disciples therefore said to him...if he is fallen asleep...** The misunderstanding followed from a false view of the promise in v. 4. The "sleep" seemed to the disciples to be the crisis of recovery, as, for example, in fever, due to the intervention of the Lord. And if this was so, the perilous journey was no longer necessary; still less could it be well to break the rest which had at last been given.

he shall do well] **he shall be saved** (*Vulg. salvus erit*). It is important to notice how the word "save" reaches through the whole of man's nature to every part of it. We cannot draw the line between what we are tempted to call the higher and the lower. The whole narrative is a revelation of life and death, vv. 25 f.

Comp. Matt. ix. 21 ff.; (Mark v. 28; Luke viii. 48); Mark vi. 56, x. 52; (Luke xviii. 42); Luke vii. 50, viii. 36, (viii. 50), xvii. 19; James v. 15.

13. *Howbeit Jesus spake...had spoken...]* **Now Jesus had spoken...spake...** The

solemn word misunderstood is contrasted with the immediate interpretation of it (*ὅτι... λέγει*).

14. *Then said Jesus...]* **Then therefore Jesus said...** because the disciples had failed to catch the meaning of the words with which He had tried their spiritual discernment. It is clearly implied that the knowledge was supernatural. "Quid lateret eum qui creaverat?" (Aug.).

plainly] without reserve and without metaphor. See vii. 13, note, x. 24, xvi. 25, 29.

Lazarus is dead] Or strictly, *Lazarus died*. The thought is carried back to the critical moment on which the disciples rested in hope. It is interesting to contrast the phrase used before (v. 11), *is fallen asleep*, which describes the continuous state with that used here, *died*, which marks the single point of change.

15. *I am glad...believe]* **I am glad for your sakes, to the intent ye may believe, that I was not there.** The words to the intent ye may believe are brought into the closest connexion with *for your sakes*, so as to explain the strange saying. Christ is glad not for the death of Lazarus, but for the circumstances and issues of the death. It will be observed that the Lord speaks of His own actions, as if they were in some sense not self-determined.

I was not there] as if death would have been impossible in the presence of Christ.

believe] The word is used absolutely. Comp. i. 7, 50, iv. 41, 42, 48, 53, v. 44, vi. 36, 64, xi. 40, xii. 39, xiv. 29, xix. 35, xx. 29, 31 (iii. 12, 18, x. 25, xvi. 31, xx. 8, are somewhat different). The disciples did already believe in one sense (ii. 11, vi. 69). But each new trial offers scope for the growth of faith. So that which is potential becomes real. Faith can neither be stationary nor complete. "He who is a Christian is no Christian" (Luther).

nevertheless...] **but** (*ἀλλὰ*), not to dwell on present sorrow or joy to come. The word breaks abruptly the connecting thought. *Habet Dominus boras suas et moras*.

go unto him] not *thither*, but *unto him: unto him*, and not to the sisters who were mourning for him. Even as Christ spoke of Lazarus as still "a friend" (v. 11), so here He speaks of the body "sleeping" in the tomb as the man himself. He fixes the thoughts

ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, ^{about fifteen furlongs off:} ^{That is, about two miles.}

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

of the disciples upon a real present relationship of Lazarus to them and to Himself. That is now the ground of hope (xiv. 19: comp. Luke xx. 38; Matt. xxii. 32, note).

16. *Then said Thomas...* Thomas *therefore said...* in answer to the invitation, as seeing that the resolution of the Master was fixed. There is no longer (v. 8) any objection.

which is called... not as an additional name, but as the interpretation of Thomas (*Twin*). Comp. iv. 25, (xix. 17), i. 38. The same note is repeated xx. 24, xxi. 2. It is difficult to see why special prominence is given to this Greek equivalent of the Aramaic name. Perhaps Thomas may have been familiarly known in Asia Minor among the Gentile Christians as Didymus. The traditions as to his work in Parthia and India are late and uncertain.

Let us also] In v. 11 Christ had spoken of Himself alone; in v. 15 there is a general invitation. Thomas emphasizes the voluntariness of the act.

that we may die with him] i.e. Jesus, suggested by "we also." It seems strange that any one should have referred it to Lazarus.

that we may die] The words stand in sharp contrast with the Lord's words, *that ye may believe*. Thomas keeps strictly within the range of that which he knew. There was no doubt as to the hostility of the Jews (comp. Luke xxii. 33). He will not go one step beyond that which is plain and open. He will die for the love which he has, but he will not affect the faith which he has not.

The other passages in which St Thomas appears shew the same character, xiv. 5 (we know not whither...), xx. 25 ff.

(2) *The scene at Bethany (17—32).*

After giving a general view of the circumstances at Bethany (17—19), the Evangelist lays open the meaning of the miracle as a revelation to faith, in connexion with the hope and sorrow of Martha (20—27) and Mary (28—32). Martha's confession of faith is in words (vv. 22, 24, 27); Mary's is in simple self-surrender (v. 32); while both alike start from the expression of the same conviction

(vv. 21, 32). It has been commonly observed, and with justice, that under very different circumstances the sisters shew the same differences of character as in Luke x. 38 ff. Martha is eager, impetuous, warm; Mary is more devoted and intense.

17—19. The position at Bethany.

17. *Then when...found*] So Jesus, *when he came, found...* The word "found" emphasizes the object of the Lord's journey. Comp. i. 43, ii. 14, v. 14, ix. 35.

18. *Bethany was...* The whole scene in the apostle's mind is distinct both in place and time. He looks back on the spot (*nigh unto Jerusalem*) and the company (*the Jews had come*) as prepared by a divine fitness for the work to be wrought.

fifteen furlongs off] i.e. about two miles. The construction in the original is peculiar (*ἀπὸ στ. δεκ...*). Comp. xxi. 8; Rev. xiv. 20. The modern name of Bethany (see 'Dict. of Bible,' s. v.) (*El-Azariyeh*) is derived from the miracle. See Wilson, 'Lands of the Bible,' i. 485.

19. *of the Jews*] vv. 31, 36, 45. This was the last trial. Natural human love gave them once more the opportunity of faith.

came...to comfort] *had come...to comfort*. During the seven days (*שבועה*) of solemn mourning it is still customary for friends to make visits of condolence. Comp. 1 S. xxxi. 14; 1 Chro. x. 12; Job ii. 13 ('Jewish Daily Prayers,' pp. xxx. f.). Lightfoot (*ad loc.*) gives many illustrations of the ancient usages.

20—27. The Lord and Martha.

20. *Then Martha...* Martha *therefore...* (vv. 18, 19 are parenthetical). Martha appears to have been engaged in some household duty, and so first heard of the Lord's approach; Mary was still in her chamber, so that the tidings did not at once come to her (v. 29). Comp. Luke x. 38 ff.

that Jesus was coming] Literally, *that Jesus cometh*. He had been watched for while hope lasted, and the watch seems to have been still kept when hope was gone. The words appear to be the exact message brought to Martha: "Jesus is coming."

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, ^δI know ^δLuke 14. 74. that he shall rise again in the resurrection at the last day. ^{chap. 5. 29.}

25 Jesus said unto her, I am the resurrection, and the ^εlife: he that ^εch. 6. 35. believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and be-

21. *Then said Martha...Lord, if...* So *Martha said...Lord, if...* The words are a simple expression of faith and love, without any admixture of complaint. Martha does not say, "if thou hadst come;" she does not even emphasize the pronoun. She thinks only of a necessary absence. See v. 32.

22. *But...now...* And *now* (καὶ νῦν) *I know that...* even when death seems to have closed all. Faith reaches forth to that which it does not grasp. The words perhaps refer to the mysterious saying of the Lord (v. 4) which had been reported to her.

I know v. 24. Contrast *I believe*, v. 27. The faith, if imperfect, is real.

The emphatic repetition of *God*, at the end of both clauses in the original, serves to bring out, as it were, the special relation in which Christ stood to God in Martha's thoughts. It is to be observed that Martha uses a word for the Lord's prayer (αἰτεῖν) which the Lord uses of others (xiv. 13 f., xv. 16, xvi. 23 f.), but never of Himself. Comp. xvi. 26, note.

23. *Thy brother shall rise again*] The whole history of the raising of Lazarus is a parable of Life through death (vv. 4, 11, 16), of life through what is called death, of death through what is called life (v. 50). Here then, at the beginning, the key-note is given. Whatever death may seem to be, there is a resurrection. Death is not the final conqueror. As yet the idea of "resurrection" is not defined. It is enough that the idea be recognised.

24. Martha acknowledges the doctrine of a resurrection, as an object of remote belief: as something of general but not of personal interest, and therefore powerless in the present bereavement: *I know that he shall rise again in the resurrection*, in that awful scene of universal awakening, *at the last day*, when all human interests cease.

the last day] vi. 39, note.

25. The reply of the Lord meets each implied difficulty. He does not set aside Martha's confession, as if her idea were faulty. He brings the belief which she held into connexion with man's nature as He had made and revealed it. The resurrection is not a doctrine but a fact: not future but present: not multitudinous, but belonging to the unbroken continuity of each separate life. The Resur-

rection is one manifestation of the Life: it is involved in the Life. It is a personal communication of the Lord Himself, and not a grace which He has to gain from another. Martha had spoken of a gift to be obtained from God and dispensed by Christ. Christ turns her thoughts to His own Person. He is that which men need. He does not procure the blessing for them. Compare iv. 15 ff., vi. 35 ff. *I am*—not *I shall be hereafter*—*I am*, even in this crisis of bereavement, in this immediate prospect of the Cross, *the Resurrection and the Life*. The word "Resurrection" comes first, because the teaching starts from death; but the special term is at once absorbed in the deeper word which includes it, *Life (shall live, not shall rise again)*.

I am the resurrection...] Christ in the fulness of His Person does not simply work the Resurrection and give life: He is both. He does not say "I promise," or "I procure," or "I bring," but "I am." By taking humanity into Himself He has revealed the permanence of man's individuality and being. But this permanence can be found only in union with Him. Thus two main thoughts are laid down: Life (Resurrection) is present, and this Life is in a Person.

and the life] The context in which this revelation is given determines the sense in which it must be interpreted. Christ is the life of the individual believer, in Whom all that belongs to the completeness of personal being (v. 23, *thy brother*; v. 11, *our friend*) finds its permanence and consummation. The same statement is made again in the last discourses (xiv. 6 note), but in a different connexion, and with a different scope. Just as "the life" in combination with "the resurrection" fixes the thought upon the man, so "the life" in combination with "the way" and "the truth" fixes it upon the whole sum of existence (i. 4), to which every man contributes his "individual difference." Christ is the Life in both relations. He gives unity and stability to each man separately, and at the same time in virtue of this to the whole creation. St Paul expresses the same double truth when he speaks of the believer as "living in Christ" (Rom. vi. 11), and of "all things consisting in Him" (Col. i. 17).

26. The truth is presented in its two forms as suggested by Resurrection and Life. Some

lieth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed

there were, like Lazarus, who had believed and died, some like Martha who yet lived and believed. Of the first it is said that the death of earth under which they had fallen is no real death: *He that believeth on me, though he were dead (even if he die), shall live*—shall live still, live on even through that change, and not resume life at some later time. And of the second that the life of heaven shall never be broken off: *Whosoever (nās) liveth and believeth in me*, he that in that faith hath seized the true conception of life, *shall never die*. To him who is in Christ death is not what it seems to be. The insertion of the universal term in this clause gives amplitude to the promise.

The verse points to mysteries which have occupied the thoughts of Eastern and also of Western philosophers, as the famous verses of Euripides shew, "Who knoweth if to live be truly death, and death be reckoned life by those below?" ('Polyid.' *Fragm.* vii.: comp. 'Phryx.' *Fragm.* xiv.), and indicates a higher form of "corporate" life, such as St Paul expresses by the phrase "in Christ" (Gal. ii. 20; Col. iii. 4). *Comp.* xvii. 3, note.

Part of the thought is expressed in a saying in the Talmud: "What has man to do that he may live? Let him die. What has man to do that he may die? Let him live" ('Talmid,' 32 a). The last words of Edward the Confessor offer a closer parallel: "Weep not," he said, "I shall not die but live; and as I leave the land of the dying I trust to see the blessings of the Lord in the land of the living" (Richard of Cirencester, II. 292).

shall never die] According to the universal usage of St John this must be the sense of the original phrase (εἰς μὴ...εἰς τὸν αἰῶνα), and not "shall not die for ever." See iv. 14, viii. 51, 52, x. 28, xiii. 8.

Believest thou this?] *i.e.* *Is this thy belief?* (τοῦτο πιστεύεις;) not *Do you admit my statement?* (τοῦτο πιστεύεις;).

27. Martha accepts the revelation, and then falls back upon the confession of the faith which she had won. She does not say simply "I believe," repeating the form given; but "I—even I—the pronoun is emphatic—have believed"—"I have made this belief

my own." And the belief which she expresses, though it falls short technically of Christ's declaration, being real as far as it goes, carries all else with it. He who holds firmly what he has gained will find afterwards that it contains far more than he has realised.

I have believed] Cf. iii. 18, vi. 69, xvi. 27, xx. 29; 1 John iv. 16, v. 10.

the Christ] of whom all the prophets spake.

the Son of God] who can restore the broken fellowship of man and His maker.

which should come (even he that cometh) into the world] for whom in both aspects men are ever looking. The title is peculiar. *Comp.* vi. 14; Matt. xi. 3; Luke vii. 19 f.

28—32. The Lord and Mary.

28. *had so said*] *had said this*: the confession in its many parts is yet one.

she went her way (away)] Her faith answering to the revelation left nothing more to be said. She had risen above private grief.

called...secretly, saying] *called, saying secretly*. In the three other places where the adverb occurs (Matt. i. 19, ii. 7; Acts xvi. 37) it precedes the word with which it is connected (λάβρα εἰπ.). The message was given so that Mary might meet the Lord alone and that the ill-feeling of the Jews might not be called out.

The Master] used absolutely. *Comp.* xx. 16, xiii. 13 f.; Matt. xxvi. 18, and parallels. The title opens a glimpse into the private intercourse of the Lord and the disciples: so they spoke of Him.

calleth for (calleth) thee] The conversation with Martha is evidently not related fully. We cannot suppose (with Cyril of Alexandria) that Martha herself framed the message out of the general tenor of the Lord's words.

29. *As soon (And as soon)...arose...and came (set forth) unto him*] The terms are singularly vivid. The momentary act (ἡγέρθη, contrast also ἀνέστη, v. 31) is contrasted with the continuous action which followed (ἤρχετο).

30. *but was still in that place...*] as though He would meet the sisters away from the crowd of mourners.

her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she

fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her

31. saying, *She goeth...*] supposing (*δόξαρες*) that she was going...

to weep (*ἵνα κλαύσῃ*, Vulg. *ut ploret*)] The verb describes the continuous, almost passionate, expression of sorrow. Comp. xvi. 20, xx. 11 ff. So it is used especially of wailing for the dead: Matt. ii. 18; Mark v. 38 f. &c., Luke vii. 13, viii. 52; Acts ix. 39. The word must be carefully distinguished from that used in v. 35.

The secrecy of Martha became of no avail, and so it came to pass that the work was wrought in the presence of a mixed body of spectators (Cyril).

32. *Then...was come...feet...*] **Mary therefore, when she came...fell at his feet** with more demonstrative emotion than Martha (v. 21), as afterwards she is represented as "weeping," v. 33.

Lord,...died] The words are identical with those used by Martha save for the significant transposition of the pronoun (*οὐκ ἄν μιν ἀν. ὁ ἀδ.*), and represent without doubt what the sisters had said one to another: "If the Lord had been here...."

(3) *The Miracle* (33—44).

The details of the working of the miracle bring out several features not so clearly seen elsewhere. The work is not a simple exertion of sovereign, impassive, power. It follows on a voluntary and deep apprehension of the sorrow in itself and in its source (vv. 33—38). At the same time the issue is absolutely known while the present pain is fully shared (39, 40). Such knowledge follows from the perfect sympathy between the Father and the Son. The Son's works are the open expression of the will of the Father which He has recognised (41, 42).

33—40. The Lord's grief. Faith on its trial.

33. No conversation and no answer follows the sister's address as before. This was the climax of natural grief which called for the act of power and not for the word of power only.

saw her (Mary) *weeping*] Martha seems to have calmly trusted to the promise of restoration which yet she could not understand (v. 39).

groaned in the spirit] The word rendered *groaned* (here and in v. 38, *ἐνεβρμύησατο τῷ πνεύματι*, Vulg. *fremuit* or *infremuit spiritu*), occurs in three other places in the New Testament (Matt. ix. 30; Mark i. 43, xiv. 5, where see notes).

In these places there is the notion of coercion springing out of displeasure. The feeling is called out by something seen in another which moves to anger rather than to sorrow. So here we may set aside those interpretations of the word which represent the emotion as grief only. For such a sense of the word there is no authority at all. So much is clear that the general notion of antagonism, or indignation, or anger, must be taken.

But further difficulty arises as to the construction. Is the verb absolute or not? Is the spirit the sphere, or the instrument, or the object of the emotion?

1. In the other passages of the New Testament the dative of the object is always added (and so also in Isai. xvii. 13, Symm.). If "the spirit" be the object here, what must we then understand by "the spirit" to which this vehement expression of feeling is directed? (a) Some have supposed that "the spirit" here is the seat of human feeling, which the Lord in respect of His divine nature checked in its intensity. But "the spirit" can hardly describe the passionate, sympathetic side of human nature; and this conception is inconsistent with the words "He troubled Himself" which follow. (β) Others again have taken "the spirit" to express, according to the common usage of the word, that part of the Lord's human nature whereby He was in immediate fellowship with His Father. And in this case two distinct views may be taken of the sense according as (1) the antagonism is with that which unduly shrinks from action, or (2) with that which unduly presses forward to action. If we follow the first idea the sense will be that the Lord "straitly charged," summoned up to vigorous conflict with death the spirit which might, humanly speaking, hang back from the terrible encounter which even through victory would bring His own death. If we follow the second the thought will be that the Lord checked the momentary impulse which arose within Him to exert His divine power at once, and first voluntarily brought Himself into complete sympathy with the sorrow which He came to relieve. According to the first of these two interpretations, "vehemently moved His spirit" would be parallel with "He troubled Himself:" according to the second, "He sternly checked His spirit" would be the complement of it. Both interpretations fall in with the general sense of the passage, but the second seems to be the most natural.

2. Against this view of the construction, which makes "the spirit" the object of the

weeping, and the Jews also weeping which came with her, he groaned in the spirit, and 'was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, ^dwhich opened the ^dchap. 9. 6. eyes of the blind, have caused that

verb, it may be urged that *in His Spirit* (τῷ πνεύματι) is used elsewhere in parallel passages to describe the sphere of feeling (Mark viii. 12; Luke x. 21; John xiii. 21). If then the verb be taken absolutely, which appears to be justified by the use below (ἐμβ. ἐν αὐτῷ), what is the implied object of the indignant antagonism? Various answers have been given. Some have supposed that the Lord felt indignation (a) with the Jews as hypocritical mourners at the scene, and soon to become traitors. But this seems to be inconsistent with the general tone of *vv.* 45 f.: and with the parallelism of the verse (*weeping, weeping*). Others (β) find the cause of indignation in the unbelief or misapprehension of the Jews and even of the sisters. But these faults have not been brought into prominence. The emotion is stirred by the sight of sorrow as sorrow, and not as unbelief or distrust or disappointment. Others again (γ) think that the Lord was indignant at the sight of the momentary triumph of evil, as death, or personally of Christ's adversary the devil, who had brought sin into the world, and death through sin, which was here shewn under circumstances of the deepest pathos. This interpretation accords well with the scope of the passage.

On the whole, therefore, the choice seems to lie between the senses 1 (β) (2), "He sternly checked His spirit;" and 2 (γ), "He groaned"—expressed, that is, indignant emotion—"in spirit." And the use of the word below (*v.* 38) leads to a decision in favour of the second of these renderings.

Whichever view however be taken, it must be remembered that the miracles of the Lord were not wrought by the simple word of power, but that in a mysterious way the element of sympathy entered into them. He took away the sufferings and diseases of men in some sense by taking them upon Himself, as is expressed in Matt. viii. 17. So it is said (Luke viii. 46) that He knew that power "had gone out from Him." Compare Hebr. v. 7. It has been suggested also that in this case the conflict was the heavier, seeing that Lazarus himself was called upon to undergo a life of suffering. The reader will recall Browning's interpretation of his after life in the 'Epistle of Karshish.'

in the spirit] St John distinctly recognises "the spirit" (πνεῦμα, xiii. 21, xix. 30) and "the soul" (ψυχή, x. 11 ff., xii. 27) as elements in the Lord's perfect humanity, like the other Evangelists (πνεῦμα, Matt. xxvii. 50;

Mark ii. 8, viii. 12; Luke x. 21, xxiii. 46; ψυχή, Matt. xx. 28, xxvi. 38, and parallels).

was troubled] **troubled Himself.** It cannot be supposed that the peculiar turn of the phrase used here (ἐτάραξεν αὐτόν, Vulg. *turbavit se ipsum*), is equivalent to *was troubled* (ἐτάραχθη, xiii. 21, Vulg. *turbatus est*). The force of it appears to be that the Lord took to Himself freely those feelings to which others are subject; and this feeling of horror and indignation He manifested outwardly. "Turbaris tu nolens: turbatus est Christus quia voluit" (Aug. *ad loc.* Compare his note on xiii. 21).

34. *Where . . . laid him?*] The question is remarkable as being the single place in the Gospel where the Lord speaks as seeking information. Yet see *v.* 17 (*found*).

They said (say) . . .] Apparently Martha and Mary, to whom we must suppose that the question was addressed.

come and see] The words are a strange echo of i. 46. (Rev. vi. 1, 5, 7.)

35. *wept*] The exact word (ἐδάκρυσεν, Vulg. *lacrimatus est*) occurs here only in the New Testament. It says just so much as that "tears fell from Him." Once it is recorded that Jesus "wept" with the sorrow of lamentation: Luke xix. 41 (ἐκλαυσεν). This weeping was for the death of a people, a church, and not of a friend. Here too the death of Lazarus is the type of the universal destiny of manhood. It must be noticed that St John notices incidentally many traits of the Lord's perfect manhood: thirst (iv. 7, xix. 28), fatigue (iv. 6), love (φιλεῖν, xx. 2); as in the other Gospels we find mention of hunger (Matt. iv. 2), joy (Luke x. 21), sorrow (Mark iii. 5; Matt. xxvi. 38), and anger (Mark iii. 5).

36. *Then said the Jews . . .*] **The Jews therefore said . . .** From *vv.* 45 f. it appears that some had joined the company who were not of Mary's friends.

how he loved (ἐφίλει, Vulg. *amabat*) him!] Comp. xx. 2.

37. *And (But) . . . Could not . . . not have died (not die)?*] It is possible that the words are used in irony; as if the speakers would draw the conclusion that the former miracle must have been unreal, because no miracle was wrought when a deep personal feeling must have suggested it. Tears shewed love, and shewed it to be powerless. In

even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest

favour of this view v. 46 (*But some of them*...) may be quoted. But it is equally possible to regard the words as spoken in sincerity and ignorance. It can cause no difficulty that the tidings of the Galilæan raisings from the dead had not become current at Jerusalem (comp. Luke viii. 56).

of the blind] of him that was blind (τοῦ τυφλοῦ). The phrase is a definite allusion to the miracle recorded in ch. ix.

38. *Jesus therefore*] as standing in the presence of this conflict of grief and doubt, and with a clear vision of the realities of death. His emotion at this point has less outward manifestation. If it be supposed that the last words were spoken in mockery, then we can see the occasion of the new struggle.

It was (Now it was) a cave...] The caves used as tombs were closed by stone doors, and in some cases by stones which could be rolled along a ledge to the opening into which they were fitted: Matt. xxviii. 2; Luke xxiv. 2; Mark xvi. 3, 4 (ἀνακεκλισται). Thus the word rendered *lay upon* it does not necessarily describe a pit. The sense may be better given by *laid against* it.

39. *Jesus said (saith), Take ye away*] Comp. xx. 1, where the other Evangelists have *rolled away* or *rolled back*.

Martha... saith...] Mary having once expressed her last hope remains silent. Martha too had laid aside all present hope, at the Lord's bidding as she thought (vv. 23 ff.), and looked now for some future restoration, connected it may have been with the manifestation of Messiah's glory (v. 27).

the sister of him that was dead] The close relationship is mentioned in order to place in a clearer light the tender solicitude with which Martha shrinks from the disclosure of the ravages of death on one nearly bound to her.

for he hath been...] It will be observed that the Evangelist gives no support to the exaggerated statements of later interpreters (e.g. Augustine, 'in Joh. Tract.' XLIX. 1, "resuscitavit foetentem"). He simply records the natural words of the sister, who speaks of

what she believes must be, and not of an ascertained fact.

dead four days (τετραταίος, Vulg. *quadriduanus*)] The full significance of the words appears from a passage of 'Bereshith R.' (p. 1143), quoted by Lightfoot: "It is a tradition of Ben Kaphra's: The very height of mourning is not till the third day. For three days the spirit wanders about the sepulchre, expecting if it may return into the body. But when it sees that the form or aspect of the face is changed [on the fourth day], then it hovers no more, but leaves the body to itself." "After three days," it is said elsewhere, "the countenance is changed."

40. The Lord directs Martha to the deeper meaning of His words. He does not simply say, *Thy brother shall rise again*. He answers the suggestion of corruption by the promise of "glory." The general description of the victory of faith (v. 26) contained necessarily a special promise. The fulfilment of that promise was a revelation of *the glory of God* (v. 4), for which Christ had from the first encouraged the sisters to look. In this way attention is called to the permanent lesson of the sign.

41—44. The Son's fellowship with the Father. He quickens by His word.

41. *Then (so) they took away the stone*] It was enough. No one gainsaid the Master's word. The remainder of the clause (*from the place... laid*) must be omitted in accordance with most ancient authorities.

lifted up his eyes] xvii. 1.

Father] xii. 27 f.; xvii. 1, 24, 25; Matt. xi. 25; Luke xxiii. 34, 46.

I thank thee that thou hast heard (heard-est) me] The prayer had been made before, and the answer to the prayer had been assured v. 4. It was now the occasion not for supplication but for thanksgiving. But this thanksgiving was not for any uncertain or unexpected gift (v. 22). It was rather a proclamation of fellowship with God. The sympathy in work (v. 19) and thought between the Father and the Son is always perfect and uninterrupted, and now it was revealed in action. Even in this sorrow the Son knew

me always : but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound

about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

the end (*I[ἐγὼ δε]* on my part, whatever may have been the misgivings of others, *knew that* ...); but that which He knew others denied, and by the open claim to the cooperation of God the Lord made a last solemn appeal to the belief of His adversaries.

This passage may help to an understanding of the true nature of prayer in the case of the Lord, as being the conscious realisation of the divine will, and not a petition for that which is contingent (comp. 1 John iii. 22). In the case of men prayer approximates to this more and more. It is not the setting up of the will of self, but the apprehension and taking to self of the divine will, which corresponds with the highest good of the individual. Comp. xv. 7, note.

42. At the close of v. 41 we must make a pause. The reflection which follows is spoken as a self-revelation to the disciples. It will be noticed also that the Lord uses the phrase "*because of the people (multitude)*," and not "*because of the Jews*," which would have been the natural phrase of the Evangelist, if this had been, as some have alleged, a free rendering of the Lord's words.

I said it] The thanksgiving for the prayer fulfilled was the proof of the divine mission of the Son. For by thanking God for a work not yet seen He gave a crucial test of His fellowship with God.

that they may believe] xvii. 21.

43. cried] xii. 13, xviii. 40, xix. 6, 12, 15.

with a loud voice] of intelligible command (*φωνή*). The contrast lies in the muttered incantations of sorcerers.

come forth (*δεῦρο ἔξω*, Vulg. *veni foras*)] Comp. xii. 17; Luke vii. 14, viii. 54. Death is treated as sleep (v. 11, v. 25, 28).

44. And he... He... The omission of the conjunction by the best ancient authorities increases the solemn emphasis of the statement.

It is unnecessary to speculate how Lazarus so bound came forth. The limbs may have been swathed separately, as was the Egyptian custom.

graveclothes] or, *bands* (*κερίαις*, Vulg. *insultis*); comp. xix. 40 (*ὀθλοῖς*).

napkin] xx. 7. The trait marks an eye-witness.

Loose...go (*ὑπάγειν*)] The simple command, made necessary by the awe of the bystanders, corresponds with the Lord's action in the parallel records, Luke vii. 15 (*he gave him to his mother*); viii. 55 (*he commanded that something be given her to eat*). The narrative leaves the sequel untold.

(4) *The immediate results of the miracle*
(45—57).

The miracle was a decisive test of faith and unbelief in those who witnessed it (45, 46). The Jews and the Lord prepare themselves for the end. The Council, acting now under the influence of the Sadducean hierarchy, decide on the death of Christ (47—53); and Christ withdraws from "the Jews" and waits "with His disciples" in retirement for the feast time, while men anxiously look for His appearance (54—57). Comp. note on Luke ix. 51.

45 f. Men judge of the sign according to their nature.

45. *Then... which came... had seen...* Many *therefore of the Jews, even they that came... and beheld*. "The Jews," as a general term here (comp. v. 37), seems to include others in addition to the friends of Mary. Curiosity may readily have led some to join the company on their way to the grave.

to Mary] The phrase is different from that in v. 19 (*to Martha and Mary*), in order to refer exactly to the circumstances of v. 31.

the things which Jesus did] *that which He did*. The singular, which has the best ancient authority, as compared with *the things which* (v. 46), marks the concentration of thought upon the crowning work.

46. *some of them*] of "the Jews," that is, and not as A.V. seems to express, of "the Jews who had come to Mary."

went their ways (away) to the Pharisees] Comp. v. 15, ix. 13. It is not possible to determine their motive. It may have been simple perplexity. There is no trace of malevolence (unless it be found in v. 37), while there is, on the other hand, no trace of

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. ^{chap. 18. 14.}

faith. Want of sympathy made the messengers the occasion of the final catastrophe. Comp. v. 15.

47—53. The decision of the Sanhedrin.

47. *Then... chief priests*] *The chief priests* therefore, inasmuch as it was evident that this last work could not but create a popular crisis at the coming feast.

The "chief priests"—the hierarchical Sadducean party—take the lead. Comp. vii. 32 (true reading). So it is throughout: xi. 57, xii. 10, xviii. 3, 35, xix. 6, 15, 21. In the whole record after this chapter the Pharisees are mentioned only twice (xii. 19, 42), and then in a very different aspect.

The same fact appears also in the Synoptic narratives. The only mention of "the Pharisees" in the history of the Passion is Matt. xxvii. 62 (*the chief priests and Pharisees, i.e. the Sanhedrin*), while "the chief priests" take the place of the deadly enemies of Christ (Matt. xxvi. 3, 14, &c.).

So also in the Acts the Pharisees never stand out as the leading enemies of the Christian. On the contrary, in the two scenes where they appear they are represented as inclined to favour them: v. 34, xxiii. 6 ff. The priests and the Sadducees—who belonged to the same party—take up the opposition: iv. 1, v. 17, xxii. 30, xxiii. 14, xxv. 2. Saul, himself a Pharisee, was their emissary (ix. 21, xxvi. 10).

a council] that is, "a meeting of the Council." The word (*συνέδριον*, Vulg. *concilium*) occurs here only without the article (Matt. x. 17 is different).

What do we?] Not simply "What must we do?" (Acts iv. 16, *τί ποιήσομεν*;) as if there were room for quiet deliberation; but, What are we doing? What course are we taking? (*τί ποιοῦμεν*; Vulg. *Quid facimus?*) The crisis for action is present and urgent. There is no question of considering Christ's claims, even when His works are acknowledged. The matter is regarded only as it affects themselves.

this man] said contemptuously: ch. ix. 16.

48. *If we let...*] It is assumed that the multitude will place their own interpretation upon the miracles, and set Jesus at their head, and that He will lend Himself to their zeal. This being so, they argue that the Romans

will interfere with their power because they are unable to suppress seditious risings.

take away] as something which was their possession. They look at the hypothetical catastrophe from its personal side as affecting themselves. The two finite verbs (*ἐλεύσονται καὶ ἀρῶσιν*), instead of the participle and finite verb, give distinction to each element in the picture. Comp. xv. 16.

both our place and our nation] the visible seat of the theocracy, the Temple and the City (comp. Acts vi. 13, xxi. 28; [Matt. xxiv. 15]), and our civil organization.

49. *And (But) one of them, named Caiaphas...*] Comp. xviii. 13, note; Matt. xxvi. 3, note; Acts v. 17.

being...year] *being high-priest that year*. The phrase is added not as though the office were annual, but to bring out that at this last crisis of the fate of the Jews Caiaphas was the religious head of the nation. So he spoke as their mouthpiece. Nothing can be more natural than that in the recollection of St John the year of the death of Christ—the end and the beginning—should stand out conspicuously from all history as "the year of the Lord." That Caiaphas was high-priest "in that year" (v. 51, xviii. 13) gave its character to his pontificate. Comp. c. xx. 19 (note); Mark iv. 35 (*that day*).

Ye know nothing] *Ye (ὁμεῖς)*, who dwell on these scruples and these fears, do not even know the simplest rule of statesmanship, that one must be sacrificed to many. The emphatic pronoun is bitterly contemptuous. The unscrupulous Sadducee (Acts v. 17) contrasts the timid irresolution of mere Pharisees with his own clear policy of death (comp. xii. 19). They could not even see their own interest; they were dreaming of some kind of restraint when they might make use of a convenient victim. This thought brings out the force of the clause which follows: "nor consider (*λογίζεσθε*) that it is expedient for you" (not for us).

50. *the people...the...nation...*] The former title (*λαός*) marks the divine relationship: the latter (*ἔθνος*) the civil organization. Comp. Acts xxvi. 17, 23; 1 Pet. ii. 9 f.; (Luke ii. 10).

The word "nation" is applied to the Jews: Luke vii. 5, xxiii. 2, (John xviii. 35); Acts x. 22, xxiv. 2, 10, 17, xxvi. 4, xxviii. 19;

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more

openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

and so constantly in the LXX., e.g. Exod. xxxiii. 1. This use is wholly distinct from that of the plural, "the nations" (τὰ ἔθνη).

51. *And... spake... that nation*] **Now this he said... the nation.** The high-priest represented the divine headship of the Jews, and it was through him that an inspired decision was given on questions of doubt: Num. xxvii. 21. The true priest is, as Philo says, a prophet ('De Creat. Princ.' 8, II. p. 367). Here, in virtue of his office, Caiaphas so utters his own thoughts as to pronounce a sentence of God unconsistently. By a mysterious irony he interpreted the results of the death of Christ truly, though in a way directly opposite to that which he apprehended. Something of the irony which reaches its climax here is found in other parts of the Gospel: vii. 41, 42, xix. 21.

52. *that nation*] **the nation.** St John does not repeat the word "people." The Jews at this crisis had ceased to be "a people." They were a "nation" only, as one of the nations of the world. The elements of the true "people" were scattered throughout the world, as Jews, and Jews of the Dispersion, and Gentiles.

gather together into one] Not as locally united, but as partaking in a common life and relationship through and to Him. Comp. x. 16, xvii. 23. "The Christian at Rome feels the Indian to be one of his members, and Christ the Head of all" (Chrysostom).

the children of God...] These "scattered children of God" were truly "children of God," though they had not as yet received the full knowledge of their Father. Comp. x. 16. The title is not given by anticipation, but by a revelation of the true essence of things. They were the constituents of the new "people" (xii. 32; 1 John ii. 2), even as they witnessed to the original filial relation of man as man to God. The term *scattered abroad* (Vulg. *filios dei qui erant dispersi*) marks a broken unity and not only wide dispersion (Matt. xxvi. 31; Acts v. 37). Such is the state of mankind in relation to its divine original.

53. *Then from... took counsel together*] **So from... took counsel.** That which had been a decree before (v. 18), now became a settled plan. St John marks the growth of the hostility step by step: v. 16 ff., (vii. 1), vii. 32, 45 ff., viii. 59, ix. 22, x. 39.

54—57. A space of retirement and suspense.

54. *Jesus therefore...*] withdrawing Himself from unnecessary perils.

walked] vii. 1.

openly] Comp. vii. 4.

went (departed)... unto a (the) country] That is, the country as opposed to the parts about Jerusalem, as in the next verse.

Ephraim] Apparently the place mentioned with Beth-el in 2 Chro. xiii. 19 (Ophrah). In this case "the wilderness" is the wild country N.E. of Jerusalem.

continued... disciples] **he abode** (ἔμειven) *with the disciples.*

55. *And (Now) the Jews' passover*] ii. 13 (otherwise in vi. 4). The contrast between the Jewish passover and "the Christian passover" is distinctly before the mind of the Evangelist (1 Cor. v. 7).

to purify themselves] Acts xxi. 24 ff.; ch. xviii. 28. For the passover absolute ritual purity was required by the general though not by a specific law of Moses: Lev. vii. 21. Comp. Num. ix. 10; 2 Chro. xxx. 17 ff. "Every man," saith R. Isaac, "is bound to purify himself for the feast" ('Rosh Hashanah' xvi. 2. Lightfoot). The phrase was transferred to a spiritual use, 1 John iii. 3.

56. *Then... Jesus*] *They sought for Jesus therefore...* as remembering the events of the last Feast, x. 22 ff. Comp. vii. 11 ff.

spake among themselves] *spake one with another...* The phrase (ἔλεγον πρὸς ἀλλ.) seems to describe the many knots of questioners gathered from time to time.

as they stood in the temple] the scene of Christ's teaching.

What think ye? think ye that...?] The words appear to be spoken in mere curiosity, without love or hatred.

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER XII.

1 *Jesus excuseth Mary anointing his feet.* 9 *The people flock to see Lazarus.* 10 *The high priests consult to kill him.* 12 *Christ rideth into Jerusalem.* 20 *Greeks desire to see Jesus.* 23 *He foretelleth his death.* 37 *The Jews are generally blinded:* 42 *yet many*

chief rulers believe, but do not confess him: 44 *therefore Jesus calleth earnestly for confession of faith.*

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of

57. Now (omit both) the chief priests. . .] This was known, and hence came the anxious questionings of the people.

given a commandment] given commands. The plural seems to be on the whole the most probable reading. In either case the phrase implies that particular instructions had been given, and not only a general direction.

2. The close of Christ's public ministry (xii.).

St John's narrative differs from that of the Synoptists as to the close of the Lord's ministry, as it differs throughout, but in a converse manner. Hitherto he has recorded a controversy at Jerusalem which they omit. At the last visit they record a controversy which he omits. The omission follows from the structure of his gospel. He has already traced the conflict with Judaism in its essential features, and he has therefore no need to dwell on the final discussions which made clear to all what he has shewn in its successive stages. Hence he closes his record of the public ministry with three typical scenes in which the relation of the Lord to the disciples, to the multitude, and to the larger world outside is imaged, with a dark background of unbelief (xii. 1—36); and then he gives two summary judgments on the whole issue of Christ's work (37—50).

(1) The feast at Bethany (1—11).

This narrative must be compared with the Synoptic parallels (Matt. xxvi. 6 ff.; Mark xiv. 3 ff.), and contrasted with Luke vii. 36 ff. The event is transposed without any definite mark of time in the Synoptic narrative, in order to bring it into close connexion with the treachery of Judas which was called out by it. See notes on the passages referred to. In the incident recorded by St Luke the central fact is the washing of the Lord's feet "with tears." The sinner and the friend were equal in their devotion, yet widely separated in the manner in which they shewed it.

CHAP. XII. 1. Then Jesus . . .] Jesus therefore . . . or, so Jesus . . . Such being the time (xi. 55) and the general circumstances

(xi. 56 f.). The idea is suggested that "the hour" was now come (viii. 20).

six days before. . .] That is, apparently, on the 8th Nisan. See Matt. xxi. 1, note. If, as has been shewn to be the case (Matt. xxvi. additional note), the Crucifixion took place on the 14th Nisan, and if, which seems to be less certain, that day was a Friday, the date given by St John falls on the Sabbath. It must then be supposed that the feast took place in the evening after the close of the Sabbath. If the Passion fell on Thursday, for which strong reasons can be adduced ('Introd. to Gospels,' pp. 344 ff.), the arrival at Bethany took place on Friday. In this case the Sabbath was kept a day of rest, and followed by the feast. On either supposition the entrance into Jerusalem was made on the Sunday, the next (natural) day.

St John appears to mark the period as the new *Hexameron*, a solemn period of "six days," the time of the new Creation. His Gospel begins and closes with a sacred week (comp. i. 29, 35, 43, ii. 1).

came to Bethany] having joined the Paschal gathering from Galilee through Peræa near Jericho: Luke xviii. 35 and parallels. This pause at Bethany is not mentioned in the Synoptists; but there is nothing surprising in the omission. St Matthew and St Mark mention that during the days which followed the Lord "went out to Bethany" at night. (Matt. xxi. 17; Mark xi. 11. Comp. Luke xxi. 37.)

where Lazarus . . . the dead] We must read with the best ancient authorities, *where Lazarus was whom Jesus raised from the dead*. There is a solemn emphasis in the repetition of the Lord's name.

2. There . . . supper] They (probably the people of the village) made him therefore . . . supper there. The feast was a grateful recognition of the work done among them (*therefore*). The mention of Lazarus as one of those present hardly falls in with the idea that he and his sisters were the hosts. From Matt. xxvi. 6, Mark xiv. 4, it appears that the feast was held in the house of "Simon the leper."

ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and ^{a chap. 13. 29.} had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone:

2, 3. Martha and Mary at this common feast still fulfil their characteristic parts.

3. *Then took Mary...* Mary therefore took...feeling by a divine intuition the full significance of the festival. The act of anointing was symbolic of consecration to a divine work. This Mary felt to be imminent. The name is not mentioned in the Synoptic narrative.

a pound (λίτραν, Vulg. *litram*) xix. 39, note. St Matthew and St Mark say simply, "a flask" (ἀλάβαστρον). The word (λίτρα) was current among Jewish writers. Comp. Buxtorf, s. v. לִיטְרָא.

of spikenard] The original phrase which occurs here and in St Mark (νάρδου πιστικῆς, Vulg. *nardi pistici* here and *nardi spicati* in St Mark) is of uncertain meaning. See note on Mark xiv. 3. In later Greek the epithet (πιστικός) is used in the sense of "trustworthy," and it may mean here "genuine," "pure;" or it may mean "liquid" (πῖνον). Perhaps it is best to suppose that it is a local technical term.

the feet...his feet...] The repetition is significant, and so is the order of the original in the second clause: *with her hair his feet*. The Synoptists mention only the "pouring on the head." This was an ordinary mark of honour: Ps. xxxiii. 5.

the house...ointment] The detail is peculiar to St John, and is one of those minute points which belong only to a personal impression at the time. The keen sense of the fragrance belongs to experience and not to imagination.

4. *Then ... Judas Iscariot]* But Judas Iscariot, one of his disciples ... saith ... Omit, with the best ancient authorities, *Simon's son*. These words are practically undisturbed in the three other places where they occur: vi. 71, xiii. 2, 26.

which should betray him] The purpose is represented as already present if hitherto undefined. Now it took shape. Judas expressed what others felt (*the disciples*, Matt. xxvi. 8; *some*, Mark xiv. 4). With him the thought answered to an evil spirit: with them it was a passing suggestion. It is natural that St John should assign to the one that which truly belonged to him only.

The parts of Mary and Judas in respect to the death of Christ are brought into sharp

contrast. Mary in her devotion unconsciously provides for the honour of the dead. Judas in his selfishness unconsciously brings about the death itself.

5. *three hundred pence]* The same sum is mentioned in Mark xiv. 5. (So also *Let her alone*, v. 7.) Comp. Plin. 'H. N.' xii. 54 (25). *and given]* i.e. the price of it.

the poor] The omission of the definite article in the original gives emphasis to the character as distinguished from the class. Comp. Matt. xi. 5; Luke xviii. 22.

The poor were not forgotten, as may be gathered from xiii. 29. And Christ Himself was the true image of the poor, as the poor hereafter were to be of Him.

6. *This he said...* Now this he said... and had the bag, and bare...] and having the bag took what... The word "took" (ἐβόστασεν, Vulg. *portabat* and *exportabat*) can from the context gain the sense *took away*: ch. xx. 15; and so it appears to be used here. If the simple meaning, *bare*, be adopted the force of the addition will be: "He was a thief, and from his position he could indulge his avarice at the expense of the disciples."

the bag] The box, or chest (γλασσόκομον, Vulg. *loculos*). The word was adopted in Rabbinic. See Buxtorf, s. v. גְּלוֹסְסוֹקוֹמוֹן.

The question has been asked why the office, which was itself a temptation, was assigned to Judas? The answer, so far as an answer can be given, seems to lie in the nature of things. Temptation commonly comes to us through that for which we are naturally fitted. Judas had gifts of management, we may suppose, and so also the trial which comes through that habit of mind. The work gave him the opportunity of self-conquest.

7. *Let her alone...* The general sense of the answer is clear. This offering was but the beginning of the work indicated by it, and yet in itself most significant. The anointing to the sacred office was an anointing for the tomb. Judas found fault with an unfruitful expenditure. The words of the Lord shew that there is that which is unfruitful directly, and yet in accordance with our instincts. No one grudges the gifts of affection to the dead; and this natural sacrifice of love, acknowledged by all, Mary had made, though she knew not the full import of the act. The anointing

against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ ^b On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, ^{8. Matt. 21}

was in truth the first stage in an embalming. Death would give the opportunity of completing what was begun; and that was rightly done which would find its fulfilment in the preparation for the burial.

The words as given in the Synoptists (Matt. xxvi. 12; Mark xiv. 8) dwell on the present import of the deed. St John recognises this, but points also to some further fulfilment which should follow.

against the day...she kept this] The reading which is supported by preponderant authority gives this sense: **Suffer her to keep it for the day of my preparation for burial** (Vulg. *ut in die sepulture meæ servet illud*). The interpretation of these words is difficult. If, as appears at first sight from the Synoptic parallels, the ointment was poured out, in what sense could it be said to be kept? Two explanations have been proposed: "Let her alone: she hath done all this, she hath preserved her treasure unsold, that she might keep it for my preparation for burial." And again: "Suffer her to keep it—this was her purpose, and let it not be disturbed—for my preparation for burial." Both explanations seem to fall in with the context. The latter perhaps with its apparent paradox is to be preferred, and the idiom by which a speaker throws himself into the past, and regards what is done as still a purpose, is common to all languages. It may, however, be questioned whether the Synoptists describe the consumption of the whole of the large amount of ointment mentioned by St John (*κατέχευεν*, Matt. xxvi. 7; Mark xiv. 3). Part may have been used for this preliminary, unconscious, embalming, and part reserved.

of my burying] **of my preparation for burial** (*ἐνταφιασμοῦ*). This preparation, the Lord implies, was now begun, though it was completed afterwards (xix. 40). Mary had done her part.

8. *always ye have*] Comp. Deut. xv. 11. *me ye have not always*] For the other side of this truth see Matt. xxviii. 20, (xxv. 40). The juxtaposition by Christ of Himself and the poor is a revelation of His claims.

It is remarkable that the promise of the future record of the act of love (Matt. xxvi.

xiv. 9) is omitted by the one evangelist who gives the name of the woman who shewed this devotion to her Master.

9. *Much...Jesus*] **The common people** (*ὁ ὄχλος πολὺς*, according to the most probable reading, in which the two words *ὁ. π.* form a compound noun, as in v. 12) *therefore of the Jews...* as contrasted here with their leaders (v. 10).

of the Jews] The original is not a simple genitive. A preposition is used (*ἐκ*, Vulg. *ex*) to mark the class *out of which* the multitude was formed. Comp. vi. 60, xvi. 17, iii. 1, vii. 48.

therefore] The report of the feast was naturally noised abroad.

knew] *i.e.* came to know: **learned**.

came] perhaps on the evening of the Sabbath, when the feast took place.

not for Jesus' sake (*διὰ τ. 'Ι.*)...*but that* (*ἀλλ' ὅνα*)... The Evangelist gives the general and the specific purpose.

10. *the chief priests*] Here, as before, they are prepared for decisive measures. The sacrifice of the "one man" (xi. 50) soon involved the sacrifice of more.

11. *went away*] withdrew from their company (*ὑπήγον*, Vulg. *abibant*).

(2) *The triumphal entry into Jerusalem* (14—19).

In this incident again St John's narrative is parallel to that of the Synoptists, but more exact in details. The Synoptists say nothing of the rest at Bethany; and it appears at first sight as if they placed the triumphal entry on the same day as the journey from Jericho (Matt. xx. 29 ff. and parallels). And yet in each case there is the sign of a break: Matt. xxi. 1; Luke xix. 29. And the return to Bethany noticed by St Mark (xi. 11) suggests at least that village for the starting point. The same passage of St Mark shews that the expulsion of the traders took place on the next day. So that it may be reasonably conjectured that the entry did not take place till the afternoon, when the Lord had time only to regard the whole state of things without doing any special work.

12. *the next day*] The day after the feast, according to the natural reckoning, *i.e.* on

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

Zech. 9. 9. 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus

was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how

the morning of Sunday the 10th Nisan, in which the lamb was set apart, if the Crucifixion is placed on Thursday, Nisan 14.

much people (the common people) that were come...] contrasted again with the common people of the Jews. These were Galileans.

when they heard] from those who returned from Bethany. The whole narrative must be compared with Matt. xxi. 1 ff.; Mark xi. 1 ff.; Luke xix. 29 ff. in order to gain a sense of the tumultuous excitement of the scene. At last Christ yielded on the eve of the Passion to the enthusiasm of the people: vi. 15.

13. *branches of palm trees*] *the branches* (τὰ βαῖα) *of the palm-trees* which grew by the wayside. Compare 1 Macc. xiii. 51, the triumphal entry of Simon into Jerusalem. In Matt. xxi. 8; Mark xi. 8, the language is more general: "branches (κλάδους)" or "litter (σπιβάδας) from the trees."

Hosanna] Ps. cxviii. (cxvii.) 25 (LXX. ὠῶσον δὴ). This Psalm appears to have been written as the dedication Psalm of the Second Temple; or, according to others, at the laying of its foundation-stone. In either case the significance of the reference is obvious. It has also been supposed that this Psalm was written for the Feast of Tabernacles after the Return (Ezra iii. 1 ff.). See note *ad loc.* If this were so the use of the palm-branches would gain a new force. The Psalm at present occupies a conspicuous place in the Jewish service for the New Moon.

The words *Blessed...Lord* in the Psalm are spoken by the Priest and Levites as a welcome to the worshippers at the temple.

Blessed...Lord] According to the true order: *Blessed is He that cometh in the name of the Lord, even the King of Israel.* The divine mission and the national work are set side by side, as in i. 49.

14. *when he had found*] St John is silent as to the method of "finding" detailed by the Synoptists.

a young ass] Comp. Mark xi. 2; Luke xix. 30 (πῶλον); Matt. xxi. 2 (ὄνον...καὶ πῶλον).

15. *Fear not...*] Zech. ix. 9. The action is a distinct symbol of humility. The Lord was separated indeed from the crowd, but yet in the humblest way. The stress must be laid not on the literal coincidence, but upon the fulfilment of the idea which the sign conveyed.

16. *These things...*] the circumstances of the entry, the riding on the ass. The threefold repetition of the words is to be noticed.

understood not] Comp. ii. 22, vii. 39; (Luke xxiv. 25 f.). This entry was not apprehended in its true bearing till the Ascension had shewn the spiritual nature of the Lord's sovereignty. *glorified*] v. 23 note.

they had done] The Evangelist assumes as known the part which the disciples had taken, though he has not himself spoken of it.

17. *The people (multitude) therefore that was with him when he...bare record (witness)*] To "bear witness" is used absolutely as in xix. 35. The phrase seems to imply more than simple attestation, and to carry with it some interpretation of the fact.

therefore] as stirred by the spiritual excitement of this great crisis.

when he called...and raised...] The parts of the miracle are distinguished just as they would be in the impressions of a spectator, and the speciality brings the scene forward as it was now described by those who had seen it.

18. *For this cause the people (multitude) ...for that...*] Comp. v. 16 note; x. 17.

19. *The Pharisees therefore said...*] In a kind of irresolute despair. Their own plans had failed; and only the unscrupulous designs of "the chief priests" remained. "Signs" (v. 18) are a "trial," a "temptation" in the significant language of Deuteronomy (הַסִּמּוּת, Deut. iv. 34, vii. 19, xxix. 3).

among themselves] as one body, and no longer part of a mixed assembly.

Perceive ye...] Ye behold (θεωρεῖτε, Vulg. videtis)... The words are a natural example of the way in which men blame the leaders who

ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast :

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew : and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone :

carry out their own counsels. Some have strangely supposed that the words were spoken by the secret friends of the Lord. The verb may be imperative (as A. V.), but the indication appears to be more likely.

behold (10), the world... The confession of the Samaritans (iv. 42) is fulfilled by this confession at Jerusalem. Wetstein gives Talmudic examples of the use of the phrase.

is gone away So "they lost what they looked upon as their own" (Cyril).

(3) *The petition of the Greeks. The heavenly voice. The last warning* (20—36 a).

This section contains the only incident which St John has recorded from the eventful days between the entry into Jerusalem and the evening of the Last Supper. The time at which it occurred is not given distinctly, but from v. 36 it appears to have happened at the close of the conflict. It forms indeed the conclusion of the history. New characters appear on the scene, and the method and extent of the Lord's future sovereignty are plainly foreshewn (v. 32).

The narrative consists of three parts: the request (20—22); the answer, and the voice from heaven (23—33); the last warning (34—36 a).

20—22. These Greeks at the close of the Lord's Life bring the Gentile world into fellowship with Him as the Magi had done at the beginning. The tradition (Euseb. 'H. E.' i. 13) of the mission of Abgarus of Edessa has probably some reference to their request. The locality of the scene is not fixed. It may reasonably be placed in the outer court of the temple (v. 29).

20. *And (Now)...certain Greeks* (Ἕλληνες) apparently proselytes of the gate; not Greek-speaking Jews (Ἕλλημοισαί), nor yet simply heathen, seeing that they "came up" to the feast, though the whole burnt-offerings of Gentiles were accepted. See Lightfoot *ad loc.* Comp. ch. vii. 35; Acts xvii. 4, (viii. 27, x. 1).

that came up [that went up (ἀναβαίνοντων). The Evangelist places himself outside the Holy City (ii. 13, v. 1, xi. 55).

21. *to Philip* Philip's Greek name may indicate a foreign connexion. There was a

considerable Greek population in Decapolis; and the mention of Philip's place of abode suggests some local reason for applying to him.

Sir The glory of the Master gives honour to the disciple.

we would see Jesus They use the human name and not the name of the office: *the Christ*. With them we may suppose that the Messianic hope passed into the larger hope of the "Saviour of the world" (iv. 42), so far as it assumed any definiteness.

see Come into the presence of and then lay our thoughts before him.

22. *telleth Andrew* He is unwilling without further counsel to grant or to refuse the strange request to bring Gentiles to the Lord. Comp. Matt. xv. 24.

Andrew Andrew and Philip appear in connexion again i. 44, vi. 7, 8. Comp. Mark iii. 18.

and again...Jesus Andrew cometh and Philip; and they tell Jesus. Andrew takes the first place. Comp. i. 41 ff. The change from the singular to the plural seems to mark the manner in which they gain courage together to bear the request to their Master.

23—36 a. The answer involves far more than the mere admission of the Greeks to the Lord's Presence. The extension of the Gospel to the world rests on the Death of Christ, on His rejection by His own people. This is on all sides a mystery, partly intelligible by what we see (23—26), yet, like a divine voice, only intelligible to those who receive it with sympathy (27—33), while the time of trial is short (34—36 a).

23. *Jesus answered (answereth) them* the disciples. Probably the Greeks came with the disciples. The Lord then in their hearing, and in the hearing of the multitude, unfolded the deepest significance of their request in relation to the consummation of His own work. It is not easy to suppose either that the interview with the Greeks preceded v. 23, or that the interview was refused, or that it followed after this scene. On the other hand St John has preserved just so much of what was said in reply to their request as gives the permanent interpretation of the incident, and no more.

The hour is come The inquiry of the Greeks heralded the proclamation of the Gospel to

but if it die, it bringeth forth much fruit.

25 ^{of Matt. 20. 39.} ^dHe that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

the Gentiles. For this the Passion and the Resurrection were the necessary conditions. Comp. x. 15 ff.

The hour] xiii. 1, note.

that the Son of man...] The sentence stands in contrast with xi. 4. There the central idea is that of the Son as the representative of the Father in power: here that of the Son as the representative of humanity.

that (ὅτι)...should be...] This issue was part of the divine counsel. Comp. xiii. 1, xvi. 2 note, 32.

be glorified] The glory of the Son of man lay in the bringing to Himself of all men (v. 32) by the Cross, and rising through death above death (comp. v. 32, note). In this victory over death by death there is the complete antithesis to the Greek view of life, in which death was hidden. Comp. v. 16, vii. 39, xiii. 31 note, xvii. 1 note, ii. 11.

24—27. The fact which has been announced in v. 23 (*that...be glorified*) is illustrated in three successive stages. It is shewn that fuller life comes through death, glory through sacrifice, first by an example from nature (v. 24), then in the experience of discipleship (v. 25 f.), and lastly in relation to the Lord's Own work: He came that He might lay down His life in order to take it again (v. 27. Comp. x. 17).

24. *Verily, verily...*] The law of higher life through death is shewn in the simplest analogy. Every nobler form of being presupposes the loss of that which precedes.

a corn of wheat] *the corn...*, that element which has in it the principle of the new growth. Comp. 1 Cor. xv. 36 f.

fall into the ground] separated, that is, from all in which it had lived before. The same act is on one side a sowing and on the other a falling.

it abideth by itself alone (αὐτὸς μόνος)] In this sense isolation is truly death. Comp. vi. 51, note.

25. The general truth of v. 24 is presented in its final antithesis in relation to human life. Sacrifice, self-surrender, death, is the condition of the highest life: selfishness is the destruction of life. The language is closely parallel to words recorded by the Synoptists: Matt. x. 38 f.; Luke xvii. 33.

loveth...hateth his life] The original word (ψυχή) rendered "life" here and "soul" in v. 27 is comprehensive, and describes that which in each case expresses the fulness of man's continuous being. He who seeks to

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me

gather round himself that which is perishable, so far perishes with it: he who divests himself of all that is of this world only, so far prepares himself for the higher life.

shall lose it] *loseth it*, or perhaps, *destroyeth it* (ἀπολλύει). The selfish man works his own destruction. Comp. Matt. x. 39, xvi. 25; Luke ix. 24.

hateth] Luke xiv. 26, note.

in this world] so far as it is bound up with that which is outward and transitory. "This world" is opposed to the kingdom of Christ.

26. The truth expressed in vv. 24, 25 is applied specially to the claims of discipleship. Service is progressive (comp. xxi. 19 ff.), and the effort of "following" does not fail of its issue. Even now the disciple is with his Master (Col. iii. 3; comp. xiv. 3, xvii. 24). The "me" is in each case emphatic; and the repetition of the pronouns in the original is remarkable (ἐμοί, ἐμοί, ἐγώ, ὁ ἐμός).

follow] Comp. xxi. 19 ff., xiii. 33, 36. "Ubi bene erit sine illo? aut quando esse male poterit cum illo?" (Aug. *ad loc.*)

if any man...my (the) Father honour] There is a significant change of order in this clause. The emphasis lies on *any one*, Jew or Greek, and not on *me* as before. He who honours is not described as "my Father," but as "the Father," the Father of the Son and of the believer. Comp. Additional Note on iv. 21.

27. That which is true of the believer is true also of Christ. He gains His glory through suffering (Phil. ii. 9); and so He turns now from the general law to its personal application to Himself.

It will be noticed that in the life of the Lord we constantly find transitions from joy to sorrow (comp. Luke xix. 38 ff., 41 ff.); and conversely (Matt. xi. 20 ff., 25 ff.).

my soul (ψυχή)] in which was gathered up the fulness of present human life (v. 25, note). Comp. x. 11 ff.; Matt. xx. 28, xxvi. 38; Mark x. 45, xiv. 34; Acts ii. 27. With this "the spirit" is contrasted xi. 33, note. The "soul" (ψυχή, Vulg. *anima*) is the seat of the human affections: the "spirit" (πνεῦμα, Vulg. *spiritus*) is the seat of the religious affections, by which man holds converse with God.

is...troubled] The shock has come already, but the effects continue (τεταράκται, Vulg. *turbata est*; comp. xi. 33, note). The presence and the petition of the Greeks foreshadowed the judgment on the ancient people, and brought forward the means by which it would be accomplished. The prospect of this cata-

from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

strophe was perhaps the crisis of the Lord's present conflict.

what shall I (what must I) say? The conflict, as at the Temptation, is a real one. The thought of a possible deliverance is present though not admitted.

Father...hour] These words have been interpreted in two very different modes. Some have taken them as part of the interrogation: "Shall I say, save me from this hour?" and others have taken them as a real prayer. Against the former interpretation it may be urged that it does not fall in with the parallel clause which follows: *Father, glorify Thy name*; nor with the intensity of the passage; nor yet with the kindred passages in the Synoptists (Matt. xxvi. 39 and parallels).

If then the words be taken as a prayer for deliverance it is important to notice the exact form in which it is expressed. The petition is for deliverance *out of* (σῶσον ἐκ, Vulg. *salvifica me ex hora hac*) and not for deliverance *from* (ἀπό) the crisis of trial. So that the sense appears to be "bring me safely out of the conflict" (Hebr. v. 7), and not simply "keep me from entering into it." Thus the words are the true answer to the preceding question. "In whatever way it may be Thy will to try me, save me out of the deep of affliction." There is complete trust even in the depth of sorrow. Comp. Matt. i. c.

If this sense be adopted the adversative particle which follows (*but...*) has the meaning: "Nay, this I need not say: the end is known." The petition might seem to imply uncertainty, but here there was none. If, on the other hand, the words are taken as a prayer for deliverance *from* the conflict, or interrogatively, the *but* is a simple corrective: "Nay, this I cannot say, for I came to sustain it."

for this cause] Christ came that He might enter into the last conflict with sin and death, and being saved out of it win a triumph over death by dying. If the failure of Israel was a chief element in the Lord's sorrow, this was a step towards the universal work which He came to accomplish (Rom. xi. 11). Some have supposed that the words are anticipatory of the prayer which follows: "I came that Thy name might be glorified." This thought, however, is more naturally included in the former interpretation. The name of the Father was glorified by the Son's absolute self-sacrifice.

28. *Father, glorify thy name*] Reveal to men, and here to Greeks as the representatives of the heathen world, in all its majesty the fulness

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

of this Thy title shewn in the Son. How this should be is not expressed, but the reference is clearly to the thought of v. 32. The voice is the assurance and not the actual fulfilment.

Then came there... Then came there-fore... The expression of the prayer carried with it the appropriate pledge of fulfilment.

a voice from (out of) heaven] The utterance was real and objective, that is, it was not a mere thunder-clap interpreted in this sense; yet, like all spiritual things, this voice required preparedness in the organ to which it was addressed. Thus in the *Bath Kol* the divine message was not the physical sound in itself but the offspring of it. Wünsche on Mark i. 11 quotes an interesting tradition of a divine voice which witnessed to the worth of Hillel.

I have both glorified... Or, more closely, *I both glorified it*, that is, My name as Father, in past time, and will glorify it. The reference is to historic facts in the life of Christ, as, for example, to the signs which He wrought as signs of the Father (comp. v. 23, xi. 40); or perhaps more especially to the great crises in His ministry, the Baptism (Matt. iii. 17) and the Transfiguration (Matt. xvii. 5), in which His Sonship, and so the Father's character, was revealed.

will glorify it again] This glorification was not a mere repetition but a corresponding manifestation of the Father's glory. The glorification during the limited, earthly ministry to Israel was followed by a glorification answering to the proclamation of the universal Gospel to the world.

29. *The people (multitude)...that stood by*] iii. 29; Matt. xxvi. 73. They were probably in the outer court of the temple.

and heard] Omit *it*. The object is left purposely undefined. For the mass the voice was mere sound. The apprehension of a divine voice depends upon man's capacity for hearing. This is seen specially in the narrative of St Paul's conversion: Acts ix. 7, xxii. 9, xxvi. 13 f. Comp. Acts ii. 6, 12 f.

that it had thundered...An angel spake (hath spoken) to him] These last felt that the utterance was articulate though they could not hear the words.

30. *Jesus answered*] the questionings which were rising in the hearts of the people and of the disciples, while yet He meets them only by pointing to the significance of the voice for those who received it.

This voice...sakes] *This voice hath not come for my sake, but for your sakes.* Comp.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

xi. 42. It came to test their faith and to strengthen it; and at the same time to make clear the importance of the crisis revealed by the Gentile request. The order of the original text is emphatic: "It is not for my sake this voice hath come..."

31. *Now is the judgment of this world*] Or rather, *a judgment*, one of many if a most solemn one. The Passion was the judgment of the world (Luke ii. 34 f.), which shewed both men's thoughts towards Christ, and the true position of the world towards God.

this world] Jew and Gentile are alike included in the sentence; but probably the thought is most clearly expressed in the condemnation of the Greek idolatry of beauty and pleasure.

Now...now] The balanced form of the sentence answers to solemn emotion.

the prince of this world] Comp. xiv. 30, xvi. 11; (Eph. ii. 2, vi. 12; 2 Cor. iv. 4). The title is common in Jewish writers (שר העולם). According to a remarkable tradition quoted by Lightfoot (*ad loc.*) God gave the whole world except Israel into the power of the angel of death (comp. Hebr. ii. 14). Under this image "the prince of the world" stands in absolute contrast to the "author of life" (Acts iii. 15). It should however be added that the angel of death was in no way connected with Satan.

shall...be cast out] from the region of his present sway. Comp. 1 John v. 19; (Luke x. 18).

32. *And I...unto me*] The opposition to the *prince of this world* is made as sharp as possible (καὶ ἐγὼ ἄν ὢν). The phrase by which the Lord indicates His death (*be lifted up*, iii. 14, viii. 28; comp. Acts ii. 33, v. 31) is characteristic of the view under which St John represents the Passion. He does not ever, like St Paul (e.g. Phil. ii. 8, 9), separate it as a crisis of humiliation from the glory which followed. The "lifting up" includes death and the victory over death. In this aspect the crisis of the Passion itself is regarded as a glorification (xiii. 31); and St John sees the Lord's triumph in this rather than in the Return. Comp. 1 John v. 4—6.

from the earth] The original phrase (ἐκ τῆς γῆς) expresses not only "above the earth," but "out of the earth," as taken from the sphere of earthly action. Thus there appears to be a reference to the Resurrection, and not only to the Crucifixion. At the same time it is clear from iii. 14 f. that it is by the eleva-

33 This he said, signifying what death he should die.

34 The people answered him, "We ^ePsal. xix. have heard out of the law that Christ ^a abideth for ever: and how sayest

tion on the Cross that Christ is offered as the Saviour to the vision of believers.

will draw] vi. 44; (Hos. xi. 4, Heb.). The Son "draws" by the Spirit which He sends, xvi. 7. And there is need of this loving violence, for men are "held back by the enemy."

all men] The phrase must not be limited in any way. It cannot mean merely "Gentiles as well as Jews," or "the elect," or "all who believe." We must receive it as it stands: Rom. v. 18, (viii. 32); 2 Cor. v. 15; (Eph. i. 10); 1 Tim. ii. 6; Hebr. ii. 9; 1 John ii. 2. The remarkable reading "all things" (πάντα, Vulg. *omnia*) points to a still wider application of Redemption (Col. i. 20), though Augustine explains it of "creaturæ integritatem, id est, spiritum et animam et corpus" (*ad loc.*).

unto me] *unto myself*. Emphatically as the one centre of the Church, in whom all find their completeness.

33. *This...what death...*] But *this...signifying by what* (ποῖω) *death...*, not as if this were the primary end of the words, but the nature of Christ's atoning death was indicated in the form of the reference to it. Cp. xviii. 32, xxi. 19.

34. *The people answered...*] *The multitude therefore answered...*, when they found the claims to the prerogatives of Messiahship put forth by one who called himself the Son of man (v. 23), and spoke of his removal from the people whom he should save. The difficulty was twofold: firstly, that the Lord assumed a universal and not a special title ("Son of man" and not "Son of David"), and also that this sovereignty was not to be exercised on earth.

out of the law] out of the book of the Covenant, the Old Testament generally. Comp. x. 34, note.

that Christ...] *that the Christ...* The belief that *the Christ abideth for ever* was probably based on Isai. ix. 7; Ps. cx. 4, lxxxix. 4 f.; Ezek. xxxvii. 25. Comp. Luke i. 32 f.

how sayest thou (ὅν)...] in opposition to the Law, or, at least, in language which we cannot reconcile with it.

The Son of man...] The title is not recorded by St John as having been used here in this connexion by the Lord, but the teaching in v. 32 naturally led to it (v. 23). Such a quotation from unrecorded words is a significant illustration of the compression of the narrative. The Evangelist gives the critical elements of the discourse only. The complete phrase occurs iii. 14.

thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in

must...] Comp. xx. 9 note.

be lifted up] Comp. iii. 14 note.

who is...] The question clearly shews that the title "the Son of man" was not necessarily identified with "the Christ." Comp. Additional Note on ch. i. § 6, p. 34.

35. *Then Jesus said...*] *Jesus therefore said...* meeting their difficulties by charging them to use the opportunities which they still had for fuller knowledge. There was yet time, though the time was short. The words are not described as an "answer" (v. 30), but as an independent utterance.

a little while] The words correspond with the plea "abideth for ever." Comp. vii. 33, xiii. 33, xiv. 19, xvi. 16 ff.

with you] *among you*; in your midst. Comp. i. 14; (Acts ii. 29).

Walk] Progress was both possible and a necessary duty while the light shone, and as the light shone.

lest...come upon you] *that darkness overtake you not*, as it will do if you do not advance to a fuller knowledge of myself and my work before the coming time of trial. Then all movement will be perilous. You will wander in a wilderness without "the pillar of fire." Comp. Jer. xiii. 16.

overtake (καταλάβη, Vulg. *comprehendit*)] The same word is used i. 5, vi. 17 var. lect.; 1 Thess. v. 4.

for he that...in darkness... and *he that...in the darkness...* The clause is added as the most general form of the natural completion of the former sentence: "and ye may not know whither ye go."

36. *While ye have the light*] There was need of progress and there was also need of faith, which should support hereafter. There is a change of order in the repeated clause: *Walk as ye have the light*, and *as ye have the light believe on the light*.

that ye...of light] *that ye may become sons of light*, and so have light in yourselves. Comp. Luke xvi. 8; 1 Thess. v. 5; (Eph. v. 8, *children*). This glorious transformation is the last issue of faith. Thus the last recorded words of Christ to the world are an exhortation and a promise. Comp. xvi. 33.

(4) *The judgment of the Evangelist* (36 b—43).

In this section the Evangelist speaks in his

the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he

own person and connects the apparent failure of the Lord's work with the prophetic teaching of Isaiah. In form the passage resembles xx. 30 f., xxi. 23—25; and, in a less degree, iii. 16—21, 31—36.

These things...and did hide himself (was hidden, ἐκρύβη, Vulg. *abscondit se*)] viii. 59. The hiding was not His work but the work of His adversaries, as being the result of their want of faith.

37. *so many*] This seems to be the meaning of the word (ποσάυτα), and not *so great*. Comp. vi. 9, xxi. 11. Of these many works (comp. ii. 23, iv. 45, vii. 31, xi. 47, xx. 30) St John has recorded only seven as types.

before them] There was no excuse for ignorance, Acts xxvi. 26.

they believed not on him] with self-devoted, trustful, patient faith in life; though many did believe with the concealed adhesion of conviction, v. 42.

38. *That the saying (word)...*] Such a fulfilment was a part of the design of God, and so necessary; inasmuch as the prophetic word described the actual relation of the divine message to those who heard it. This relation, which was already present to the divine Vision and had been fulfilled in the type, must needs be realised in the antitype; so that the complaint uttered by Isaiah against his own contemporaries might have been uttered even more truly by Christ.

The prophecy itself (Isai. liii. 1) sets forth the two sides of the divine testimony, the message as to the servant of God which appealed to the inward perception of truth; and the signs of the power of God which appealed outwardly to those who looked upon them. In both respects the testimony failed to find acceptance. The message was not believed; the signs were not interpreted. There is an interesting examination of the use of Isai. liii. in the New Testament in Taylor's 'Gospel in the Law,' ch. v.

who hath believed...hath...been revealed?] More exactly as a retrospect of failure: *who believed...was...revealed?*

our report?] If the words are spoken by the prophet, according to the common interpretation, then *our report* may mean either "the message which came from us, which we delivered," or "the message which came to

Isai. 53. spake, Lord, who hath believed our
 Rom. 10. report? and to whom hath the arm of
 26. the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 ⁷ He hath blinded their eyes, and
 Matt. 13. hardened their heart; that they should
 24.

not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him;

us, which we received." The former interpretation is the more natural. Comp. Matt. iv. 24, xiv. 1, xxiv. 6.

the arm of the Lord] Luke i. 51; Acts xiii. 17.

39. *Therefore...* For this cause, namely, that in the order of Providence the Gospel must be met by general unbelief, *they could not believe*... The fact which has been already noted (*they did not believe*) is now traced back to its ultimate origin which lay in the divine action. They did not believe, and they could not believe, for *that Esaias said again: He (that is God) hath...* The want of belief was involved in the necessary truth of the prophetic word. This fulfilment again involved in the incredulous an inability to believe consequent upon the actual working of God according to His fixed laws. Comp. Rom. x. 16. And yet, further, this working of God, as we look at it in the order of succession, was consequent upon man's prior unbelief. The Jews were already in an unnatural and diseased state when the prophet was sent to them. Then came the punishment whereby those who would not give glory to God by willing faith were made to subserve to His glory. The revelation of Christ, like the preaching of Isaiah, was the very power by which the existing form of unbelief was carried to its full development.

Esaias said] The quotation differs alike from Heb. and LXX. St John transfers to God what is represented by Isaiah as the mission of the prophet (Isai. vi. 10); while the healing on the other hand is ascribed to Christ. Comp. Matt. xiii. 14 f.; Acts xxviii. 26 f.

Augustine's discussion of this passage is full of interest, though he examines it from a single and limited point of view: "hoc propheta prædixit quia Deus hoc futurum esse præscivit...malam quippe eorum voluntatem prævitavit Deus."

40. *He hath blinded...and hardened...* The change of tense in the original is remarkable: *He hath blinded...and he hardened* (ἐπόρρωσεν)... The verb translated "hardened" describes the formation of a "callus" (κώματος) in a part of the body, as the eyes (Job xvii. 7). Comp. Mark vi. 52, viii. 17; Rom. xi. 7; 2 Cor. iii. 14.

understand] *perceive* (νοήσωσιν). The word in Mark iv. 12 is different (συνώσω).

With regard to the general scope of the passage it may be observed that: 1. As a fact disregard of impulses and motives to right-doing make it more and more hard to obey them. 2. We may regard this law as acting mechanically; or we may see in it, in relation to man, the action of a divine power. 3. The latter supposition introduces no new difficulty; but on the other hand places this stern law in connexion with a wider scheme of action, which makes hope possible.

In this connexion it is important to observe that a divine "cannot" answers to the divine "must" (xx. 9, note). This "cannot" expresses a moral and not an external or arbitrary impossibility. Thus it defines while it does not limit the action of the Son (v. 19, 30; comp. Mark vi. 5); and so fixes the conditions of discipleship (iii. 5, vi. 44, 65, vii. 34—36, viii. 21 f.), of understanding (iii. 3, viii. 43 f.; xiv. 17), of faith (as here; comp. v. 44), of fruitfulness (xv. 4 f.), of progress (xvi. 12).

41. *when...glory*] According to the reading of the most ancient authorities: *because he saw his (Christ's) glory*... The prophecy was not only given at the time of the celestial vision but in consequence of it. The sight of the divine glory made clear the vast chasm between God and the people who bore His name.

he saw his glory, and spake of him (Christ)] The Targum renders the original words of Isaiah, *I saw the Lord, by I saw the Lord's glory*. St John states the truth to which this expression points, and identifies the divine Person seen by Isaiah with Christ. Thus what Isaiah saw was the glory of the Word, and of Him he spoke. His message, that is, was not merely addressed to his contemporaries only, but reached to the time of the fuller manifestation to the world of that glory which he himself saw in a vision. It is uncertain whether the last clause (*spake of him*) depends on the *because* or not; but the position of the *of him* in the original points to this connexion.

42. *Nevertheless among (even of) the... rulers (the members of the Sanhedrin: iii. 1, vii. 26, 48) many believed on him*] This complete intellectual faith (so to speak) is really the climax of unbelief. The conviction found no expression in life.

believed on him] It is remarkable that St

but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue :

43 ^{* chap. 5.} ^{44.} For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that

believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 ^{chap. 3.} ^{19.} I am come a light into the world, that whosoever believeth on me should not abide in darkness.

John uses of this belief the phrase which marks the completeness of belief (*ἐπιστ. εἰς*). The belief only lacked confession, but this defect was fatal. Comp. ii. 23, where also a belief complete in itself is practically imperfect.

because of the Pharisees] Comp. vii. 13, ix. 22 (*the Jews*).

did not confess] *did not make confession*. The verb is used absolutely. Comp. Rom. x. 9, 10. The imperfect tense (*ὡμολόγουν*, Vulg. *confitebantur*) marks the continued shrinking from the act of faith.

lest they should (that they should not) be put out of the synagogue] ix. 22.

43. *the praise (glory) of men...praise (glory) of God*] Comp. v. 44. The words suggest a contrast with that vision of the divine glory in which God shewed what He had prepared for men (v. 41). Comp. Rom. iii. 23.

(5) *The judgment of the Lord* (44—50).

This final judgment appears to contain a summary of the Lord's teaching gathered up in the view of this crisis, and not to be a new utterance. It falls into three parts: the position of the believer (44—46), and of the unbeliever (47—49), and the fruit of the message (50). The Lord first speaks of His Person (44—46), and then of His words (47—50).

44. *But Jesus cried...*] The witness of the Lord is set over against the witness of the prophet and the unbelief of the people. It expresses as completely as possible His absolute self-sacrifice as contrasted with the selfishness of His enemies. He is lost (so to speak) in Him that sent Him. He judges no man. His teaching is simply the expression of His Father's command.

cried (*ἐκραῖε*, Vulg. *clamabat*)] vii. 28, 37. The testimony was so given as to claim and arrest attention; and it was given once and for all (contrast Luke xviii. 39).

believeth not on me, but...] He looks beneath the surface and acknowledges a divine presence realised in and through me. As yet it was impossible for men to know how faith could repose in the Son Himself.

on him that sent me] not simply on "the Father" as representing a general connexion, but on Him who is the source of the special revelation of Christ.

45. *he that seeth (beholdeth) me seeth*

(*beholdeth*)...] In this case the negative clause is not found. So far as the believer beheld Christ, he beheld Him from whom Christ came. Belief passed through the veil: vision apprehended outwardly God in His relation to men. Comp. Matt. x. 40. For the sense of "behold" see xvi. 16.

The form of the sentence differs in each particular from xiv. 9: *beholdeth* occupies the place of *hath seen*; *Him that sent me* of *the Father*. The thought here is of the intent, patient, progressive contemplation of Christ leading to the fuller knowledge of Him from whom He came; thus the thought is of the one decisive moment, of which the results were permanent.

The title "Father" emphasizes the idea of the natural, essential relation to the Son and to men: the phrase "He that sent me" brings out the idea of the special mission, as involving a peculiar charge and corresponding authority. Comp. iv. 34, v. 24, 30, vi. 38, viii. 16, (18), 28, 33, viii. 26, 29, ix. 4, xiii. 20, xv. 21, xvi. 5 (peculiar to St John, and used only by the Lord). The two ideas are combined, v. 23, 37, vi. 44, viii. 16, 18, xii. 49, xiv. 24; and distinguished, vi. 39, 40.

46. *I am come a light* (or as *light*) *into...*] This was the office of Christ, to make all things clear. His Person when seen in its fullness illuminates the mysteries of life. There is darkness over the world, and without Him it must remain. Faith in Him brings purer vision. Comp. v. 36. See also iii. 19, viii. 12, ix. 5, (i. 4).

There is a significant contrast between *I am come* (*ἐλήλυθα*) and *I came* (*ἦλθον*), v. 47. The one marks the abiding result; and the other the particular purpose. For the use of the former (*ἐλήλυθα*) see v. 43, vii. 28, viii. 42 (and *ἦλθον*), xvi. 28, xviii. 37, (iii. 19); and for the use of the latter (*ἦλθον*), viii. 14, ix. 39, x. 10, xii. 27, 47, (xv. 22).

should (may) not abide in the darkness] as being the normal state of men without Christ. The exact phrase occurs only here, yet see 1 John ii. 9, 11 (*is in the darkness*); and viii. 12, xii. 35; 1 John ii. 11 (*awalk in the darkness*). Comp. 1 John iii. 14, *abide in death*; and the opposite 1 John ii. 10, *abide in the light*.

47. Christ now passes from the thought of His Person to that of His words: from

^A chap. 3.
^{17.}

47 ^{17.} And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

¹ Mark 16.
^{16.}

me to my sayings. Faith is essentially personal. Unbelief stops short at the outward manifestations of the Person: it deals with the teaching.

Two cases appear to be regarded, the first that of the respectful hearer, who listens and does not; the second, that of the man who refuses to listen at all. From this it appears that the reading "believe" is foreign to the scope of v. 47.

hear my words (sayings, ῥημάτων)] not with true understanding of their full import (viii. 47), but yet with attention, x. 3, 16, 27, &c.).

and believe not] According to the true reading, and keep (φυλάξῃ, Matt. xix. 20; Luke xi. 28) them not.

I (emphatic) judge him not] There is no personal element in the accomplishment of the final issue. Christ came for judgment (ix. 39) and yet not to judge (comp. iii. 17, viii. 15). The judgment followed naturally (so to speak) from His manifestation. The Law (in the fullest sense) is the one accuser (v. 45). Men simply remain where they are (iii. 36) if they do not come to Christ. Their sentence lies in the nature of things. In this case the hearers were self-condemned.

48. He that rejecteth (ὁ ἀθετῶν, Vulg. qui spernit) me...my words (sayings)...] Luke x. 16.

hath one that judgeth him] The word may be refused, but it cannot be banished. It still clings to the hearer as his judge. Its work is even now begun as it shall hereafter be fully revealed.

the word that I have spoken (I spake)...] The "sayings" are all bound up in one great message (λόγος), delivered and felt in its entirety. For the unbelieving Jews it was now ended (spake is contrasted with speak, v. 50). Comp. xvii. 6, 8.

the word...the same (that) shall judge him...] The resumptive, isolating pronoun (ἐκεῖνος) places in emphatic prominence the teaching which is regarded as past and separated from those to whom it was addressed. It stands, as it were, in the distance, as a witness and an accuser. Comp. i. 18, v. 11 and note.

in the last day] ch. vi. 39, 40, 44, 54, xi. 24. The phrase is peculiar to St John's Gos-

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

pel. Comp. 1 Cor. xv. 52 (the last trumpet); 1 John ii. 18 (the last hour).

49. For...spoken...] Because I spoke not... The essential inherent power of judgment lies in the word, since there is in it no admixture of a limited human personality. It is wholly divine.

of myself] The phrase (ἐξ ἑμαυτοῦ, Vulg. ex me) is peculiar and unique. It describes (so to speak) the source out of which a stream flows continuously, and not simply the point of origin from which movement started (ἀπ' ἐμ. v. 30, vii. 17, 28, viii. 28, 42, (x. 18), xiv. 10).

he gave me a commandment] himself hath given me commandment. The pronoun (as in v. 48) emphasizes the reference; and the tense of the verb (δέδωκεν) marks the continuance of the action of the command.

what I should say (εἶπω, Vulg. dicam), and what I should speak (λαλήσω, Vulg. loquar)] That is, as to the substantial contents and the varying manner of my message.

50. And I know (οἶδα)...] The word may find acceptance or rejection, but this remains sure. The commandment of the Father, His will manifested in my commission, is eternal life. The Father's commandment not only is directed towards life, to quicken or to support it. It is life. Truth realised is that by which we live. The commandment of God is the expression of absolute Truth. Comp. vi. 63, 68, xvii. 17.

Life eternal is and not simply shall be. Comp. iii. 36, v. 24, (39), vi. 54, xvii. 3 note. 1 John v. 12, 13.

whatsoever (the things which) I speak therefore...] The certainty of this assurance furnishes the one rule of Christ's teaching. He in the fulness of His divine-human Person (ἐγώ) speaks in complete agreement with the Father's injunctions, who is His Father and our Father. In part His message was fully given (vv. 48 f.): in part it was still to be given to the inner circle of His disciples.

THE SELF-REVELATION OF CHRIST TO THE WORLD has now been completed. In the remainder of the Gospel St John records

CHAPTER XIII.

1 *Jesus washeth the disciples' feet: exhorteth them to humility and charity.* 18 *He fore-*

telleth, and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.

THE SELF-REVELATION OF CHRIST TO THE DISCIPLES.

This division of the Gospel, like the former, falls into two parts, THE LAST MINISTRY OF LOVE (xiii.—xvii.), and THE VICTORY THROUGH DEATH (xviii.—xx.); with an EPILOGUE (xxi.).

XIII.—XVII. THE LORD'S LAST MINISTRY OF LOVE.

This division of the Gospel, which is entirely peculiar to St John, with the exception of the revelation of treachery among the twelve, falls into three sections:

I. THE LAST ACTS OF LOVE AND JUDGMENT (xiii. 1—30).

II. THE LAST DISCOURSES (xiii. 31—xvi. 33).

III. THE PRAYER OF CONSECRATION (xvii.).

I. THE LAST ACTS OF LOVE AND JUDGMENT (xiii. 1—30).

St John's account of events at the Last Supper contains two scenes. The first is the manifestation in act of the Master's self-sacrificing love (1—20): the second is the separation of the selfish disciple (21—30).

The incidents are parallel with sections of the Synoptic Gospels; but there are very few points of actual correspondence in detail between the narratives of the Synoptists and of St John. The discussion recorded by St Luke (xxii. 24 ff.) has a close connexion of thought with the lesson of the feet-washing. And the words announcing the betrayal are identical in St Matthew (xxvi. 21; comp. Mark xiv. 18) and St John (xiii. 21). All the Evangelists record the surprise with which this announcement was received (Matt. xxvi. 22; Mark xiv. 19; Luke xxii. 23; John xiii. 22); and St Matthew notes that Judas was designated as the traitor (xxvi. 25). But the details which St John has preserved as to the manner of the designation are peculiar to him.

The omission of the record of the Institution of the Lord's Supper belongs to the plan of the Gospel. It is impossible on any theory to suppose that the author was unacquainted with the facts. But it is difficult to determine at what point in the narrative of St John the Institution is to be placed. It is scarcely necessary to refer to the opinion of those who have supposed (Lightfoot, &c.) that the supper described in John xiii. was held at Bethany (Matt. xxvi. 6 ff.), and that the journey to Jerusalem follows xiv. 31; so that the Institution took place on the following day. This

view appears to be directly opposed to xiii. 38: to the significant parallel with Luke xxii. 24 ff.: and to the general unity of the discourses in xiii.—xvii.

But if it be assumed that the meal described in ch. xiii. is identical with that described in the Synoptists, as including the Institution of the Lord's Supper, where can the Institution be intercalated? was it before or after the departure of Judas (xiii. 30)?

The evidence on this point is extremely slender. In the narratives of St Matthew and St Mark there is nothing which tends to decide the question in one way or the other. The prophecy of the betrayal and the Institution are introduced by the same general words (*as they were eating*, Matt. xxvi. 26; Mark xiv. 22), and though the former stands first there is nothing to shew that the order is chronological. It is also to be noticed that in these Evangelists there is no separation of the blessing of the Bread and of the Cup. In the narrative of St Luke the arrangement is different. A cup is first given for distribution (xxii. 17). Then follows the giving of Bread, with the words of Institution (*v.* 19). Then, according to the present text, the giving of the Cup, with the words of Institution introduced by the clause *in like manner also the cup after supper* (*v.* 20); and in close connexion with this is given the prophecy of the betrayal. There is indeed good reason for thinking that the second reference to the Cup is a very early addition to the original text of St Luke taken from 1 Cor. xi. 25; and as it stands it may be treated parenthetically. In any case, however, St Luke distinctly places the prophecy of the betrayal after the distribution of the Sacramental Bread; and, like St Paul, he places this distribution during the supper, and the distribution of the Sacramental Cup after the supper. The other Synoptic narratives are perfectly consistent with this view. Judas then, if we adopt this interpretation of the narrative, was present at the distribution of the Sacramental Bread, and not present at the distribution of the Sacramental Cup. In other words, the distribution of the Bread must be placed before *v.* 30 in St John's narrative, and the distribution of the Cup after.

If now we look for a break in xiii. 1—30, it may be found between 16 and 17, or between 19 and 20; but hardly between 22 and 23. It is, however, more in accordance with St Luke's narrative to place the distribution of the Bread before *v.* 2. The distribution of the Cup may be placed after 30, or 33; but it seems on the whole best to place it after 32. The teaching of that Sacramental Act forms a bond between the thoughts of 32 and 33.

* Matt. 26.

NOW ^a before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the

Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the

1. *The self-sacrifice of love (1—20).*

The central idea of this record corresponds with one aspect of the Institution of the Eucharist, that of self-sacrifice. The incident evidently belongs to the same spiritual circumstances. The form of the narrative is marked by extreme minuteness and vividness of detail (vv. 4 ff.), and by directness of recollection (v. 11). The portraiture of St Peter is instinct with life: he acts and is acted upon.

The narrative consists of two parts, the action itself (2—11), and the commentary upon the action (12—20). The latter approaches very closely in form to the teaching preserved by the Synoptists (e.g. vv. 16 f.). The former is a parable in action (comp. Matt. xviii. 2 ff.).

CHAP. XIII. 1—4. These verses are differently punctuated. Some suppose that the construction is broken, and that the principal verb is *rises* in v. 4, the *knowing* in v. 3 resuming the *knowing* of v. 1. It seems better, however (as A. V.), to take v. 1 as complete in itself, as it is grammatically complete, and to regard v. 2 as a fresh beginning. On this view v. 1 is an introduction to the whole cycle of teaching which follows (xiii.—xvii.), while vv. 2, 3 are the introduction to the special incident of the feet-washing, the symbolic manifestation of love.

Now before the feast... The disjunctive particle (*δε*, Vulg. *autem*) perhaps suggests a contrast with the temporary retirement noticed in xii. 36. Though Jesus had thus withdrawn Himself, yet before the crisis of His Passion He fully prepared His disciples for the issue.

before the feast] It is impossible to take these words either with *knowing* or with *having loved*. The clause can only go properly with the principal verb *loved*. The note of time consequently serves to mark the date of the manifold exhibition of love, of the acts and discourses which follow immediately afterwards. All these took place "before the feast," that is, on the evening (the commencement) of Nisan 14th; and in these last scenes before the Passover at which the Jewish type found its perfect fulfilment, the love of the Lord was revealed in its highest form.

when Jesus knew] **JESUS KNOWING**, that is, since He knew. This knowledge, which is spoken of as absolute (*εἰδώς*), prompted the crowning display of love. The thought is brought into prominence by the repetition of the word *world*. In the world the disciples were to find their trial, and to find it when

their Master had passed out of the world. Hence came the necessity for such encouragements as follow: e.g. xvi. 33.

In His knowledge of the disciples' suffering the Lord forgot His own suffering, though foreknowledge intensifies sorrow.

his hour] Just as St John points out the moral conditions of the Lord's life in a divine "cannot" (see xii. 40 note), and a divine "must" (xx. 9 note), he also marks the divine sequence in its events. The crises of His several manifestations are absolutely fixed in time (ii. 4; comp. xi. 9 f., ix. 4). In each case this "hour" is appointed with a view to the issue to which it leads (xii. 23, *ἵνα δοξασθῇ*, and so here *ἵνα μεταβῇ*). Compare iv. 21, 23, v. 25, 28; 1 John ii. 18; Rev. xiv. 7, 15; John vii. 6, 8 (*καιρός*); Eph. i. 10 (*τὸ πλήρωμα τῶν καιρῶν*); Gal. iv. 4 (*τὸ πλήρωμα τοῦ χρόνου*). Till the hour comes Christ's enemies are powerless (vii. 30, viii. 20). When it has come He recognises its advent (xii. 27, xvii. 1).

that he should depart...] The purpose, as part of the divine counsel, is marked emphatically (*ἵνα*). Comp. xii. 23, xvi. 2 note.

depart] The exact word (*μεταβῇ*, Vulg. *transeat*) is only used here in this connexion. It marks the transference from one sphere to another: comp. v. 24; 1 John iii. 14. Death for Christ, and in Him for the Christian, is not an interruption of being but a change of the mode of being, a "going to the Father," to His Father and ours.

this world...the world] The demonstrative (*ὁ κόσμος οὗτος*, *this world*) seems to lay stress upon the present aspect of the world as transitory and unsatisfying. The phrase occurs viii. 23, ix. 39, (xi. 9), xii. 25, 31, xvi. 11, xviii. 36; 1 John iv. 17 (and in St Paul).

unto the Father] as describing the religious and moral relationship, and not simply the idea of power (*to God*).

his own] Acts iv. 23, xxiv. 23; 1 Tim. v. 8. Compare xvii. 6 ff. Contrast i. 11.

unto the end] **TO THE UTMOST**. The original phrase (*εἰς τέλος*, Vulg. *in finem*) has two common meanings, (1) *at last*, and (2) *utterly, completely*. The first sense appears to be most natural in Luke xviii. 5, and the second in 1 Thess. ii. 16. It occurs very frequently in the LXX., and most often in connexion with words of destruction (*utterly*), or abandonment (*for ever*): Ps. xii. 1, (ix. 18, al. *εἰς τὸν αἰῶνα*), &c. It occurs, however, in other connexions, Ps. xv. 11, lxxiii. 3, xlviii. 8; and constantly in later Greek writers, e.g. 2 Clem. 19; Luc. 'Somm.' 9.

devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid

aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Pe-

There appears to be no authority for taking it here in the sense of *to the end of His earthly presence* (yet see Matt. x. 22, xxiv. 13 f.), and such a translation does not suit the connexion with *before the feast*. If, however, we take the words as expressing *loved them with a perfect love*, then the thought comes out clearly, "As Christ loved His disciples, and had before shewed His love, so now at this crisis, before the day of His Passion, He carried His love to the highest point, **He loved them to the uttermost.**"

2. *And supper being ended...* And—as one special manifestation of this love—**during a supper** (δαιτῆς γυνόμενον)...

the devil...him] Literally, according to the most ancient text, **the devil having already put it into his (Judas') heart that Judas Iscariot the son of Simon shall betray him**. The transference of the subject from the former to the latter clause is not unnatural (*...into the heart of Judas... that he should...*); and it seems to be impossible to accept the rendering "the devil having conceived in his heart that..."

The separation of "Iscariot" from Judas in the original text, "Judas the son of Simon, Iscariot," clearly marks the title as local. Comp. vi. 71, where it is an epithet of Simon.

3. *Jesus (omit) knowing*] That is, as before, "since He knew." The knowledge that He was possessed of this divine authority was the ground of His act of service; just as in v. 1 the knowledge of His coming departure was the ground of His crowning display of love. *the Father*] Not "His Father." The Son of man (*Jesus*) is now the conqueror.

had given... Our idiom will not bear in the oblique the original tense *gave* (found in the oldest authorities), which, however, marks the true idea of the commission once given eternally. A similar remark applies to the verbs below, which are literally **came forth and goeth**.

all things] The sense of absolute sovereignty is the more impressive here in the prospect of apparent defeat. Even through treachery and death lay the way to the Resurrection.

into his hands] to deal with as He pleased, even when He was given "into the hands" of men: Matt. xvii. 22, xxvi. 45.

The original order is most emphatic: "and

that it was from God He came forth, and unto God He is going." The title of power and glory is used in this clause, as that of affinity (*the Father*) in the former.

was come] **was come forth** on His mission to the world at the Incarnation. The preposition used here (ἀπό) marks a separation and not the source. Contrast viii. 42, note.

4. *He riseth from the supper, and laid (layeth) aside...* There is nothing to indicate the occasion of the action. The phrase implies that the supper was already begun, so this feet-washing cannot have answered to that before the meal. We may assume that it was a parable in action exhibited in order to illustrate some thought of the coming kingdom which had just found expression. Comp. Luke xxii. 24 ff.; (Matt. xviii. 1 ff.). For this reason each step in the act of service is noted with the particularity of an eye-witness: the rising from among the group (ἐν ἐκ), the laying aside the upper robes (ἱμάτια), the taking the towel, the girding, the pouring out of the water, the washing, the wiping. When Christ serves, He serves perfectly.

and he took...girded himself] The form of expression emphasizes the preparation by Himself. Comp. Luke xii. 37, xvii. 8, and ch. xxi. 18, with Acts xii. 8. "Quid mirum si præcinxit se linteo qui formam servi accipiens habitu inventus est ut homo?" (Aug. *ad loc.*)

5. *After that...* Then (εἶτα), xix. 27, xx. 27.

poureth] The original word (βάλλει, Vulg. *mittit*), which is peculiar, is rendered in the same connexion elsewhere *putteth*; Matt. ix. 17 and parallels.

into a (the) bason] which stood ready for this accustomed use. Comp. 2 K. iii. 11.

began to wash] The actual scene is broken up into its parts, just as all the details of preparation had been separately noticed. Comp. Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judg. xix. 21; 1 Tim. v. 10. Rabbinic commentators dwelt on the significance of Ezek. xvi. 9. "Among men," they said, "the slave washes his master; but with God it is not so." Comp. Lightfoot and Wetstein, *ad loc.*

6. *Then (so) cometh he...* as He passed round, or rather as He began to pass round, the circle of the disciples. There is nothing to support the old notion that the action began

ter : and Peter saith unto him, Lord, dost thou wash my feet ?

7 Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus an-

swered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his

with Judas. It is more natural to suppose that the Lord began with St Peter. In that case his refusal to accept the service is more intelligible than it would be if others had already accepted it.

and Peter saith (he saith) unto him] The abruptness of the clause suits the vivid narrative.

dost thou...] The position of the pronouns in the original (σύ μου ν. τ. π., Vulg. tu mihi l. p., thou my feet) brings out the sharp contrast of the persons. The thought of the kind of service is subordinated to the fact of service rendered by the Master to the servant.

7. What I do] The chasm between the thoughts of the Lord and of the disciple is marked by the emphatic pronouns (ὁ ἐγὼ π. σὺ οὐκ οἶ.).

The meaning of the act could not be understood till the Lord was glorified. The interpretation depended on a full view of His Person and His work. Knowledge as absolute and complete (οὐκ οἶδας) is contrasted with the knowledge which is gained by slow experience (γνώσῃ "thou shalt learn" or "understand"). Comp. iii. 10, 11, note.

hereafter] Literally, after these things: iii. 22, v. 1, 14 (afterward), vi. 1, vii. 1, xix. 38, xxi. 1. In these places reference is made to a group of incidents, and not to one single scene. We must then understand here by "these things" all the circumstances of the Passion which was now begun. Even the interpretation given in vv. 12 ff. was only partially intelligible, until Christ's sacrifice of Himself was completed. Perfect knowledge began with the day of Pentecost.

8. St Peter takes up the thought of "hereafter." Nothing, he would argue, can ever alter my position in regard to my Lord. This is fixed eternally. Thou shalt not wash my feet while the world lasts (οὐ μὴ... εἰς τὸν αἰῶνα). He assumed that he could foresee all; hence his reverence takes the form of self-will, just as in the corresponding incident in Matt. xvi. 22, where also his self-willed reverence for Christ, as He interpreted His office, brings down a stern reproof.

If I wash thee not...] Christ meets the confidence of the Apostle with a declaration of the necessary separation which must ensue from the want of absolute submission. "Unless I render thee this service, unless, that is, thou receivest that which I offer, even when

thou canst not understand my purpose, thou hast no part with me." The first condition of discipleship is self-surrender.

It appears to be foreign to the context to introduce any direct reference to the washing in Christ's blood (see vv. 13 ff.). Though, as Cyril says, we may see some such thought suggested by the words.

wash thee] not thy feet. Christ Himself chooses the manner in which He accomplishes the work which is effectual for the whole and not for a part.

thou hast no part...] thou hast no share in my kingdom, as a faithful soldier in the conquests of his captain. Comp. Matt. xxiv. 51; Deut. xii. 12, xiv. 27; Ps. l. 18.

9. St Peter, with characteristic impulsiveness, still answers in the same spirit as before. Just as he had wished to define what the Lord should not do, so now he wishes to define the manner in which that should be done which he admitted to be necessary. He would extend in detail to every part the action which Christ designed to fulfil in one way according to His Own will.

10. The reply of the Lord introduces a new idea. From the thought of the act of service as such, we are led to the thought of the symbolic meaning of the special act as a process of cleansing. The "washing" of a part of the body, feet, or hands, or head, is contrasted with the "bathing" of the whole. The "washing" in itself does not mark an essential change, but is referred to the total change already wrought. He that is bathed (ὁ λουόμενος) needeth not save to wash (νίψασθαι) his feet.

Some important authorities omit *save* and *his feet*. If this reading be adopted the emphasis will lie on *needeth not*. The after-cleansing may be an act of divine love, but it is not to be required at man's will. The form of the verb in some degree suggests this turn of meaning. It is not "to be washed," corresponding with the former phrase, but "to wash himself," or "to wash his own feet" (Matt. xv. 2; Mark vii. 3). But it is more probable that the omission was occasioned by the difficulty of reconciling the phrase with "clean every whit."

If however the common reading be retained, the sense will be that the limited cleansing, as now symbolized, is all that is needed. He who is bathed needs, so to speak, only to

feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said

unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an ex-

remove the stains contracted in the walk of life; just as the guest, after the bath, needs only to have the dust washed from his feet when he reaches the house of his host.

is clean every whit] The partial and superficial defilements, of hands, or head, or feet, do not alter the general character. The man, as a whole, the man as man, is clean.

and ye are clean, but not all] The thought of the partial defilement of the person passes into the thought of the partial defilement of the society. The apostles as a body were clean. The presence of one traitor, the stain-spot to be removed, did not alter the character of the company any more than the partial soiling of the feet alters the essential cleanness of the man.

Taken in this connexion the passage throws light on the doctrine of the holiness of the visible Church. And this the more because it seems impossible not to see in the word *bathed*, as contrasted with *washed*, a foreshadowing of the idea of Christian Baptism (Hebr. x. 22; comp. Eph. v. 26; Titus iii. 5). There is however no evidence to shew that the apostles themselves were baptized unless with John's baptism. The "bathing" in their case consisted in direct intercourse and union with Christ. For them this one special act of service was but an accessory to the continuous love of that companionship. (Comp. xv. 3.)

11. *he knew who should betray him*] More strictly, *him that was betraying him*. The act of treason was already in process. Contrast vi. 64 (fut.), vi. 71, xii. 4. The rendering "betray" adds something to the force of the original word. The exact word "traitor" (προδοτής) is applied to Judas only in Luke vi. 16. Elsewhere the word used of him is some part of the verb "to deliver up" (παράδιδόαι), and not of the word "to betray" (προδοῦναι).

therefore said he...] The addition is quite natural if the writer's vivid recollection of the scene carries him back to the time when the words arrested the attention before they were fully intelligible. Otherwise it is difficult to account for the obvious explanation. No one who had always been familiar with the whole history would have added them.

12. *Know ye...*] Do you apprehend, perceive, understand the meaning of (γινώ-

σκετε...)? See v. 7. The word in v. 17 is different (οἶδαι).

13. *Master (i.e. Teacher) and Lord*] According to the common titles *Rabbi* and *Mar*, corresponding to which the followers were "disciples" or "servants" (v. 16).

14. *If I then, your Lord (the Lord) and the Master...*] If I, the one who am by confession supreme, *washed* (ἔμψα) even now your feet...

ye also ought...] The obligation is of a debt incurred (ὀφείλετε): Matt. xxiii. 16, 18. Comp. ch. xix. 7; 1 John ii. 6, iii. 16, iv. 11; Luke xvii. 10; Rom. xv. 1, &c. The interpretation given is thus that of the duty of mutual subjection and service, and specially with a view to mutual purifying. Comp. 1 Pet. v. 5.

15. *I have given you (I gave), you an example...*] Three different words are rendered "example" in New Testament. That which is used here (ὑπόδειγμα) is applied to separate, isolated subjects (comp. Hebr. iv. 11, viii. 5, ix. 23; James v. 10; 2 Pet. ii. 6). Contrast 1 Cor. x. 6, 11 (τύπος); Jude 7 (δείγμα).

It will be observed that the example of Christ is always offered in connexion with some form of self-sacrifice.

that...to you] Literally, *that as I did to you, ye also do*. The parallel is between "I" and "ye," and hence the words "to one another" are not added.

The custom of "feet-washing" has been continued in various forms in the Church. See Bingham, XII. 4, § 10. By a decree (Can. 3) of the xviii Council of Toledo (694) it was made obligatory on the Thursday in Holy Week "throughout the Churches of Spain and Gaul" (pedes unusquisque pontificum seu sacerdotum, secundum hoc sacrosanctum exemplum, suorum lavare studeat subditorum). In 1530 Wolsey washed, wiped and kissed the feet of 59 poor men at Peterborough (Cavendish, 'Life,' i. p. 242). The practice was continued by English sovereigns till the reign of James II.; and as late as 1731 the Lord High Almoner washed the feet of the recipients of the royal gifts at Whitehall on "Maundy Thursday." The present custom of "the feet-washing" in St Peter's is well known. The practice was retained by the Mennonites; and also by the United Brethren,

ample, that ye should do as I have done to you.

^b Matt. 20. 24. chap. 15. 20. 16 ^b Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

^c Psal. 41. 18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, ^c He

that eateth bread with me hath lifted up his heel against me.

19 ¶ Now I tell you before it come, ¹ Or, From henceforth. that, when it is come to pass, ye may believe that I am *he*.

20 ^d Verily, verily, I say unto you, ^d Matt. 10. 40. He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 ^e When Jesus had thus said, ^e Matt. 26. 21. he was troubled in spirit, and tes-

among whom it has now fallen into disuse. There is an interesting account of Lanfranc's rule at Bec in Church's 'Anselm,' pp. 49 ff. The ancient English usage is illustrated by Chambers, 'Divine Worship in England,' p. xxvi. The Roman Service is given by Daniel, 'Cod. Lit.' I. 412.

16. *Verily, verily...* The words, as usual, preface the new lesson.

The servant (A servant) is not... Comp. Matt. x. 24; (Luke vi. 40).

he that is sent ^{one that is sent} (ἀπόστολος) — an apostle.

17. *If ye know (οἶδare) these things...* the lessons conveyed by the feet-washing. The "knowledge" here is that which a man has and not that which he acquires.

happy are ye... The original word is that used in the "beatitudes" (μακάριοι, Vulg. *beati*). Knowledge is a blessing as the help to action. There is a Jewish saying: "If a man knows the Law but does not do thereafter, it had been better for him that he had not come into the world" ('Shemoth R.' quoted by Wünsche).

18. *I speak not of you all* The treachery of Judas was as yet manifest only to Christ; but to Him all was clear and open. For Judas knowledge would not issue in the happiness of doing.

I know whom I have chosen (I chose) and so I know that even of these twelve chosen one is false (vi. 70). The choice here spoken of is the historical choice to the apostolate. The thought of "election to salvation" is quite foreign to the context. Hence the stress lies on *I (ἐγώ) know*. There was no surprise to Christ in the faithlessness of Judas, though there was to others. See Additional Note.

but that... but my choice was so made *that...* or more generally, but this has so come to pass *that...* (xix. 36). There is a necessary correspondence between the fortunes of the servants of God at all times. It was necessary that Christ should fulfil in His own experience what David (or perhaps Jeremiah) had felt of the falseness of friends.

The words may also be taken: "but, that

the scripture may be fulfilled, he that..." This construction however seems to be less natural and obscures the contrast.

He that...me The Greek in St John closely renders the Hebrew. See Introd. p. xiv.

He that eateth bread with me... According to the better reading, *my bread*. The phrase means simply, my friend bound to me by the closest and most sacred ties.

bath lifted up (lifted up)... The notion is that of brute violence, and not of the cunning of the wrestler.

19. *Now...* From henceforth (ἀπ' ἄρτι, Vulg. *a modo*, Matt. xxvi. 64, note). Hitherto the Lord had borne His sorrow in secret. Now it was necessary to anticipate the bitterness of disappointment. The crisis was reached from which silence henceforward was impossible. Comp. Matt. xxvi. 64; ch. xiv. 7.

before it come to pass, that... that is, in order that what might have seemed to be a fatal miscarriage, should be shewn to have been within the range of the Master's foresight. Thus the disciples would be enabled to trust in Him absolutely. His knowledge was not only of the main fact but of the details.

believe that I am he Comp. viii. 24, note.

20. *Verily, verily...* The verse appears to contain the converse truth to v. 16, arising however directly out of v. 19. The knowledge of the Master's greatness furnishes the measure of the envoy's greatness. If the treachery of one shook the confidence of the others, the assurance of what their office truly was served to restore it. Comp. Matt. x. 40; and especially Luke xxii. 24—30.

2. The separation of the selfish apostle (21—30).

The act of complete sacrifice was followed by an act of righteous judgment. Service rests on love. Apostacy is the fruit of self-seeking. To the last Judas appears to take to himself honour without misgiving (v. 26). The details (vv. 22, 24, 25) continue to reflect the vivid impressions of an eye-witness.

21. *was troubled in spirit* Compare xi.

tified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

33, xii. 27, which are however both different. The emotion belongs to the highest region (*τῷ πνεύματι*), as it is called out by the prospect of a spiritual catastrophe. This agony is peculiar to St John. "Pereant argumenta philosophorum," Augustine exclaims, "qui negant in sapientem cadere perturbationes animorum."

testified] Comp. iv. 44. The revelation is here made with solemn assurance, where the clear statement follows the general warnings in *vv.* 10, 11. At the same time the effect upon the disciples is different. They seek now for some explanation of the words.

22. *Then (omit) the disciples looked* (ἐξέλεπον, Vulg. *aspiciebant*) *one on another*] The words give a vivid reminiscence of the actual scene. The first effect of the Lord's words was silent amazement and perplexity.

doubting] "Their consciousness of innocence," as has been well said, "was less trustworthy than the declaration of Christ." The same word (*ἀπορεῖσθαι*) occurs Luke xxiv. 4; Acts xxv. 20; 2 Cor. iv. 8; Gal. iv. 20, and expresses rather bewilderment than simple doubt. The parallel in Luke xxii. 23 shews that the rendering "about whom" and not "about which" is right.

23. *Now there ... bosom*] **There was at table reclining on Jesus' bosom.** At this time, and for some time before and after, the Jews appear to have adopted the Western mode of reclining at meals. Lightfoot (*ad loc.*) quotes Talmudic glosses which shew that the guests lay resting on their left arms, stretched obliquely, so that the back of the head of one guest lay in the bosom of the dress of the guest above him. If three reclined together the centre was the place of honour, the second place that above (to the left), the third that below (to the right). If the chief person wished to talk with the second it was necessary for him to raise himself and turn round, for his head was turned away as he reclined. St Peter then, sitting in the second place, was not in a favourable position for hearing any whisper from the Lord, which would fall naturally on the ears of St John. This very incident therefore, in which it has been supposed that St John claims precedence over St Peter, shews on the contrary that he sets himself second to him.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a ¹sop, when I ¹Or. morsel.
have dipped it. And when he had

whom Jesus loved] xix. 26, xxi. 7, 20 (*ἡγάπα*, Vulg. *diligebat*). The word in xx. 2 is different, and marks a different relationship (see note there). The title is first used here, and is naturally suggested by the recollection of this special incident. It marks an acknowledgment of love and not an exclusive enjoyment of love. Comp. xiii. 1, 34, xv. 12, xi. 5.

24. *beckoned*] **beckoneth** (Acts xxiv. 10), as the eyes of the disciples were turned in surprise from one to another.

that he should...spake] According to the true reading: and saith to him, Tell us who it is of whom He speaketh. St Peter thought that the Lord had already revealed to St John in an undertone the name of the false apostle.

25. *He then...breast*] **He leaning back as he was on Jesus' breast.** The phrase marks the recollection of an eye-witness. The sudden movement (*ἀναπεσὼν ἐπὶ*) is contrasted with the position (*ἀνακείμενος ἐν*) at the table (*οὕτως*, as he was, iv. 6); the "bosom" (*ἐν τῷ κόλπῳ*), the full fold of the robe, with the "breast" (*ἐπὶ τὸ στήθος*), the actual body. Before this change of posture the disciple was so placed as to hear a whisper from the Lord, but not so as to address Him easily. The act rather than the place at table was preserved in tradition, xxi. 20. Polycr. ap. Euseb. 'H. E.' v. 24; Iren. iii. 1; Euseb. 'H. E.' v. 8. Hence the title "the disciple that leant on Christ's breast" (*ὁ ἐπιστήθιος*). Comp. Routh, 'Rel. Sacr.' I. 42.

26. *Jesus answered*] **Jesus therefore answeredeth...** The question was not now to be put aside, but it was answered only for those who put it.

to whom...dipped it] **for whom I shall dip** (cf. Ruth ii. 14) **the sop and give it him.** The emphatic pronoun marks the significance of the action. It is an Eastern custom at present for the host to give a small ball of meat to the guest whom he wishes to honour. The reference here may be to this custom. By this act, which is not mentioned in the other Gospels, Christ answered the question of St John, Matt. xxvi. 25. Comp. Matt. xxvi. 23; Mark xiv. 20.

And...of Simon] **So having dipped the sop he taketh it and giveth it to Judas the son of Simon Iscariot.**

dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon*.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out; and it was night.

27. *then Satan entered into him*] Comp. Luke xxii. 3. In that passage is the beginning (comp. v. 2), in this, the consummation of the design. Judas in his self-will appears to have interpreted the mark of honour so as to confirm him in his purpose. So St John emphasizes the moment: *after the sop then (τότε)...* at that moment the conflict was decided. It is to be noticed that the pronoun here and in v. 30 (*ἐκεῖνος*) isolates Judas and sets him as it were outside the company. Satan is mentioned here only in the Gospel. "Enter" of evil spirits occurs Matt. xii. 45; Mark v. 12 f.; Luke viii. 30 ff., xi. 26. Comp. Rev. xi. 11.

Then said Jesus... Jesus therefore saith... knowing the final resolve of Judas.

That thou doest, do quickly] The work was in essence already begun. Therefore the Lord now removes the traitor from His presence. The command is not to do the deed as if that were any longer uncertain, but to do in a particular way what is actually being done. Repentance is no longer possible; and Christ welcomes the issue for Himself. These words were spoken openly; those in 24—6 secretly.

28. *Now no man...*] not even St John, who did not connect this injunction with the announcement which he had just received.

29. *For some...*] They were so far from a suspicion of the true import of the words that they interpreted them in different ways.

the bag] Comp. xii. 6.
had said (said)... Buy... against (for, *εἰς*) the feast] The words shew that the meal cannot have been the passover. Moreover if it had been, Judas would not have left while the meal was as yet unfinished.

to the poor] xii. 5 ff.; Gal. ii. 10.

30. *He then (so he) having received...*] Rather, *having taken* (λαβών). The word marks that Judas on his part appropriated the gift, which, from the repeated mention, was evidently significant. Comp. xx. 22, vii. 39, i. 12, v. 43, &c.

and it was night] The words cannot but mark the contrast of the light within with the outer darkness into which Judas "went forth." Comp. Rev. xxi. 25, xxii. 5; 1 Thess.

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v. 5; (ch. ix. 4, xi. 10). See also Luke xxii. 53. "*Erat autem nox: et ipse qui exivit erat nox*" (Aug. *ad loc.*).

II. THE LAST DISCOURSES (xiii. 31—xvi.).

The last discourses of the Lord are divided into two portions by the change of place at the close of ch. xiv. Thus we have

i. THE DISCOURSES IN THE UPPER ROOM (xiii. 31—xiv. 31).

ii. THE DISCOURSES ON THE WAY (xv., xvi.).

These two groups of revelations, while they have much in common, are distinguished both by their external form and by a pervading difference of scope. The first group consists in a great degree of answers to individual apostles. St Peter (xiii. 36), St Thomas (xiv. 5), St Philip (xiv. 8), and St Jude (xiv. 22), propose questions to which the Lord replies. In the second group the case is far different. After the little company had left the room a solemn awe seems to have fallen upon the eleven (comp. Mark x. 32). They no longer dared to ask what they desired to know (xvi. 17); and when they spoke it was as a body, with an imperfect confession of grateful faith (xvi. 29 f.). This outward difference between the two groups corresponds with an inward difference. In the first group the thought of separation, and of union in separation, predominates. In the second group the main thought is of the results of realised union, and of conflict carried on to victory. This progress in the development of the central idea of the discourses influences the treatment of the subjects which are common to the two sections. This will appear clearly when the parallel teaching on the "new commandment" of love (xiii. 34, xiv. 15, 21, 23 f. Comp. xv. 9 ff., 17), on the world (xiv. 22 ff. Comp. xv. 18 ff.; xvi. 1 f.), on the Paraclete (xiv. 16 f., 25 f.; comp. xv. 26, xvi. 8 ff.), and on Christ's coming (xiv. 3, 18, 28; comp. xvi. 16, 22), is examined in detail.

These last discourses in St John bear the same relation to the fourth Gospel as the last eschatological discourses to the Synoptic Gospels (Matt. xxiv.; Mark xiii.; Luke xxi.). The two lines of thought which they repre-

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while

sent are complementary, and answer to the circumstances by which they were called out. Speaking in full view of the city and the temple the Lord naturally dwelt on the revolutions which should come in the organization of nations and the outward consummation of His kingdom. Speaking in the Upper Room and on the way to Gethsemane to the eleven, now separated from the betrayer, He dwelt rather on the inward consummation of His work and on the spiritual revolution which was to be accomplished. In the last case the situation no less than the teaching was unique. See Introduction, pp. lxiü. ff.

i. THE DISCOURSES IN THE UPPER ROOM (xiii. 31—xiv. 31).

This first group of discourses may be arranged naturally in four sections.

1. *Separation: its necessity and issue* (xiii. 31—38).

2. *Christ and the Father* (xiv. 1—11).

3. *Christ and the disciples* (xiv. 12—21).

4. *The law and the progress of Revelation* (xiv. 22—31).

1. *Separation: its necessity and issue* (xiii. 31—38).

This first section of the Lord's final revelation of Himself and of His work contains in germ the main thoughts which are afterwards unfolded. He declares (*vv.* 31—35) His victory (*vv.* 31, 32), His departure (*v.* 33), the characteristic of His Society (*vv.* 34, 35); and then, by the example of St Peter, He lays open the need of long and painful discipline for the disciples, in order that they may realise at last fellowship with Him (*vv.* 36—38). The central idea is that of separation, its nature, its necessity, its consequences; so that the whole current of the discourses flows directly from the historical position with which they are connected.

In this section, as afterwards, the absence of connecting particles is a characteristic feature of the narrative.

31. *Therefore, when (When therefore) ... Jesus said (saith)*] The departure of Judas marked the crisis of the Lord's victory. By this the company was finally "cleansed" (*v.* 10); and not only was the element of evil expelled, but it was used for the fulfilment of its appropriate part.

gone out] The departure was the free act of Judas. Contrast ix. 34 (ἐξέβαλον).

Now is...] This "now," with which the Lord turns to the faithful eleven, expresses at

once the feeling of deliverance from the traitor's presence and His free acceptance of the issues of the traitor's work. Judas was the representative of that spirit of wilful self-seeking which was the exact opposite of the spirit of Christ. By his removal therefore the conflict with evil which Christ had sustained in His human nature (*the Son of Man*) was essentially decided. As very Man and the representative of humanity He had finally overcome. At the moment when Judas went out, charged to execute his purpose, the Passion, as the supreme act of self-sacrifice, was virtually accomplished.

the Son of man] This title, as has been already implied, is the key to the interpretation of the passage. The words are spoken of the relation of "the Son of man" to "God," and not of that of "the Son" to "the Father."

glorified] Perfect self-sacrifice even to death, issuing in the overthrow of death, is the truest "glory" (comp. xii. 23 f., x. 17 f.; comp. vii. 39, xii. 16, xvii. 5). Even the disciple in his degree "glorifies God" by his death (xxi. 19). Hence the attainment of glory by *the Son of Man* is rightly spoken of as past (*was glorified*, ἐδόξασθη, Vulg. *clarificatus est*, not simply *is glorified*) in relation to the spiritual order, though it was yet future in its historical realisation. The thought throughout these last discourses is of the decisive act by which the Passion had been embraced. The redemptive work of Christ essentially was completed (xvii. 4, &c.).

and God is (was) glorified in him] The divine counsel (if we may so speak) was justified in Christ as man. Comp. xiv. 13, xvii. 4.

32. *If God ... in him*] This clause is omitted by the most ancient authorities, and mars the symmetry of the structure of *vv.* 31, 32, which is seen to be most remarkable by a literal rendering:

Now was glorified the Son of Man,

And God was glorified in Him:

And God shall glorify Him in Himself,

And straightway shall He glorify Him.

God shall also ... and shall straightway ...]

And God shall ... and straightway shall He... The "glory" realised in absolute sacrifice must necessarily be regarded under two aspects, subjectively and objectively. The inward victory carried with it the outward triumph. Even as God was glorified in the Son of Man, as man, when He took to Himself willingly the death which the traitor was preparing, so also it followed that God would

chap. 7. I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 & A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. Lev. 19. 28. chap. 15. 17. 1 John 4. 21.

glorify the Son of Man in His own divine Being, by taking up His glorified humanity to fellowship with Himself (Acts vii. 55). This second clause is the complement of the first, *was glorified... shall glorify*, not separable from it in the divine counsel, though distinguished in man's apprehension. The glory of Christ is one, whether it is seen in the Betrayal, or in the Cross, or in the Resurrection, or in the Ascension. Each fact contemplated in its true character includes all. Comp. Phil. ii. 9.

in himself] The preposition (*ἐν ἑαυτῷ*) marks unity of being, and not simply unity of position (*παρὰ σοί*, xvii. 5). The "in him" here corresponds with "forth from Him" (*ἐξ αὐτοῦ*) in ch. xvi. 28.

straightway] The sufferings and the glories (1 Pet. i. 11) henceforth followed one another in unbroken succession. Comp. xii. 23.

33. Christ's revelation of the nature of the crisis as affecting Himself, is followed by a revelation of it as affecting His disciples. The realisation of His heavenly glory involved His withdrawal from earth. The time therefore was come in which it was necessary for Him to announce His departure to those who were nearest to Him, as He had done before with another purpose to the Jews. In this His friends and His enemies were alike, that they could not, being what they were, follow Him.

Little children] The exact word (*τεκνία*, Vulg. *filii*) occurs here only in the Gospels (xxi. 5, *παιδιά*); but in 1 John it is found six (or seven) times: in Gal. iv. 19 the reading is doubtful. The word (like *τέκνον*, i. 12, note) emphasizes the idea of kinsmanship; and the diminutive conveys an expression at once of deep affection and also of solicitude for those who as yet are immature. By using it here the Lord marks the loving spirit of the communication which He makes, and assures those whom He leaves of His tender sympathy with them in their bereavement. At the same time He indicates that they stand to Him in a relation corresponding to that in which He stands to the Father: comp. x. 14, xiv. 20, xvii. 21, 23.

yet a little while] i.e. it is but for a little while that I am with you: the moment of separation is at hand. Comp. vii. 33.

Ye shall seek me] in the coming times of trial after the Passion, and after the Resurrection, and after the Ascension, and even to the consummation of the age, in the manifold loneliness of toil. Comp. Luke xvii. 22. It must be noticed that the second clause, which

was addressed to the Jews, "and ye shall not find me" (vii. 34), is not added here. The search of the disciples, if in sorrow, would not be finally in vain. The words recorded in Luke xxii. 35, 36 point to a similar contrast between the position of the disciples with the Lord and their position without Him. Augustine's epigrammatic comment is most worthy of notice: "*Quæramus inveniendum; quæramus inventum. Ut inveniendus quærat, occultus est; ut inventus quærat, immensus est... Satiat quærentem in quantum capit, et invenientem capaciorem facit...*"

as I said] viii. 21. Comp. vii. 34. *the Jews*] iv. 22, xviii. 20, 36 note.

so now] Of the two particles which are rendered "now," one (*νῦν*) marks a point of time absolutely; and the other (*ἄρτι*, Vulg. *modo*), which is used here, marks a point of time relatively to past and to future, and thus includes the notion of development or progress. Comp. ix. 19, 25 (*ἄρτι*), 21 (*νῦν*), and see also xiii. 7, xvi. 12, 31; Rev. xii. 10 (*ἄρτι*).

The exact force of the "now" here therefore is that, in the due advance of the divine plan, the time was come for the disciples to learn that they must be left behind by their Master.

34, 35. The announcement of the coming separation leads to the indication of its purpose. The season of bereavement was to be a season of spiritual growth. To this end Christ gave a commandment fitted to lead His disciples to appropriate the lessons of His life, and so, by realising their true character, to follow and to find Him. In giving this commandment He speaks both as a Master and as a Father (v. 33, *little children*) who gives instructions to the various members of his household on the point of his departure.

34. *A new commandment... That ye love one another*] The last clause is commonly taken to convey the substance or scope of the commandment. In this case the "newness" of the commandment (which was old in the letter, Lev. xix. 18; Luke x. 27) must be sought in the newness of the motive and of the scope, inasmuch as the example of the self-sacrifice of Christ, begun in the Incarnation and consummated at His death, revealed to men new obligations and new powers. Comp. 1 John ii. 7 f. A man's "neighbour" was at last seen to be simply his fellow man (Luke x. 36), while this universal love was based upon a special love realised in the Christian society (*ἀλλήλους*). Thus Christ was recognised first

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst

as the life of the Church, and then as the life of humanity. In this way the full conception of His Person was gradually called out, as the sense of "brotherhood" was fulfilled in Him, and love became active as an inward power and not as a duty imposed, as self-sacrifice resting on universal and not on relative claims. Nothing in the context suggests that the intensity of the commandment was increased, as if men were now to love their neighbours more than themselves.

It has however been conjectured that the "new commandment" is the ordinance of the Holy Communion which was instituted to the end that Christians "might love one another," by recalling in that the crowning act of Christ's love. If this be so, the words, *that ye love one another*, give the purpose and not the substance of the commandment. It is however difficult to suppose that such an Institution would be spoken of as a "commandment" (ἐντολή, 1 John ii. 7, iii. 22 ff.); but even if this definite reference be not accepted, it seems best to preserve the force of the final particle (ὅνα ἀγαπάτε) as marking the scope and not simply the form of the new commandment.

The force of "the new commandment" is illustrated by the well-known answer of Hillel: "That which is hateful to thee thou shalt not do to thy neighbour (comrade, לחברך). This is the whole Law: the rest is only commentary" (Buxtorf, 'Lex.' s. v. סני). The positive and the absolute takes the place of the negative and the relative.

"*Mandatum novum do vobis, ut vos invicem diligatis*: non sicut se diligunt qui corrumpunt, nec sicut se diligunt homines quoniam homines sunt; sed sicut se diligunt quoniam dii sunt et filii Altissimi omnes, ut sint Filio eius unico fratres..." (Aug. *ad loc.*).

A...commandment] This one commandment includes the sum of the old Law. Comp. Rom. xiii. 10. It is universal in its scope, and universal also in its application. It belongs to common life. The transition from the plural to the singular in 1 John ii. 3, 7 is to be noticed.

even as I have loved you] This clause also is ambiguous. It may express either the character or the ground of the love of Christians. In the former case it is supposed that this clause is transposed and placed in the front for emphasis: "that ye also may love one another even as I have loved you," that is, with absolute devotion. Such a transposition however is foreign from St John's manner, and in this interpretation, *ye also* loses its force. Thus it seems better to take the clause as parallel with a *new commandment give I*

unto you. The commandment is thus enforced by the example: "I enjoin the precept (or I appoint the ordinance), even as up to this last moment I loved you, in order that you also, inspired by me, may imitate my love, one towards another." Comp. 1 John iii. 16.

I have loved you] The exact form (ἡγάπησα, I loved) implies that Christ's work is now ideally finished. Comp. xv. 9, 12, xvii. 4.

35. *By (ἐν) this*] By the manifestation of love in the Christian society (ἐν ἀλλήλοις, Mark ix. 50; Rom. xv. 5), and not characteristically by works of power, the Master would be seen to be still present with the disciples. Comp. 1 John iii. 10.

The well-known anecdote of St John's extreme old age preserved by Jerome ('ad Galat.' vi. 10) is a striking comment on the commandment. It is related that the disciples of the apostle, wearied by his constant repetition of the words "Little children, love one another," which was all he said when he was often carried into their assembly, asked him why he always said this. "Because," he replied, "it is the Lord's commandment; and if it only be fulfilled it is enough."

all men] The spectacle of love was a witness to the world (comp. xiv. 31, xvii. 21), and so it was treated by the early apologists; as, for example, in the famous passage of Tertullian: "The heathen are wont to exclaim with wonder, See how these Christians love one another! for they hate one another; and how they are ready to die for one another! for they are more ready to kill one another..." ('Apol.' 39). This idea of the witness of Christian love is made prominent by the fact that the Lord says "all men shall perceive (γνώσονται) that ye are," and not simply "ye shall be." At a later time Chrysostom drew a remarkable picture of the divisions of Christians as hindering the conversion of the heathen ('Hom. in Joh.' 71 fin.).

my disciples] The original form of expression (ἐμοὶ μαθηταί) is peculiar and emphatic. Comp. xv. 8, iv. 34. This, it is implied, was the loftiest title to which they aspired.

36—38. The view of the position of the Lord—of His victory, His departure, the perpetuation of His work—is completed by a view of the position of the disciples as seen in their representative, of their doubts, their future attainment, their present weakness.

36. *said (saith)...whither goest thou?*] St Peter feels rightly that the fact of the Lord's departure (v. 33) is the central point of all that He has just said. In the prospect of this separation he cannot rest satisfied with

not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Matt. 26, 38.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

the implied promise of support and of the realisation by the disciples of the character of their absent Master. If Christ were indeed "the King of Israel" (comp. xii. 13), where could His kingdom be established if not at Jerusalem (comp. vii. 35)? How could the King leave those who had followed Him till He had claimed and received His throne? The Latin rendering of the words (*Domine quo vadis?*) recalls the beautiful legend of St Peter's martyrdom (*Acta Pauli*, Hilgfd., 'N. T. extra Can.' iv. 72). For the incompleteness of St Peter's question see xvi. 5. His thoughts were fixed upon the material and not upon the spiritual departure and following.

answered him] Omit *him*. The question itself is not directly answered, but rather the thought which St Peter cherished as he made it. "Let me only know whether Thou goest," he seems to say, "and I will go with Thee." So the reply of the Lord checks and yet encourages the apostle. It is enough for him to know that he shall follow his Master, though not now. It was impossible for him to follow Christ at once, because he was as yet unfitted. The work which he had to accomplish would itself prepare him for this, and the question is mainly one of "going" and "following." The idea of time is subordinate here, while it is otherwise in v. 37. Comp. Matt. xx. 23. Comp. Aug. 'Tr.' 66, "Noli extolli præsumendo, non potes modo: noli deijci desperando, sequeris postea."

If the original words are compared with the parallel words in viii. 21 (and supr. v. 33) it will be observed that the sharp opposition of persons (*I, ye*) is not preserved here. In

checking the disciple the Lord simply points out the impossibility of an immediate following, and does not insist on a contrast of character which makes the impossibility.

37. *Peter said (saith)... Lord, why cannot I follow thee even now (apri, Vulg. modo)?* St Peter assumes that the way is one of peril, but he thinks that he has estimated the utmost cost; and even at the moment he claims to be ready.

lay down my life] See x. 11, note. The apostle confidently believes that he can lay down his life for Christ before Christ has laid down His life for him. At a later time he learnt that it was by Christ's Passion his own martyrdom became possible, xxi. 18, 19 (*Follow me*).

38. *Jesus answered him, Wilt thou...]* *Jesus answereth, Wilt thou...* The exact repetition of St Peter's words gives a singular pathos to the reply. It is as if the Lord accepted their essential truth, and looked forward to their fulfilment across the long years of discipline and trial: "Wilt thou? yea, I know thou wilt; yet in a way how different from that of which thou art now thinking." Comp. Luke xii. 31 ff. In St Matthew (xxvi. 33) and St Mark (xiv. 29) the prophecy of St Peter's denial is placed on the way to Gethsemane in connexion with the prophecy of the general desertion of the apostles. This latter warning may well have given occasion to a second expression of St Peter's individual zeal. Comp. xvi. 32. But in the narrative of St John, St Peter does not appear again till xviii. 10.

ADDITIONAL NOTE on CHAP. XIII. 18.

There are two groups of explanations of the choice of Judas. The first group regard the choice from the side of the divine counsel; the second from the side of the human call.

1. It is said that he was chosen in obedience to God's will in order that he might betray Christ; or, to represent the same conception from another point of view, in order that the redemption might be accomplished through his act.

2. It is said again by some that Christ in making His choice of Judas did not read the inmost depths and issues of his character; and by others that seeing all distinctly even to the end He kept him near to Himself as one trusted equally with the others of the twelve.

Both these forms of explanation involve partial solutions of infinite problems.

The question raised by the first group leads us at once to the final mystery of divine Providence. This, as far as we can represent it to ourselves, deals with general results and not with individual wills.

The question raised by the second group leads us at once to the final mystery of the union of perfect divinity and perfect humanity in the One Person of the Lord. And here the records of the Gospel lead us to believe that the Lord had perfect human knowledge realised in a human way, and therefore limited in some sense, and separable in consciousness from His perfect divine omniscience. He

knew the thoughts of men absolutely in their manifold possibilities, and yet, as man, not in their actual future manifestations.

These two final mysteries are not created by the fact that Judas was chosen by Christ among the twelve. They really underlie all religious life, and indeed all finite life. For

finite being includes the possibility of sin, and the possibility of fellowship between the Creator and the creature.

Thus we may be content to have this concrete mystery as an example—the most terrible example—of the issues of the two fundamental mysteries of human existence.

CHAPTER XIV.

1 *Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requesteth love and obedience, 16 promiseth the Holy Ghost the*

Comforter, 27 and leaveth his peace with them.

LET not your heart be troubled: Ye believe in God, believe also in me.

2 In my Father's house are many

2. *Christ and the Father (xiv. 1—11).*

This section corresponds closely in form to that which has gone before. The Lord first states the goal and the purpose of His departure (vv. 1—4); and then meets the two crucial difficulties which are expressed by St Thomas (vv. 5—7) and by St Philip (8—11), as to the reality of man's knowledge of the divine end of life.

CHAP. XIV. 1—4. The succession of thought implied in these verses is singularly impressive. The ground idea is that of departure, already stated: this departure is to the Father's abode, with a view to preparing a place for, and then coming again to, those who know the direction of the journey.

1. *Let not your heart*—the seat of feeling and faith (Rom. x. 10)—*be troubled* [Comp. v. 27. There had been already much to cause alarm on this evening: ch. xiii. 21 f., 33, 36; and, in particular, the last warning (xiii. 38) might well shake the confidence of the disciples. It is easy therefore to imagine the sad silence which followed that utterance, broken at last by these words, which for the first time open heaven to faith.

troubled] v. 27, xii. 27, xiii. 21.

ye believe in God, believe also in me] The original words are ambiguous and can be interpreted (as indeed they have been interpreted) in four ways, according as the verbs are taken severally as in the indicative or imperative mood:

1. *Ye believe in God*, and if this be true, as assuredly it is, *ye believe also in me*.

2. *Ye believe in God, believe also in me.* (Vulgate, A.V.)

3. *Believe in God*, and (as a natural consequence) *ye believe in me*.

4. *Believe in God and believe in me.*

The double imperative (4) suits the context best. The changed order of the object (Believe in God and in me believe) marks the development of the idea. "Believe in God, and yet more than this, let your faith find in

Me one on whom it can rest." In Christ belief in God gained a present reality. The simultaneous injunction of faith in God and in Christ under the same conditions implies the divinity of Christ (*πιστεύετε εἰς*). The belief is "in Christ," and not in any propositions about Christ.

in God] The successive divine titles used in the opening verses are significant: *God, my Father* (v. 2), *the Father* (v. 6).

2. *In my Father's house*] the spiritual and eternal antitype of the transitory temple (ii. 16) in which I have the right of a son (comp. viii. 36). Even as the earthly temple included in its court many chambers (1 K. vi. 5, 6, 10; Ezek. xli. 6), so it is to be conceived of the heavenly, as far as earthly figures can symbolize that which is spiritual. The Homeric description of Priam's palace ('Il.' vi. 242 ff.) may help to give distinctness to the image. But it is impossible to define further what is thus shadowed out. Heaven is where God is seen as our Father. We dare not add any local limitation, even in thought, to this final conception. And so the vision of God sums up all that we can conceive of the future being of the redeemed.

many mansions] There is room enough for all there: though you may find no shelter among men (xvi. 1, 2), you shall find it amply with my Father. It does not appear that there is in this place any idea of the variety of the resting-places, as indicating different limitations of future happiness. Such an idea would be foreign to the context, though it is suggested by other passages of Scripture, and was current in the Church from the time of Tertullian.

mansions] The rendering comes from the Vulgate *mansiones*, which were resting-places, and especially the "stations" on a great road where travellers found refreshment. This appears to be the true meaning of the Greek word here; so that the contrasted notions of repose and progress are combined in this vision of the future. The word (*μονή*) occurs in N.T. only here and in v. 23.

mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and re-

ceive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord,

if it were not so, I would have told you, for I go... Christ reminds His disciples that as He has told them tidings of sorrow so He would not have withheld anything from them. But as it is, His departure in fact carries with it the promise of their reception. Otherwise it would only avail partially. This connexion seems better than to regard the words *if it were not so...* you as a mere parenthesis, and to refer the "for," which must be inserted in accordance with the best authorities, to the "many mansions." The interrogative construction, "if it were not so, would I have told you that I go to prepare a place for you?" is far less probable: there is indeed no difficulty in supposing that a reference is made to words not directly recorded (cf. xii. 26, &c., vi. 36), but the question would be singularly abrupt. Still less likely is the rendering "if it were not so, I would have told you that I am going to prepare a place for you." For Christ was in fact going to prepare a place: v. 3.

to prepare a place] Comp. Num. x. 33. Christ by His Death and Resurrection opened heaven, and by the elevation of His humanity thus made ready a place for men. Comp. Hebr. vi. 20 (πρόδρομος).

3. *And if...* This departure is itself the condition of the return: separation, the cessation of the present circumstances of fellowship, was the first step towards complete union.

I will come again, and receive... *I come again and I will receive...* The idea of Christ's Presence (παρουσία) is distinctly implied here as in xxi. 22 f. (comp. 1 John ii. 28). This idea is less prominent in St John's Gospel and Epistles than in the other writings of the New Testament, because they belong to the period after the first great coming of Christ at the overthrow of the Theocracy by the destruction of Jerusalem.

But though the words refer to the last "coming" of Christ, the promise must not be limited to that one "coming" which is the consummation of all "comings." Nor again must it be confined to the "coming" to the Church on the day of Pentecost, or to the "coming" to the individual either at conversion or at death, though these "comings" are included in the thought. Christ is in fact from the moment of His Resurrection ever coming to the world and to the Church, and to men as the Risen Lord (comp. i. 9).

This thought is expressed by the use of the present *I come* as distinguished from the future

I will come, as of one isolated future act. The "coming" is regarded in its continual present, or, perhaps it may be said, eternal reality. Comp. vv. 18, 28, (xvii. 11, 13), (xxi. 22 f.). On the other hand, see, for the definite historical fulfilment, xiv. 23.

Side by side with this constant coming, realised through the action of the Holy Spirit in the life of the Church (v. 26), is placed the personal, historical, reception of each believer (*I will take you to myself*) fulfilled through death.

unto myself] the centre and spring of your joy and glory. Christ will not fail His disciples, though they may fail (xiii. 38).

Augustine rightly observes that these phrases of "going" and "coming" are not to be interpreted of local transference: "Si bene intelligo, nec unde vadis nec unde venis, recedis: vadis latendo, venis apparendo."

The double correspondence in the language of the two clauses, *go—come; prepare a place—take you to myself*, gives distinctness to the two aspects of Christ's work.

that where I am... Presence with Christ, as involving the vision of His glory (xvii. 24), carries with it participation in His Nature. Comp. 1 John iii. 2. See also vii. 34, 36, viii. 21 f., xii. 26.

4. *whither I go ye know, and the way ye know*] According to the true reading, *whither I go ye know the way*. However indistinct might be the conception which the disciples had of the goal to which the Lord was going, they could at least see the direction in which He went. His life, as they looked upon it, made this clear. Hence the pronoun is emphatic here—"whither I—I as ye know me—am going," while it does not occur in the earlier clauses of v. 3 or in St Thomas' repetition of the words v. 5; nor is the following "ye" emphatic.

5-11. The revelation which the Lord had given of the purpose of His approaching separation creates questioning among the disciples. How can they have any true conception of the "way" of which He spoke? How can they have any true knowledge of the Father? The first question is proposed by St Thomas (5-7); and the second by St Philip (8-11).

5. *Thomas saith*] xi. 16, note. *and how can we know the way?*] The true text gives a short sentence: *how know we the way?* This question of St Thomas expresses a natural difficulty as to the Lord's

we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

statement. For us generally a clear apprehension of the end is the condition of knowing the way. But in spiritual things faith is content to move forward step by step. There is a happiness in "not seeing," xx. 29. The "way" is itself the revelation, and for man the only possible revelation, of the end.

6 f. The answer of the Lord is more comprehensive than the question of St Thomas. The question is answered by the first clause: "I am the way;" but such a statement itself requires interpretation, and this is given in the clauses which follow. To know Christ is to know all, to know both the goal and the way. He is in the fullest sense the way, and the guide, and the strength of men; and beside Him there is none other.

6. *I am* ... not simply "I reveal," or "I open," or "I make, as a prophet or a law-giver." Christ is all Himself. The pronoun is emphatic, and at once turns the thoughts of the apostles from a method to a Person.

The beautiful paraphrase of the verse by Thomas a Kempis may be quoted in his own words: "Ego sum via, veritas et vita. Sine via non itur, sine veritate non cognoscitur, sine vita non vivitur. Ego sum via quam sequi debes: veritas cui credere debes: vita quam sperare debes." ('De imit.' III. 56.)

the way] by which the two worlds are united, so that men may pass from one to the other. Comp. Heb. ix. 8, x. 20; Eph. ii. 18. Hence, perhaps, the Christian faith is spoken of as "the way:" Acts ix. 2, xix. 9, 23, xxii. 4, xxiv. 22. The use of the corresponding word in the Chinese mystical system of Lao-tse is of interest. "In the mysticism of Lao the term [Tao, 'the way,' 'the chief way'] is applied to the supreme cause, the way or passage through which everything enters into life, and at the same time to the way of the highest perfection" (Tiele, 'Hist. of Rel.' p. 37).

the truth] in which is summed up all that is eternal and absolute in the changing phenomena of finite being. Comp. viii. 32, i. 14, 17; i John v. 6 in connexion with ch. xiv. 26; Eph. iv. 21. For St John's conception of Truth see Introduction, pp. xlv. f. See also Jer. x. 10 (Hebr.) and Maimonides, 'Yad Hach.' I. 1.

the life] by which the entire sum of being fulfils one continuous purpose, answering to the divine will (comp. i. 3, 4), no less than that by which each individual being is enabled

to satisfy its own law of progress and to minister to the whole of which it is a part. Comp. xi. 25; Col. iii. 4.

It is most instructive to notice the two connexions in which Christ reveals Himself to be "the Life." Comp. xi. 25, note.

no man cometh unto the Father ...] Here for the first time the end of "the way," even the Father, is distinctly told.

but by (through) me] It is only through Christ that we can, though in God (Acts xvii. 28), apprehend God as the Father, and so approach the Father. The preposition probably marks the agent (comp. i. 3, 10, 17; i John iv. 9); but it is possible that Christ may represent Himself as the "door" (x. 1, 9). It does not follow that every one who is guided by Christ is directly conscious of His guidance.

7. *If ye had known me*—come to know (ἐγνώκετε) me in the successive revelations of myself which I have made—*ye should have known*—have enjoyed a certain and assured knowledge of (ᾗδετε) my Father also] "The Father" of v. 6 is now regarded under His special relation to Christ. The disciples, it is implied, would have had no need to ask about Christ's goal and theirs, if they had really known Him. The change of verb (ἐγνώκετε, ᾗδετε) and the change of order (εἰ ἐγνώκ. με, τὸν π. μ. ἂν ᾗδ.) are both significant. Comp. viii. 19.

from henceforth (omit *and*)—from this crisis in my self-revelation—*ye know him, and have seen him*] The announcement which Christ had made had placed the Nature of the Father in a clear light. The disciples could no longer doubt as to His character or purpose. In this sense they had "seen the Father," though God is indeed invisible (i. 18). They had looked upon Him as He is made known in His fatherly relation, and not as He is in Himself. From that time forward the knowledge and the vision became part of their spiritual being. Comp. i John ii. 13.

8. St Thomas remains silent. The same faith, we may suppose, which afterwards enabled him to give expression to the great confession, xx. 28, now kept him pondering on the meaning of Christ's words. St Philip, on the other hand, takes hold on the last word and seeks to obtain vision in a more unquestionable form. He wishes to gain bodily sight in place of the sight of the soul.

Philip] i. 46 (47); vi. 7, xii. 21 ff.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in

me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

shew us] As the revelation was once made to Moses (Exod. xxxiii. 17 ff.), and as it has been promised in the prophets (Isai. xl. 5). The new dispensation naturally seemed to call for a new manifestation of the divine glory. The request at the same time implies the belief that Christ could satisfy it. Comp. Matt. xi. 27.

it sufficeth us] We shall be contented then even to be left alone; we shall ask and we shall need no more.

9. *Have I been...with you...*] The thought is primarily of the self-revelation of Christ, and not of the power of observation in the disciples (Have ye been...with me...).

...and yet hast thou not known...] and dost thou not know me? hast thou not come to know me (ἐγνώκας)? The life of Christ was the true manifestation of the Father, whose will and nature could be discerned in the acts and words of His Son. A theophany—an apparition of God's glory—could only go a little way in shewing His holiness and justice and love.

known me] The Lord does not say here "the Father;" He points out first the way to the end.

Philip] There is an evident pathos in this direct personal appeal. The only partial parallels in St John are in xx. 16 (*Mary*); xxi. 15 (*Simon son of John*); the insertion of *Thomas* in xx. 29 is a false reading. See also Luke xxii. 31, x. 41; Matt. xvi. 17, xvii. 25; Mark xiv. 37.

be that hath seen me hath seen the Father] hath seen not God in His absolute being (i. 18), but God revealed in this relation. Comp. xii. 45, xv. 24; Col. i. 15; Heb. i. 3. Comp. i. 18, note.

The words give for all time a definiteness to the object of religious faith; and it is impossible to mistake the claim which they express.

and (omit) how sayest thou (emphatic)] thou, who from the first didst obey my command (i. 43, 44), and recognise in me the fulfilment of the promises of God (i. 45), and appeal to sight as the proof of my claims (i. 46).

10. *Believest thou not...*] It was a question of belief, for the Lord had expressed the truth plainly at an earlier time, x. 38.

I am in the Father, and the Father in me]

In x. 38, the order is different, inasmuch as the notion of divine power is there made the starting-point. The teaching of Christ shewed how He was in closest communion with the Father; His works shewed how the Father wrought in Him.

the words] the special utterances (τὰ ῥήματα), the parts of the one great message, xv. 7, xvii. 8. Comp. iii. 34, v. 47, vi. 63, 68, viii. 30, 47, x. 21, xii. 47 f.

speak (say)...speak] The former verb notes the substance (λέγω) and the latter the form of the teaching (καλῶ). Comp. xii. 49 f., xvi. 18; Matt. xiii. 3, xiv. 27, xxiii. 1, xxviii. 18; Mark v. 36, vi. 50; Luke xxiv. 6; Rom. iii. 19, &c.

of myself] Comp. v. 19, note.

but the Father...] My teaching is not self-originated, but on the contrary my whole Life is the manifestation of the Father's will.

the Father that dwelleth in me, he doeth the works] According to the true reading, *the Father abiding in me doeth His works*, carrieth out actively His purpose in many ways, and my teaching is part of this purpose. "The works" were the elements of "the work" (iv. 34, xvii. 4, v. 36, ix. 4), and they are said to be wrought by the Son (x. 37) as by the Father. Comp. v. 19 f., notes.

The words and the works of Christ are pointed out as the two proofs of His union with the Father, the former appealing to the spiritual consciousness, the latter to the intellect. The former were a revelation of character, the latter primarily of power; and naturally the former have the precedence. Comp. xv. 24, note.

11. *Believe...*] The verb is here plural, πιστεύετε contrasted with πιστεύεις, v. 10). Philip had expressed the thoughts of his fellow-disciples, and now the Lord addresses all. *Believe me that...* accept my own statement as final.

or else] if my Person, my life, my words, do not command faith, then follow the way of reason, and from the divinity of my works deduce the divinity of my nature (cf. v. 36). Comp. x. 37 f., iii. 2.

3. Christ and the disciples (12—21).

In the last sub-section (8—11) the thoughts of the disciples were concentrated on the objective manifestation of God without them;

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 ^a And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

they are now turned to the subjective manifestation of God within them. Three aspects of this progressive revelation are brought out in succession. The disciples continue Christ's work in virtue of their relation to Him (12—14). He still carries out His work and provides for them "another Advocate" (15—17). He comes to them Himself (18—21).

A comparison of xiii. 33 ff., xiv. 1 ff., xiv. 12 ff., will shew a striking progress in the unfolding of the vision of Christ's departure.

12—14. Christ's departure enables the disciples to do through His intercession greater works than He had done, in order that the Father may be glorified in the Son.

12. *Verily, verily...*] Christ had appealed to His works as a secondary ground of belief. He now shews that the true believer will himself do the same works. Such works flow from the Son and from those in fellowship with Him; but the life and the nature lie deeper.

believeth on me] as the result of *believing me* (v. 11).

shall he do also...] The emphatic pronoun fixes attention upon the person already characterized. Comp. vi. 57, and *vv.* 21, 26; xii. 48, ix. 37; v. 39, i. 18, 33.

greater works than these (which I do in my earthly ministry) *shall he do*] "greater" that is, as including the wider spiritual effects of their preaching which followed after Pentecost (Acts ii. 41). "Evangelizantibus discipulis...gentes etiam crediderunt; hæc sunt sine dubitatione majora" (Aug. *ad loc.*). There is no reference to miracles of a more extraordinary kind (e.g. Acts xix. 12), as if there were a possibility of this material comparison (yet comp. Matt. xxi. 21 f.). Nor can "greater" be regarded as equivalent to "more."

These "greater works" are also works of Christ, being done by those who "believe on Him."

because...] The elevation of Christ in His humanity to the right hand of God carries with it the pledge of the greater works promised. The idea is not that the disciples will henceforward work because Christ will be absent; but that His going increases their power (xvi. 7; comp. Eph. iv. 8 ff.; Phil. iv. 13). The emphatic pronoun (*I*) does not give a contrast with "ye," but brings out the fulness of Christ's personality.

my Father] the Father according to the true reading. The title gives the ground of fellowship.

13. *And whatsoever...*] This clause may be either a continuation of the former clause and dependent on "because;" or a new and independent clause carrying forward the thought one stage further. The second alternative appears to be preferable. The union of Christ, perfect man, with the Father gives the assurance of the greater works; and yet more, Christ for the glory of the Father will fulfil the prayer of the disciples.

ask (of God) in my name] The phrase *in my name* occurs here first. Compare in the *name of my Father*, v. 43, x. 25, (xii. 13), xvii. 6, 11, 12, 26, and the words of the Evangelist, i. 12, ii. 23, iii. 18, xx. 21.

Now at last the Lord has revealed His Person to the disciples, and they are enabled to apprehend His relation to themselves and to the Father. Thus the phrase occurs throughout this section of the Gospel. xiv. 26, "the Holy Spirit, whom the Father will send in my name;" xv. 16, "that whatsoever ye shall ask (*αἰτήτε, αἰτήσατε*) the Father in my name, He may give you;" xvi. 23, "if ye shall ask (*αἰτήσατε*) anything of the Father, He will give it you in my name;" xvi. 24, "hitherto have ye asked (*ἤτήσατε*) nothing in my name;" xvi. 26, "in that day ye shall ask (*αἰτήσεσθε*) in my name." Comp. xv. 21.

The meaning of the phrase is "as being one with me even as I am revealed to you." Its two correlatives are *in me* (vi. 56, xiv. 20, xv. 4 ff., xvi. 33; comp. 1 John v. 20); and the Pauline *in Christ*. It occurs elsewhere in the New Testament in Mark ix. 38, xvi. 17; Luke x. 17; Acts ii. 38, iii. 6, iv. 10. The phrase *in the name* (*ἐν τῷ ὀνόματι*) must be distinguished from the cognate phrases *into the name*, *on the name* (*εἰς τὸ ὄνομα, ἐπὶ τῷ ὀνόματι*, and *τῷ ὀνόματι*), which are also found.

Augustine remarks that the prayer in Christ's name must be consistent with Christ's character, and that He fulfils it as Saviour, and therefore just so far as it conduces to salvation.

that (this) will I do] There is exact conformity between the disciples' prayer and Christ's will. He promises Himself to do what they ask, and not only that they shall receive their petition.

that the Father...] that God may be openly revealed in majesty as Father in the Son, for he who obtains his prayer through Christ, who claims to act in the Father's name (v. 43), necessarily gains a more living and grateful sense of the Father's power and love. The

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Com-

forter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it

condition—the furtherance of the Father's glory—furnishes the true limitation of prayer. Comp. xiii. 31 (“*the Son of man ... and God ...*”).

14. *If ye shall ask any thing in my name...* The most ancient authorities add *me: if ye shall ask me anything...* This reading gives a fresh and important thought. Prayer is to be made not only *in the name of Christ*, as pleading His office in union with Him; but also *to Christ*.

I will do it] Or perhaps *this* (or *that*) *will I do* (τοῦτο ποιήσω). The reading is uncertain; but on the whole it seems best to regard the personal pronoun as emphatic here (ἐγὼ ποιήσω), so that it marks as elsewhere the action of Christ in the fulness of His double nature.

15—17. Christ after His departure continues His work for His disciples, and provides for them an abiding Advocate. But the efficiency of His action for them depends upon their fellowship with Him through loving obedience.

15. *If ye love me...* The thought of love follows that of faith (v. 12). Faith issues in works of power: love in works of devotion. The subject of the love of the disciples for Christ (comp. viii. 42) is peculiar to this and the following section (15—31).

keep] According to the true reading, *ye will keep*. Obedience is the necessary consequence of love. The imperative reading gives a false turn to the thought. Love carries with it practical devotion, and this calls out the intercession of the Lord; or, in other words, love for Christ finds practical expression in love for the brethren, which is His commandment (xiii. 34). Comp. xv. 10, xiv. 21, 23; (1 John v. 3).

my commandments] The commandments that are mine, characteristic of me (τὰς ἐντολάς τὰς ἐμὰς, comp. xv. 9 note, xv. 12: in v. 21, xv. 10, τὰς ἐντολάς μου). The phrase in this connexion is nothing short of a claim to divine authority.

It may be added that this conception of “keeping God’s commandments given through Christ” is characteristic of St John’s writings: xv. 10; 1 John ii. 3 f., iii. 24, v. 2 f.; 2 John 6; Rev. xii. 17. Compare with this wider meaning Matt. xix. 17; 1 Tim. vi. 14.

16. *And I will pray (ask)...* I on my part, when the due time has come. Active love on the part of Christ corresponds to active love on the part of the disciples. The mission of the Paraclete is from the Father

who sent His Son (iii. 17). In this lies the perfect assurance of love; so that there is a correspondence between “I will do” (v. 13) and “I will ask and he shall give.” Comp. xvi. 7. On *ask* (ἐρωτᾷν) see xvi. 26 note.

the Father] In this common title lies the pledge that the prayer will be granted.

shall give] Not *send* simply (v. 26), but (as it were) assign to you as your own. Comp. iii. 16; 1 John iii. 1, 24, iv. 13; Matt. x. 20. *another Comforter (Advocate)*] See Note at the end of the Chapter. The phrase appears to mark distinctly the Personality of the Paraclete, and His true Divinity. He is “another,” yet such that in His coming Christ too may be said to come (v. 18).

abide with you] *be with you*, according to the true text. Three different prepositions are used to describe the relation of the Holy Spirit to believers. He is “with (μετά) them.” He “abideth by (παρά) them.” He is “in (ἐν) them.” The first marks the relation of fellowship: comp. xiv. 9, xv. 27. The second that of a personal presence: comp. viii. 38, xiv. 23, 25, xvii. 5. The third that of individual indwelling: comp. xiv. 10 f.

for ever] Christ’s historical Presence was only for a time. His spiritual Presence was “for all the days until the consummation of the age” (Matt. xxviii. 20). This Presence was fulfilled through the Spirit.

17. *the Spirit of truth*] the Spirit by whom the Truth finds expression and is brought to man’s spirit (xv. 26, xvi. 13; 1 John iv. 6 [opposed to “the spirit of error”]. Comp. 1 John v. 6). Comp. 1 Cor. ii. 12 ff. The Truth is that which the Spirit interprets and enforces. The gen. after “Spirit” describes in some cases (1) its characteristic, and in other cases, (2) its source. In the first sense we read Eph. i. 13; Hebr. x. 29. Comp. Eph. i. 17; Luke xiii. 11; Rom. i. 4, viii. 15, xi. 8; 1 Cor. iv. 21; 2 Tim. i. 7. On the other hand we have 1 Cor. vi. 11; Rom. viii. 11; 1 Cor. ii. 11 f.

the world] Comp. Additional Note on i. 10.

cannot receive] because sympathy is a necessary condition for reception. The soul can apprehend that only for which it has affinity (1 Cor. ii. 14). They who stand apart from Christ have neither the spiritual eye to discern the Paraclete, nor the spiritual power to acknowledge Him. Immediate vision is the one test which the world admits. The world *beholdeth* (comp. ii. 23, note, xvi. 16) *him*

seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

¶ Or, *orphans*.
18 I will not leave you [¶] comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that

not, neither knoweth (comp. ii. 25, note) *him*. This inability to receive the Spirit is emphasized by the fact that "His own people" received not the Word (i. 11). Even of the disciples it is not said that they "see" the Paraclete.

because...for (because)... It is to be noticed that the order of thought in the two clauses is reversed. With the world want of vision prevented possession. With the disciples the personal presence of the Paraclete brought knowledge, and with that knowledge the power of more complete reception. Comp. Matt. xxv. 29.

but (omit) ye know him] On the other hand, the disciples had so far realised their fellowship with Christ, that of them it could be said, even as they looked with uncertainty to the future, "ye know (*γινώσκετε*) Him," with a knowledge inchoate indeed, yet real. For in Christ the Spirit was truly present already, if not in His characteristic manifestation; just as Christ is present now with His Church in the Spirit. In this sense it could be said of the Spirit, even before Pentecost, *He abideth by you and is in you*, according to a reading which has strong support. For the time the Spirit was in Christ; afterwards Christ has been for us in the Spirit. And His Presence is twofold, in the Society and in the individual; He "abideth beside" us in the Church; and He "is" in each believer. The common reading "shall be in you" has considerable support, and the two forms in the original (*ἔσται, ἐστί*) are liable to confusion, but the present tense appears to be less like a correction. Comp. 2 John 2.

18—21. A third topic of consolation on Christ's departure lies in the fact that He will Himself come to the disciples, and make His Person clearer to them than before.

18. *I will not leave* (x. 12, xvi. 32, viii. 29) *you comfortless*] Orphans (Lam. v. 3), bereft of your natural and loving guardian (*ὀρφανοίς*, Vulg. *orphanos*). Christ presents Himself to the disciples as a Father of "children" (xiii. 33), no less than as a brother (xx. 17; comp. Hebr. ii. 11 f.). "Ipse circa nos paternum affectum quodammodo demonstrat" (Aug. *ad loc.*). The very word which describes their sorrow confirms their sonship.

I will come] *I come*, ever and at all times I am coming. The positive promise is not for the future only, but abiding. Comp. vv. 3, 28, xxi. 22 f. The fulfilment of the promise began at the Resurrection, when Christ's

humanity was glorified; and the promise was potentially completed at Pentecost. The life of the Church is the realisation of the Pentecostal coming of the Lord, which is to be crowned by His coming to Judgment. No one specific application of the phrase exhausts its meaning. Comp. v. 3, note.

19. *Yet a little while*] That is, to the close of Christ's earthly natural life (comp. vii. 33, xii. 35, μ. χρ.; xiii. 33, xvi. 16 ff., μκρ.). So long, in some sense, the world continued to "see" (*behold*) Christ even if they did not "know" Him, through the conditions of His transitory manifestation. The disciples, on the other hand, in virtue of the principle of spiritual life within them, did not wholly lose the power of "seeing" (*beholding*) Christ by His death. They "beheld Him," so far as they were still able to receive His revelations of Himself; they "did not behold Him" (xvi. 16), so far as they had not yet gained the lasting vision of His divine glory. The words exclude the error of those who suppose that Christ will "come" under the same conditions of earthly existence as those to which He submitted at His first coming.

because I live...also] The ground of the power of vision in the disciples, which the world lacked, lay in their fellowship with Christ, and in the capacity for the higher life involved in that fellowship. The fullness of their life, as of their sight, dated from Pentecost (*shall live*). Thus this first clause contains by implication the reason of the disciples' continuous sight of their Lord, while it gives also the promise of their more complete connexion with Him when He was raised from death. The open sight of God is the fullness of life, 1 John iii. 1 ff. Compare v. 26, vi. 57; and, in another aspect, 1 Cor. xv. 21 f.

If the words are taken (as the original allows) wholly or in part as a direct explanation of the former statement (*ye behold me, because I live and ye shall live*, or *ye behold me because I live, and ye shall live*) the sense is much feebler; and the construction is not in St John's manner. Comp. xiii. 14, xiv. 3, xv. 20.

20. *At that day*] of realised life (comp. xvi. 23, 26) you shall come to know by the teaching of the Spirit, what is for the time (v. 10) a matter of faith only, my union with Him who is not only "the Father," but "my Father," and then, in that knowledge, realise the fullness of your fellowship with me. "The

I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto

day" corresponds to "the coming," but generally it marks each victorious crisis of the new apprehension of the Risen Christ.

I am in my Father] The converse truth (*my Father in me*, vv. 10 f., xvii. 21) is not brought forward here, because the thought is predominantly that of the consummation of life in the divine order, and not that of the divine working in the present order.

ye in me, and I in you] The union is regarded first in its spiritual completeness, and then in its historical completeness (comp. xvii. 21, 23, (26); 1 John iii. 24, iv. 13, 15, 16).

21. *He that bath...and keepeth...*] The first verb (*bath*) marks the actual possession, as of something which is clearly and firmly apprehended (v. 38); the second (*keepeth*), the personal fulfilment.

The verse is in part the converse of v. 15. There active obedience is seen to be the consequence of love. Here active obedience is the sign of the presence of love. Comp. xv. 10.

The variation of construction (*shall be loved by, I will love*) in the second clause is to be noticed (see v. 23). The passive form (*shall be loved by*) seems to bring out the idea of the conscious experience of love by the object of it. The believer loves and feels in himself the action of the Father through Christ (*my Father*).

will manifest myself] The exact force of the word (ἐμφανίζω) is that of presentation in a clear, conspicuous form (comp. Matt. xxvii. 53; Hebr. ix. 24; [Acts x. 40; Rom. x. 20]; Exod. xxxiii. 13, 18). It conveys therefore more than the idea of the disclosing of a hidden presence (ἀποκαλύπτω) or the manifesting of an undiscovered one (φανερώω). The action of the Spirit effectuates in the believer this higher manifestation of Christ, which more than supplies the place of His Presence under the conditions of earthly life. At the same time the revelation is Christ's own work: "I will manifest myself," and not "I shall be manifested" (comp. v. 18, note).

4. *The law and the progress of Revelation* (22—31).

The description which has been given (12—21) of the future relation of Christ to His disciples leads to a more general view of the nature of Revelation. This falls into three

parts. First the condition of Revelation is laid down in answer to the question of St. Jude (22—24); then the mode of Revelation is defined (25—27); and lastly the work of Christ for His people, fulfilled in heaven and on earth, is recapitulated (28—31).

22—24. On the side of man love and obedience are pre-requisites for the reception of divine communications. These Christ calls out, and to reject His teaching is to reject the teaching of God.

22. *Judas, not Iscariot*] Luke vi. 16; Acts i. 13. Comp. Matt. x. 3; Mark iii. 18. The distinguishing clause seems at once to mark that Judas Iscariot was the more conspicuous of the two bearing the name, and also to express the instinctive shrinking of the Evangelist from even the momentary identification of the speaker with the betrayer, though he had distinctly marked the departure of Iscariot (xiii. 30). If, as appears likely, St. John's narrative took shape in oral teaching addressed to a circle of disciples, the addition may have met a look of surprise from the hearers.

Lord, how is it that...] *Lord, what hath come to pass that...* The question implies that some change must have come over the plans of the Lord. It is assumed that as Messiah He would naturally have revealed Himself publicly: something then must have happened, so Judas argues, by which the sphere of Christ's manifestation was limited. The thought is rather of a manifestation of glory than of a manifestation of judgment.

unto us] The emphatic position of the pronoun ("that it is to us thou wilt...") gives it the force of "to us, the apostles, only."

the world] which was the object of God's love (iii. 16) and Messiah's inheritance (Ps. ii. 8). An apostle now raises in another form the question which was raised by the Lord's brethren before: vii. 4.

23. *Jesus answered...*] The answer lies in the necessary conditions of revelation which the words describe. The power of receiving a divine Revelation depends upon active obedience, which rests upon personal love. Love to Christ brings the love of His Father (*my Father* and not simply *the Father*) to the disciple. And this is followed by the realisa-

him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach

tion and continuance of that fellowship through which God is revealed to man. Love, obedience, and knowledge are correlative. Compare v. 15, note.

my words] *my word*, the Gospel message in its total unity, and not as broken up into separate commands (v. 15), or separate parts (v. 24).

we will come...] This use of the plural (*we*) implies necessarily the claim to true divinity on the part of Christ; compare x. 30 (note), and contrast xx. 17 (note). For the idea compare Rev. iii. 20.

abode] The original word (*μονή*, Vulg. *mansio*), even in the changed connexion, carries the thought back to v. 2 (*μοῦαί, mansions*). The two aspects of the truth are necessary. Comp. 1 John iv. 15, ii. 24. The Christian abides with God, and God abides with the Christian.

with him (vv. 17, 25)] and not here *in him*. The idea is that of the recognition of the divine without (so to speak) and not of the consciousness of the divine within. The Christian sees God by him (*παρ' αὐτοῦ*); he welcomes and finds a dwelling-place for God, and does not only feel Him in him. Compare for the general idea Lev. xxvi. 11 ff.

24. The love of the disciples fitted them, imperfect as they were, to receive Christ's revelation of Himself. The want of love in the world made revelation impossible for the world. This impossibility is indicated and traced to its final ground in the last clause, which corresponds in relation though not in form to the last clause of v. 23. Disobedience to Christ is in fact disobedience to God under the aspect of Love. To reject His word is to reject the Father's word. For such then as loved not Christ there could be no divine manifestation in the sense here implied. Comp. vii. 16.

keepeth not my sayings] *my words* (*λόγους*), the constituent parts of the one "word." The use of the plural here may perhaps mark the perception of the unity of the revelation of the Lord as characteristic of believers and impossible for unbelievers.

which ye hear] The clause is unemphatic, and appears simply to describe the divine message in its fulness as actually addressed to the apostles.

25—27. The earthly teaching of Christ was dependent on the circumstances under which

it was given. His temporary "abiding with the disciples" was but an image of the future abiding (v. 23). So far (*these things*) He had been able to speak while those who heard could at least partly understand Him. There could not but be something which seemed incomplete, and something which seemed obscure to the hearers. But this teaching, now brought to its close, was to be completed and laid open by the teaching of the Spirit, which should be universal (*all things* as contrasted with *these things*). And meanwhile Christ gave His peace as an endowment for the time of waiting.

25. *These things...*] all that had been spoken on this evening in contrast with the further teaching (*all things*) of the Paraclete.

being yet present...] *while yet abiding...* The word used (*μένων*, Vulg. *manens*) keeps up the connexion between the transitory fellowship of Christ with the disciples on earth and His spiritual fellowship with them hereafter (*μονήν ποιήσόμεθα*, v. 23).

26. *the Comforter* (*Advocate*), *which* is (*even*) *the Holy Ghost* (*Spirit*), *whom the Father will send in my name*] As compared with Christ the Paraclete fulfils a double office: He teaches and He recalls Christ's teachings. His work indeed is to teach by bringing home to men the whole of Christ's teaching. The revelation of Christ in His Person and work was absolute and complete, but without the gradual illumination of the Spirit it is partly unintelligible and partly unobserved. Comp. xvi. 13; 1 John ii. 20, 27.

As Christ came "in His Father's name" (v. 43, x. 25), so the Spirit is sent "in His name." The purpose of Christ's mission was to reveal God as His Father, and through this to make known His relation to men, and to humanity, and to the world. The purpose of the Mission of the Holy Spirit is to reveal Christ, to make clear to the consciousness of the Church the full significance of the Incarnation. Christ's "name," all, that is, which can be defined as to His nature and His work, is the sphere in which the Spirit acts; and so little by little through the long life of the Church the meaning of the primitive confession "Jesus is Lord" (Rom. x. 9; 1 Cor. xii. 3) is made more fully known.

The sense of the promise is completely

you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let

not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the

destroyed if "in my name" is interpreted as meaning nothing more than "as my representative" or "at my intercession."

the Holy Ghost] The full emphatic title (*τὸ Πνεῦμα τὸ ἅγιον*) occurs here only in the Gospel. The moral character of the Spirit as fashioning the life of the Church is added to the teaching power of the Spirit (*vv. 16, 17*), as the Revealer of the Truth. The title occurs in the words of the Lord in the Synoptic Gospels: Matt. xii. 32; Mark iii. 29; Luke xii. 10 (*τὸ δ. πν.*), 12 (*τὸ δ. πν.*); Mark xiii. 11; Matt. xxviii. 19 (*τὸ δ. πν.*).

he shall...] The emphatic masculine pronoun (*ἐκεῖνος*) brings out the personality of the Advocate, while at the same time it gathers up in the personality the various attributes which have been before indicated (i. 18, note).

teach...bring to remembrance...] The former office appears to find its fulfilment in the interpretation of the true character of Christ, of what He was, and what He did: the latter, in opening the minds of the disciples to the right understanding of Christ's words: comp. ii. 22. So the Gospel could be written. The "you" does not limit the teaching of the Spirit to the apostles, who were the representatives of the Church (*vv. 16, 17*), though the promise was potentially accomplished for them (*xvi. 12 f.*).

all things...whatsoever I have said] *all things...that I said.* The time of teaching is now regarded as past. Comp. xvii. 6, &c. The position of the personal pronoun at the end of the sentence (according to the most probable reading: *εἶπον ὑμῖν ἐγώ*) is very significant.

27. *Peace*] The word is here a solemn farewell, just as in xx. 21 it is a solemn greeting. To "give peace" (*תתן שלום*) was a customary phrase of salutation (Buxtorf, 'Lex.' 2425). The Lord takes the common words and transforms them. "God gave to Phinehas," Philo writes in reference to Num. xxv. 12, "the greatest blessing, even peace, a blessing which no man is able to afford" ('De vit. Mos.' i. § 55, ii. 129).

I leave] The thought of separation is mingled with the thought of blessing. Even in departing the Lord leaves peace behind as His bequest. He will not disturb that peace which the disciples had found in Him and in part appropriated. On the contrary, He defines and confirms it and offers it to them as their own. "Peace, even my peace, I give unto you,"

that peace of which I am the absolute Lord and source (comp. xv. 9, note), not regarded on its outward side as the blessedness of the Messianic kingdom, but as the realised confidence of faith and fellowship with God. Comp. ch. xvi. 33; Col. iii. 15; Phil. iv. 7. So the Lord speaks in the immediate prospect of Death, by which peace was finally secured, Col. i. 20; Rom. v. 1.

I give] as an absolute possession, which now becomes your own. Comp. i John iii. 1. *not as the world giveth...*] The primary thought is of the manner of the gift, which passes into that of the character of the gift. The gifts of the world are so made as to give the greatest pleasure at first (comp. ii. 10). The gifts of Christ grow in power and fullness of blessing. Thus in the consciousness of the beginnings of this divine gift of peace the disciples were encouraged to overcome inward misgivings and to face outward dangers. "Let not your heart be troubled, neither let it be fearful." The opening words of the chapter are repeated with a new force.

let it be afraid] *be fearful* (*δεδιῶτα*). Comp. 2 Tim. i. 7; Matt. viii. 26; Mark iv. 40; Rev. xxi. 8 (where the "fearful," the "cowards," stand at the head of those devoted to the second death).

28—31. The last verse (*v. 27*) stands closely related to both of the sub-sections between which it stands. The peace of Christ attends the Church during the period of gradual revelation, and it flows from Christ's work accomplished in heaven as on earth. This latter thought is brought out in these verses under both aspects. The departure of Christ, the great mystery of His revelation, led to the more effectual fulfilment of His work in virtue of His perfected fellowship with the Father (28, 29); and the mode of His departure, through death, the penalty of sin, was a proof of obedience and love fitted to move the world (30, 31).

28. *Ye have heard*] *Ye heard.* The addition of the word seems to mark the effect of the announcement on the disciples. The revelation was made and carefully noted.

I said unto you] *vv. 2—4.*
and come again] *and I come.* The insertion of "again" narrows the application of the promise. See *v. 18*, note.

If ye loved me] if your minds had not been concentrated on yourselves: if you had

Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much

with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

thought only of me and of the fulfilment of my work—

ye would rejoice] have rejoiced. The prospect of trouble is contrasted with the feeling of joy. But the joy is spoken of as the momentary feeling on realising the announcement (*ἐξαγγεῖν*) and not as a continuous state. Sorrow there must be at separation, but it can be brightened by the knowledge of the cause.

because I said, I go] The words *I said* must be omitted in accordance with the best authorities. Attention is fixed on the fact itself, and not on the statement of the fact.

for my Father (because the Father) is greater than I] and therefore when my union with Him is made complete by my elevation I shall be able to carry out my work for all the children of the one Father more effectually. The ground of the disciples' joy, as based upon their love for Christ, must be sought primarily in the fact of His exaltation; but this carries with it the thought of the consequent more complete fulfilment of His purposes. The return of the Son to the Father was a good for Him, and this alone would have been a sufficient cause for the disciples' rejoicing. But His exaltation was also essentially related to the accomplishment of His mission. Thus the prospect of blessing to the disciples is necessarily included in that of Christ's going to the Father, though it is not put forward as the cause of their joy.

greater than I] It appears to be unquestionable that the Lord here speaks in the fulness of His indivisible Personality. The "I" is the same as in viii. 58, x. 30. The superior greatness of the Father must therefore be interpreted in regard to the absolute relations of the Father and the Son without violation of the one equal Godhead. The fact that there was an essential fitness, if we may so speak of mysteries which transcend human language, in the Incarnation of the Son, enables us in some measure to apprehend this distinction of greatness, and also how the return of the Son to the Father, after the fulfilment of His mission, would be a source of joy to those who loved Him. See Note at the end of the Chapter.

29. *And now*] at this crisis (xii. 31), when your faith is about to be put to the test.

I have told you] of my departure, and yet more of what is implied in it, *before it come to pass*. The mode of separation, not yet realised,

would prove the greatest trial to the apostles' faith. But the results which followed such a Death would afterwards enable them to trust for ever. Comp. xiii. 19.

that ye might (may) believe] The absolute use of the word includes all the special manifestations of faith. Other references to the ground of assurance to be found in the Lord's predictions occur, xiii. 19, xvi. 4. Comp. i. 7, 51, iv. 42, 53, vi. 64.

30. *Hereafter I will not talk...* Literally, *I will no more talk...*

the prince of this (the) world] xii. 31, note. *cometh*] even now is coming in the persons of those whom he inspires. All other enemies are, as it were, the instruments of the one great enemy. The Lord, it will be observed, speaks of the chief and not of the subordinate spirits, and contemplates his action through men. Comp. Eph. vi. 10 ff.

and hath nothing in me] More exactly, *and in me he hath nothing*—nothing which falls under his power. There was in Christ nothing which the devil could claim as belonging to his sovereignty. In others he finds that which is his own, and enforces death as his due; but Christ offered Himself voluntarily. He was not of the world. "Sic ostendit non creaturatum sed peccatorum principem diabolum" (Aug. *ad loc.*).

Thus the words indirectly and by implication affirm the sinlessness of Christ, and His freedom from the power of death.

The two facts which shew the nature of Christ's Passion are first coordinated, and then His free action is contrasted with them: the prince...cometh and he hath...but that...

The Jews had a tradition that when the angel of death came before David he could not hurt him because he was occupied unceasingly with lofty thoughts (Wünsche, *ad loc.*).

31. The construction of this verse is somewhat uncertain. The first part may be dependent on the last clause: *arise, let us go hence...that the world...and that as...even so I do* (Matt. ix. 6); but this arrangement is too artificial, and foreign to St John's style. If then the last clause is separated from what precedes, there still remain two possible interpretations. The first clause may be dependent on "so I do:" *i.e.* I go to meet death *that the world...and even as...commandment*. But this arrangement is open to the same objection as the former one, and separates unnaturally the *even as...so...* It remains therefore to

take the opening phrase *but that* as elliptical (comp. ix. 3, xiii. 18, xv. 25; 1 John ii. 19): *but* I surrender myself to suffering and death—that cometh to pass which will come to pass—that *the world*... The force of the contrast is obvious: *but* though the prince of the world has no claim upon me, I freely offer myself to the uttermost powers of evil, to death the last punishment of sin, that in me the world itself may see the greater power of love, and so learn (if God will) that the kingdom of Satan is overthrown.

the world] Comp. xvii. 21, 23.
and *as*...] It is uncertain whether this clause depends on “know” or not. The sense is the same in both cases: obedience flows from love and manifests it. Comp. Hebr. v. 8; 1 John v. 3.

Arise, let us go hence] The coincidence of the phrase with Matt. xxvi. 46 is interesting. The words are such as would naturally be repeated under like circumstances. We must suppose that after these words were

spoken the Lord, with the eleven, at once left the house and went on the way which finally led to Gethsemane; and consequently that the discourses which follow, xv.—xvii., were spoken after He had gone from the upper room and before He crossed the Kidron (xviii. 1).

The other supposition, that the Lord after rising still lingered in the room, as full of the thoughts of the coming events, appears to be wholly against the obvious interpretation of the narrative, and to disregard the clear distinction in character between the earlier and later discourses. On the other hand, the words in xviii. 1, *went forth...over the brook Kidron*, cause no difficulty, for this “going forth” is evidently in regard to the sacred city and not to the house; nor is there anything in the abruptness of the narrative unlike St John’s method. Further, it may be said that if the command had not been acted upon some notice of the delay would have been given.

ADDITIONAL NOTES ON CHAP. XIV. 16, 28.

16. The word παράκλητος, translated *Comforter* in this passage, is found in the New Testament only in the writings of St John. It occurs four times in the Gospel (xiv. 16, 26, xv. 26, xvi. 7), and is in these places uniformly translated *Comforter*; and once in his first Epistle (ii. 1), where it is translated *advocate*. There is no marginal rendering in any place.

This double rendering dates from Wiclif. Both the Wicliffite versions give *Comforter* throughout the Gospel and *advocate* in the Epistle. Tyndale has the same renderings; and the two words have been preserved in the later English Bibles (the Great Bible, the Bishops’ Bible, Geneva, King James’s) with the exception of the Rhemish, which gives *Paraclete* in the Gospel and *advocate* in the Epistle.

This variation, which is found also in Luther (*Tröster*, Gosp., *Fürsprecher*, Ep.), is unquestionably due to the influence of the Latin Vulgate, which has *Paracletus* (*Paracletus*) in the Gospel and *advocatus* in the Epistle.

The early Latin copies are divided, and not always consistent, in the Gospel. In xv. 26 and xvi. 7, *Pal.*, and in xiv. 16, *Pal. Verc. Colb.*, give the rendering *advocatus*. In the other cases *Pal. Verc. Ver. Colb. Corb.* give *paracletus* (*paracletus*). This division indicates the existence of the two renderings from the earliest times, so that it is not possible to say that one is a correction of the other. In the Epistle the rendering is (I believe) uniformly *advocatus*.

Nearly all the other early versions, the Syriac, Memphitic, Arabic, and Æthiopic,

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keep the original word *Paracletus*; and it is likely, both from this fact and from the use of the word in Rabbinic writers, that it found early and wide currency in the East. The Thebaic gives different renderings in the Gospel and in the Epistle (Lightfoot, ‘Revision of New Testament,’ p. 55, note).

Among the Latin Fathers in quotations from the Gospel, Tertullian generally adopts the rendering *advocatus*, though he uses also *paracletus*, and gives an independent rendering *exorator* (‘de Pudic.’ 19). *Advocatus* is also predominant in Novatian, Hilary, and Lucifer. Ambrose and Jerome on the other hand usually give *Paracletus*. *Consolator* occurs as a rendering in Hilary, Jerome, and Orosius. In the Epistle *advocatus* is found with little variation, though Ambrose, Victor, and Vigilius read in some places *Paracletus*.

The English rendering “Comforter” appears to have been formed directly from the verb “to comfort,” i.e. to strengthen (comp. Wiclif, Eph. vi. 10, *be ye comforted*, ἐνδυναμοῦσθε, *comfortamini*), an adaptation of *comfortare*. The noun *comfortator* does not appear to be found; nor is there, as far as I can learn, any corresponding French word.

Passing now from the history of the word in the translations of the New Testament, which finally leaves us with the choice between the retention of the original term *paracletus* and the rendering *advocatus*, we go on to consider the meaning of the word independently. This ought to be decisively determined by the form of the word and common usage, unless there be anything in the context which imperatively requires some other sense.

(a) The form of the word is unquestion-

ably passive. It can properly mean only "one called to the side of another," and that with the secondary notion of counselling or supporting or aiding him. On these points the cognate forms (κλητός, ἀνάκλητος, ἀπόκλητος, ἑγκλητος, ἐπικλητος, σύγκλητος, &c.) and the use of the verb (παρακαλεῖν) are decisive. No example of a like form with an active (middle) sense can be brought forward.

(β) The classical use of the word is equally clear. The word is used technically for the "advocates" of a party in a cause, and specially for advocates for the defence. So Demosthenes speaks of the entreaties and personal influence of advocates (αἱ τῶν παρακλήτων δεήσεις καὶ σπουδαί, 'De Falsa Leg.' p. 341. Comp. 'De Cor.' p. 275).

(γ) The word is not found in the LXX.; but in Job xvi. 2 παράκλητοι occurs in Aquila and Theodotion, for the LXX. παρακλήτορες (Symm. παρηγοροῦντες) as a rendering of the Hebrew מְנַחֵם. There is however no reason to suppose that the two words are identical in meaning; and it is likely that the associations which had gathered round παράκλητος in the second century led to the substitution of a common for a rare word.

Philo uses the word several times and in characteristic senses as *advocate* or *intercessor*. "We must find," he writes, "a more powerful advocate by whom (the emperor) Gaius will be brought to a favourable disposition towards us (δεῖ παράκλητον...εὐρεῖν...ὅφ' οὗ Γαῖος ἐξευμενισθήσεται); and that advocate is the city of Alexandria... and it will use its advocacy (παρακλητεύσει)..." ('Leg. in Flacc.' 968 B. Comp. p. 967 B).

And in another place, speaking of the function of the High Priest, he says, "It was necessary that he who has been consecrated to the Father of the Universe should employ as advocate (intercessor) one most perfect in virtue, even the Son, both to obtain forgiveness of sins and a supply of most bountiful blessings" (παρακλήτῳ χρῆσθαι τελειοτάτῳ τὴν ἀρετὴν νύφ' πρὸς τε ἀμνηστὶαν ἀμαρτημάτων καὶ χορηγίαν ἀφθονεστάτων αγαθῶν) ('de Vit. Mos.' III. § 14, ii. p. 155 C. Compare 'de Opif. Mundi,' p. 4 f.).

(δ) The word is not unfrequent in the Rabbinical writers. Buxtorf (s. v. מְנַחֵם) gives several interesting examples of its use. "He who fulfils one precept gains for himself one advocate (πράκλῆτος); he who commits one transgression gains for himself one accuser" (κατήγορος. Comp. Rev. xii. 10). "In the heavenly judgment a man's advocates (πράκλῆτοι) are repentance and good works." "All the righteousness (comp. Matt. vi. 1) and mercy which an Israelite doeth in this world are great peace and great advocates between him and his Father in heaven." "An advocate is a good intercessor before a magistrate or king."

(ε) There are instances of the occurrence

of the word in early Christian writers. Barnabas ('Ep.' xx.) speaks of those who are "advocates of the wealthy (πλουσιῶν παράκλητοι) and unjust judges of the poor." And in the Letter of the Churches of Vienne and Lyons, Vettius Epagathus, who had voluntarily pleaded the cause of his fellow Christians, is spoken of as "the advocate of the Christians who had the Advocate in himself, even the Spirit" (Euseb. 'H. E.' v. 1). "Who will be our advocate (πράκλῆτος) [at the last day]," we read in the Second Epistle of Clement, "if we be not found with works holy and just?" (II. Clem. 6).

(ζ) Thus the independent usage of the term is perfectly clear and in strict accordance with the form of the word. But on the other hand, the Greek Fathers in interpreting the passages of the New Testament commonly give the word an active sense, as if it were "the consoler," "the encourager," "the comforter" (ὁ παρακαλῶν). This sense is given to the word as early as Origen, if Rufinus can be trusted. "Paraclete," he says, "in the Greek has the two meanings: 'intercessor' and 'consoler' (deprecatores et consolatores)... Paraclete when used of the Holy Spirit is generally understood as 'consoler'" ('De Princ.' II. 7. 4). The word is certainly so interpreted by Cyril of Jerusalem ('Cat.' XVI. 20, παράκλητος...διὰ τὸ παρακαλεῖν), Gregory of Nyssa ('adv. Eunom.' II. vol. II. p. 532, Migne, τὸ ἔργον ποιῶν παρακλήτου... παρακαλῶν), and most later Greek Fathers (see Suicer, s. v.). This adaptation of the sense of παρακαλεῖν is in all probability no more than a not unnatural isolation of one function of the advocate, just indeed as "advocate" itself is regarded as the "pleader," and not as the person himself "called in." In this way the interpretation conveys a partial truth, but by an inaccurate method. The advocate does "console" and "comfort" when he is called to help. But this secondary application of the term cannot be used to confirm an original meaning which is at fatal variance with the form of the word, and also against undoubted use elsewhere. It may also be added that παρακαλεῖν is not found in the writings of St. John, though it is common in the other parts of the New Testament.

The contexts in which the word occurs in the New Testament lead to the same conclusion as the form, and the independent usage of the word. In 1 John ii. 1, the sense *advocate* alone suits the argument, though the Greek Fathers explain the term as applied to the Lord in the same way as in the Gospel. In the Gospel again the sense of advocate, counsel, one who pleads, convinces, convicts, in a great controversy, who strengthens on the one hand and defends on the other, meeting formidable attacks, is alone adequate.

Christ as the Advocate pleads the believer's cause with the Father against the accuser

Satan (1 John ii. 1. Compare Rom. viii. 26, and also Rev. xii. 10; Zech. iii. 1). The Holy Spirit as the Advocate pleads the believer's cause against the world, John xvi. 8 ff. (comp. Iren. iii. 17. 3); and also Christ's cause with the believer, John xiv. 26, xv. 26, xvi. 14.

28. The superior greatness of the Father, which is affirmed by Christ in the words *The Father is greater than I*, has been explained mainly in two ways.

1. Some have thought that they have reference to the essential Personality of the Son, and correspond to the absolute idea of the relation of Father to Son, in which the Father has, in Pearson's language, "something of eminence," "some kind of priority." According to this view the eminence of the Father lies in the fact that the Son has the divine Essence by communication.

2. Others again have supposed that the words have reference to the position of the Son at the time when they were spoken. On this supposition the eminence of the Father lies in His relation to the Son as Incarnate and not yet glorified.

Both views are perfectly consistent with the belief in the unity of the divine Nature, and therefore with the belief in the equality of the Godhead of the Son with the Godhead of the Father. And it will probably appear that the one view really implies the other; and that, as far as human thought can penetrate such a mystery, it is reasonable to "ground the congruity of the mission" of the Son upon the immanent pre-eminence of the Father.

Under any circumstances the opinions of early representative writers upon the passage offer a most instructive subject of study.

The earliest use of the passage is of disputed meaning. IRENEUS († c. 202) in discussing Mark xiii. 32, says, "If any one inquire the reason wherefore the Father, communicating to the Son in all things, hath been declared by the Son to know alone the hour and the day, one could not find at present any [reason] more suitable or more becoming, or more free from danger, than this (for the Lord is the only true (*verax*) Master), [that it is] in order that we may learn through Him that the Father is over all things. *For the Father*, he says, *is greater than I*. And so the Father is announced by our Lord to have the pre-eminence in regard to knowledge, for this purpose, that we also.....should leave perfect knowledge and such questions to God" ('adv. Hær.' II. 28. 8). It has been urged that the application of the thought to men shews that the reference is to the Incarnate Son in His humanity; and on the other hand, the general context of the passage and the teaching of Irenæus in other places (e.g. I. 7. 4) has been pressed to prove that he is speaking of the Son as Son.

Clement of Alexandria does not, as far as I know, refer to the passage. The interpretation of his successor ORIGEN († 253) is free from all ambiguity, though it needs to be guarded carefully. "I admit," he says, "that there may be some.....who maintain that the Saviour is the most High God over all (*ὁ μέγιστος ἐπὶ πᾶσι θεός*), but we do not certainly hold such a view, who believe Him when He said Himself: *The Father who sent me is greater than I*" ('c. Cels.' VIII. 14); and again: "Clearly we assert.....that the Son is not mightier than the Father, but inferior (*οὐκ ἰσχυρότερον ἀλλ' ὑποδέεστερον*). And this we say as we believe Him when He said, *The Father who sent me is greater than I*" (id. c. 15. Comp. 'In Joh. T.' VI. 23; VIII. 25).

The language of TERTULLIAN († c. 220), like that of Origen, is open to misconstruction, but it leaves no doubt as to the sense in which he understood the words. "The Father," he says, "is the whole substance (*tota substantia*), the Son is an outflow and portion of the whole (*derivatio* (c. 14) *totius et portio*), as He Himself declares: *because the Father is greater than I*.... The very fact that the terms Father and Son are used shews a difference between them; for assuredly all things will be that which they are called, and will be called that which they will be; and the different terms cannot be ever interchanged" ('c. Prax.' 9).

NOVATIAN (c. 250) is scarcely less bold in his mode of expression: "It is necessary that [the Father] have priority (*prior sit*) as Father, since He who knows no origin must needs have precedence over (*antecedat*) Him who has an origin. At the same time [the Son] must be less, since He knows that He is in Him as having an origin because He is born" ('De Trin.' I. 31. The words *quodammodo, aliquo pacto*, found in the common texts are mere glosses).

The words do not appear to be noticed by Cyprian, though he quotes those which immediately precede. At the beginning of the Arian controversy they naturally came into prominence; and the language of ALEXANDER of Alexandria, in his letter to Alexander of Constantinople (c. 322), which is one of the fundamental documents of the Nicene controversy, bears witness to the sense in which they were generally accepted: "We must guard," he writes, "for the Unbegotten Father His proper dignity (*οἰκείον ἀξίωμα*), affirming that He has no author of His Being (*μηδὲνα τοῦ εἶναι αὐτῷ τὸν αἴτιον λέγοντας*); and we must assign the fitting honour to the Son, according to Him the generation from the Father without beginning (*τὴν ἀναρχον παρὰ τοῦ πατρὸς γέννησιν*)....holding that the being unbegotten is the sole property (*ιδίωμα*) of the Father, seeing that the Saviour Himself said *My Father is greater than I*" ('Ep. Alex.' ap. Theod. 'H. E.' I. 4, p. 19).

ATHANASIUS does not dwell upon the words, but he also gives the same general sense to them: "Hence it is that the Son Himself hath not said *My Father is better* (κρείττων) *than I*, that no one should conceive Him to be foreign to His nature, but *greater*, not in size (μεγέθει) nor in time, but because of His generation from the Father Himself. Moreover in saying *He is greater* He again shews the proper character [the true divinity] of His essence (τὴν τῆς οὐσίας ἰδιότητα, i.e. as τῆς τοῦ πατρὸς οὐσίας ἰδίου)" ('Orat. c. Ar.' I. 58).

In another writing which is doubtfully attributed to him the word "greater" is explained in reference to the Incarnation (ἐπειδὴ ἄνθρωπος γέγονε, 'De Incarn. et c. Arian.' c. 4. Compare the spurious 'Sermo de Fide,' §§ 14, 34).

THE COUNCIL OF SARDICA (A.D. 344?) adopts the same interpretation of the passage as universally admitted: "We confess that God is One; we confess that the Godhead of the Father and of the Son is One; nor does any one ever deny that the Father is greater than the Son, [greater] not because He is of another essence (οὐ δι' ἄλλην ὑπόστασιν), or for any other difference, but because the very name of Father is greater than that of Son" (Theod. 'H. E.' II. 8, p. 82).

BASIL († 379) refers to the passage several times, and definitely adopts the early interpretation, though he also connects the words with the Incarnation. "Since the Son's origin (ἀρχή) is from (ἀπὸ) the Father, in this respect the Father is greater, as cause and origin (ὡς αἴτιος καὶ ἀρχή). Wherefore also the Lord said thus, *My Father is greater than I*, clearly inasmuch as He is Father (καθὸ πατήρ). Yea, what else does the word Father signify unless the being cause and origin of that which is begotten of Him?" ('c. Eunom.' I. 25. Comp. 'c. Eunom.' I. 20). This idea he expresses elsewhere more fully: "The Son is second in order (τάξει) to the Father, because He is from (ἀπὸ) Him, and [second] in dignity (ἀξιώματι), because the Father is the 'origin' and cause of His Being" ('c. Eunom.' III. 1).

But at the same time he very distinctly maintains that superior "greatness" is in no way indicative of difference of essence, and indeed argues that the comparison in such a case implies co-essentiality ('Ep.' VIII. 5); and "there is also," he adds, "another thought included in the phrase. For what marvel is it if He confessed the Father to be greater than Himself, being the Word and having become flesh, when He was seen to be less than angels in glory and [less] than men in appearance (εἶδος)?" (I. c.).

GREGORY OF NAZIANZUS († 390) holds the same language as his early friend Basil. "Superior greatness (τὸ μείζον)," he says,

"depends on cause (ἐστὶ τῆς αἰτίας), equality on nature" ('Orat.' 30, § 7. Comp. 'Orat.' 40, § 43, οὐ κατὰ φύσιν τὸ μείζον τὴν αἰτίαν δέ. οὐδὲν γὰρ τῶν ὁμοουσίων τῇ οὐσίᾳ μείζον ἢ ἔλαττον). And he sets aside the interpretation of the phrase which refers it solely to the humanity of Christ as inadequate: "To say that [the Father] is greater than [the Son] conceived as man (τοῦ κατὰ τὸν ἄνθρωπον νοουμένου) is certainly true, but no great thing to say. For what marvel is it if God is greater than man?" ('Orat.' 30, § 7).

HILARY († 368) maintains the same view in the West: "The Father is greater than the Son, and clearly greater (*plane major*), to whom He gives to be as great as He is Himself, and imparts the image of His own birthlessness (*inaccessibilitas*) by the mystery of birth, whom He begets of Himself after His own likeness (*ex se in suam formam generat*)..." ('De Trin.' IX. 54).

And again: "Who will not confess that the Father hath pre-eminence (*potior em*), as ingenerate compared with generate (*ingenitum a genito*), Father with Son, the Sender with the Sent, He who wills with Him who obeys? and He Himself will be our witness: *The Father is greater than I*" ('De Trin.' III. 12. Comp. XI. 12; 'De Syn. c. Ar.' 64).

MARIUS VICTORINUS (c. 365) gives a remarkable expression to this opinion: "If the Son is the whole from the whole, and light from light, and if the Father has given to the Son all that He has...[the Son] is equal to the Father, but the Father is greater, because He has given to Him all things, and is the cause of the Son's being, and being in that particular way (*causa est ipse filio ut sit, ut isto modo sit. Ad hoc autem major quod actio inactiuosa*)....Therefore [the Son] is equal [to the Father] and unequal" ('adv. Arian.' I. 13).

PHÆBADIUS (c. 350) combines both views: "*The Father is greater than I*; rightly greater because He alone is a cause without cause (*solus hic auctor sine auctore est*...), rightly greater because He did not Himself descend into the Virgin..." ('c. Ar.' c. 13).

EPIPHANIUS († 403) is, as usual, vague and unsatisfactory. "The Son," he says, "says this, honouring the Father as became Him, having been honoured more greatly by the Father. For it was necessary (ἐδεῖ) indeed that the true (γνήσιον) Son should honour His own Father, to shew His true nature (γνησιότητα)....In so far as the Father is Father, and He is a true Son, He honours His own Father..." ('Ancor.' 17. Comp. 'Hor.' LXIX. 53. 17; LXII. 4. 7).

The thought of Epiphanius is more clearly expressed by the *Pseudo-Cæsarius*: "The Father is not greater than the Son in extent, or mass, or time, or season, or worth (δξία), or strength, or godhead, or greatness, or ap-

pearance; for none of these things have place in the divine Trinity. But inasmuch as the Father is Father, so the Son honours the Father with true filial respect (*γρησιότητι τιμῇ*) ('Dial.' I.; 'Resp.' XVIII.).

Towards the close of the fourth century the opinion began to gain currency that the superior greatness of the Father was referred to the human life of the Son. This was perhaps a natural consequence of the later developments of the Nicene Christology.

AMPHILOCHIUS (c. 380) is first of the Greek fathers, as far as I have observed, who distinctly refers the words to the Lord's human nature (without hesitation). "If you wish to know," he writes, as if the Lord Himself were speaking, "how my Father is greater than I, I spake from the flesh and not from the Person of the Godhead (*ἐκ τῆς σαρκὸς εἶπον καὶ οὐκ ἐκ προσώπου θεότητος*)" ('Exc.' XII.; Galland, VI. 502; ap. Theodoret. 'Dial.' I. Comp. 'Dial.' II. p. 151; 'Dial.' III. p. 248).

CHRYSOSTOM († 407) in his Commentary gives the early interpretation: "If any one," he writes, "say that the Father is greater in so far as He is the cause (*αἷτιος*) of the Son, we will not gainsay this. But this however does not make the Son to be of a different essence (*ἐτέρας οὐσίας*)" ('Hom.' LXX. *ad loc.*). Elsewhere ('Hom.' VIII. 'in Hebr.' § 2) he appears to admit the reference to the humanity of Christ. The passage which is commonly quoted as giving this view: "It is no marvel if [the Son] is less than the Father owing to the mystery of the Incarnation (*διὰ τὴν οἰκονομίαν*)," is from a spurious writing ('Hom. de Christo pasch.' III. p. 814).

CYRIL OF ALEXANDRIA († 444) discusses the passage at considerable length ('Thes.' XI.), and offers different views. He allows that the words can be rightly understood of the absolute relation of the Father to the Son as "the origin of His coeternal offspring" (*ὡς ἀρχὴ τοῦ συναϊδίου γεννήματος*). "While the Son," he writes, "is equal to the Father on the ground of essence (*ἴσος κατὰ τὸν τῆς οὐσίας λόγον ὑπάρχων*) and like in all things, He says that the Father is greater as being without beginning (*ὡς ἀναρχὸν*), having beginning Himself in respect of source only (*κατὰ μόνον τὸ ἐξ οὗ*, and not, that is, of time also. Greg. Naz. 'Orat.' 20, § 7), even while He has this subsistence (*ὑπαρξίν*) coincident with Him (the Father)" ('Thes.' I. c.).

In his commentary, on the other hand, he lays down peremptorily the other interpretation: "The Father was greater, as the Son was still a slave and in our condition (*ἐν τοῖς καθ' ἡμᾶς*)... We affirm that the Son was made less than the Father in so far as He has become man, that however He was restored to being on equality (*εἶναι ἐν ἰσῳ*) with Him

that begat Him (*τῷ φύσαντι*) after His leaving the earth (*μετὰ τὴν ἐντεῦθεν ἀποδημίαν*)..." (*ad loc.*).

In the Latin Church this opinion found general acceptance. AMBROSE († 397) writes: "[Christ] says in the nature of man that about which [our adversaries] are wont to assail us wrongfully (*calumniari*) [arguing] that it is said: *The Father is greater than I*... He is less in the nature of man, and do you wonder if speaking from the character of man (*ex persona hominis*) He said that the Father was greater...?" ('De Fide,' II. 8. Comp. v. 18).

AUGUSTINE († 430) commonly refers the superior greatness of the Father to the Incarnate Son; but he acknowledges that it can be understood of the Son as Son: The words are written "partly on account of the Incarnation (*administratio suscepti hominis*)... partly because the Son owes to the Father that He is; as He even owes to the Father that He is equal (*equalis aut par*) to the Father, while the Father owes to no one whatever He is" ('de Fid. et Symb.' c. IX. (1. 8). Comp. 'c. Maxim.' I. 15; II. 25; III. 14; 'c. Serm. Ar.' 5; 'Coll. c. Max.' 14; 'De Trin.' I. 14, 22).

In later times the interpretation by which the words are referred to the humanity of Christ became almost universal in the West (e.g. Leo, A.D. 449, 'Ep. ad Flavian.' XXVIII. 4); Fulgentius (c. 533, 'Epist.' VIII. 16); Alcuin (c. 802, 'de Trin.' III. 7). Comp. Thom. Aqu. 'Summa,' III. 20. 1).

In the East, JOHN OF DAMASCUS († 754) carefully reproduced the teaching of the earlier Greek fathers: "If we say that the Father is the origin of the Son and greater, we do not indicate that He is before the Son (*προτερεῖν*) in time or nature, nor in any other point, except as being the cause (*κατὰ τὸ αἷτιον*); that is that the Son was begotten of the Father, and not the Father of the Son, and that the Father is the cause of the Son naturally (*αἷτιος φυσικῶς*), as we say that the fire does not come from the light, but rather the light from the fire. When therefore we hear that the Father is the origin of and greater than the Son, we must understand it in regard of the cause (*τῷ αἷτιῳ νοήσωμεν*)" ('De Fide,' I. 8).

The summary of opinions given by PHOTIUS († c. 891) may complete this review of ancient interpretations. "Our fathers," he writes, "have variously understood the phrase of the Gospel, *My Father is greater than I*, without injury to the truth. Some say that [the Father] is called greater as being the cause, which presents not difference of substance, but rather identity (*οὐκ οὐσίας παραλλαγὴν ταυτότητα δὲ μᾶλλον καὶ συμφυίαν*)... Others have taken the word as referring to the human nature (*κατὰ τὸ ἀνθρώπινον*)... Some have con-

ceded that the term greater is used in respect of the Word, but not absolutely and in regard of essence, but in respect of the Incarnation, ... since He who remits nothing of His own excellence is greater than He who has descended to the lowest sufferings. ... One might reasonably understand that the phrase was used with regard to the understanding of the disciples, for they still were imperfectly acquainted with God and their Master, and supposed that the Father was far greater (comp. Isid. Pelus. 'Ep.' 334). ... And perhaps there is nothing to prevent us from supposing that the term is used in condescension, fashioned in a humble form to meet the weakness of the hearers ... ('Epist.' I. 47, al. 176, al. 'Quæst.' 95).

If we turn from these comments to the text

of St John, it will be seen that (1) The Lord speaks throughout the Gospel with an unchanged and unchangeable Personality. The "I" (*ἐγώ*) is the same in viii. 58, x. 30, xiv. 28. (2) We must believe that there was a certain fitness in the Incarnation of the Son. (3) This fitness could not have been an accident, but must have belonged, if we may so speak, to His true Personal Nature. (4) So far then as it was fit that the Son should be Incarnate and suffer, and not the Father, it is possible for us to understand that the Father is greater than the Son as Son, in Person but not in Essence. Among English writers it is sufficient to refer to Bull; and to Pearson, 'On the Creed,' Art. I, whose notes, as always, contain a treasure of patristic learning.

CHAPTER XV.

1 *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred*

and persecution of the world. 26 *The office of the Holy Ghost, and of the apostles.*

I AM the true vine, and my Father is the husbandman.

ii. THE DISCOURSES ON THE WAY (xv., xvi.).

This second group of discourses falls into the following sections:

1. *The living union* (xv. 1—10).
2. *The issues of union: the disciples and Christ* (xv. 11—16).
3. *The issues of union: the disciples and the world* (xv. 17—27).
4. *The world and the Paraclete* (xvi. 1—11).
5. *The Paraclete and the disciples* (xvi. 12—15).
6. *Sorrow turned to joy* (xvi. 16—24).
7. *After failure victory* (xvi. 25—33).

1. *The living union* (xv. 1—10).

This first section, like the corresponding section in the first group, contains the thought which is pursued in detail in the following sections, the thought of corporate, living, fruitful union between believers and Christ, which is developed afterwards in its manifold issues of joy and sorrow. The succession of ideas appears to be this. The life in union is begun but not perfected (vv. 1, 2); and the vital relation must be "freely" maintained (vv. 3, 4) in view of the consequences which follow from its preservation and loss (vv. 5, 6). Such being the circumstances of union, the blessings of union (vv. 7, 8) and the absolute type of union (vv. 9, 10) are set forth more fully.

CHAP. XV. 1, 2. The first two verses present the elements of symbolic teaching without any direct interpretation, the vine, the branches, the husbandman, the dressing. The whole usage of the Lord leads to the belief that the image of the vine was suggested by some

external object. Those who think that the discourses were spoken in the chamber suppose that the symbol was supplied by a vine growing on the walls of the house and hanging over the window; or by "the fruit of the vine" (Matt. xxvi. 29).

If the discourses were spoken on the way to the Mount of Olives, the vineyards on the hill sides, or, more specially, the fires of the vine-prunings by Kidron, may have furnished the image. If however the discourses and the High Priestly prayer (ch. xvii.) were spoken in the court of the temple (xvii. 1, note), then it is most natural to believe that the Lord interpreted the real significance of the golden vine upon the gates, which was at once the glory and the type of Israel (Jos. 'Antt.' xv. 11. 3; 'B. J.' v. 5. 4).

1. *I am the true vine*] The exact form of the phrase marks first the identification of Christ with the image, and then the absolute fulfilment of the image in Him, Christ: *I am the vine; the true vine* (comp. i. 9, vi. 32, *ἀληθινός*, x. 11). Christ in His Person brings to complete fulfilment these vital relations of the parts to the whole—of unity and multiplicity—of growth and identity, which are shadowed forth in the vine. But yet more than this, the vine was the symbol of the ancient Church (Hos. x. 1; Isai. v. 1 ff.; Jer. ii. 21; Ezek. xv. 2 ff., xix. 10 ff.; Ps. lxxx. 8 ff.; comp. Matt. xxi. 33; Luke xiii. 6; [Rev. xiv. 18 ff.]). Compare Lightfoot and Wünsche, *ad loc.* Thus two currents of thought are united by the Lord when He speaks of Himself as "the true, the ideal, vine." Israel failed to satisfy the spiritual truths symbolized in the natural vine; the natural vine only imperfectly realises

Matt. 15. 2 ^a Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

chap. 23. 3 ^b Now ye are clean through the

word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

the idea which it expresses. In both respects Christ is "the ideal vine," as contrasted with these defective embodiments.

the husbandman] The "husbandman" here stands apart from the vine, because Christ brings forward His relation with believers in virtue of His true manhood. In this relation He stands even as they do to the Father (Hebr. v. 8), and (in some mysterious sense) He, in His Body, is still under the Father's discipline (comp. Col. i. 24). In the Synoptic parable the word is applied to the leaders of the people; Matt. xxi. 33, and parallels. Compare also Luke xiii. 7.

2. The construction in the original, "Every branch, if it bear not...every branch that beareth..." is slightly irregular. The words would have been naturally, "Every branch in me He tends carefully: if any bear no fruit He removes it; if any bear fruit He prunes it." But the indefinite hypothetical form (*πάν κλήμα μὴ φέρον*) is changed in the second clause for the definite and positive (*πάν τὸ καρπὸν φέρον*).

Every branch] Believers are identified with Christ. We cannot conceive of a vine without branches. Yet the life is independent of any particular manifestation of it. A similar mystery lies in the image of the body (Eph. v. 30; Col. ii. 19).

In the old dispensation union with Israel was the condition of life; in the new, union with Christ.

in me] Even the unfruitful branches are true branches. They also are "in Christ," though they draw their life from Him only to bear leaves (Matt. xxi. 19). It is the work of the Great Husbandman to remove them. Comp. Matt. xiii. 28 f., 47 ff. How a man can be "in Christ," and yet afterwards separate himself from Him, is a mystery neither greater nor less than that involved in the fall of a creature created innocent.

taketh it away] It is not perhaps necessary to attempt to determine the mode of this removal. Death breaks the connexion between the unfaithful Christian and Christ (see Matt. i. c.).

he purgeth (cleanseth) it] The word *cleanseth* (*καθαίρει*), which is used of illustrations, appears to be chosen with a view to its spiritual application. Everything is removed from the branch which tends to divert the vital power from the production of fruit.

bring forth (bear) more fruit] Increased

fruitfulness is the end of discipline, and to this all care is directed. The vine especially needs pruning. Every one who has seen a vineyard of choice vines knows how closely they are cut.

3, 4. The relation which has been generally indicated in vv. 1, 2 is now applied to the disciples. Christ's work is accomplished for them; but they must themselves appropriate it (*abide in me*); their will must cooperate with His will.

3. *Now ye are...* Already ye (*ὑμεῖς*) are... The spiritual work represented by this "cleansing" was potentially completed for the apostles, the representatives of His Church. It remained that it should be realised by them (comp. Col. iii. 3, 5). They had been purified by the divine discipline (comp. xiii. 10). They were clean (*καθαροί*) "*because of the word*." The word, the whole revelation to which Christ had given expression, was the spring and source, and not only the instrument, of their purity (*διὰ τὸν λόγον*, and not *διὰ τοῦ λόγου*; comp. vi. 57). See viii. 31 f., v. 34; Eph. v. 26 (*ῥήμα*); James i. 18.

clean] It is possible that the word may contain an allusion to Lev. xix. 23. For three years the fruit of "trees planted for food" was counted unclean (*ἀπερικαθάρτος*, LXX.).

4. But the permanence of the purity to which they had attained depended upon the permanence of their fellowship. The disciple must set his life in Christ, and let Christ live in him. The form of the sentence is necessarily obscure; but the second clause is not to be taken as a future: "Abide in me, and I will abide in you." Both parts are imperative in conception: "Do ye abide in me, and admit me to abide in you, let me abide in you." "Effect, by God's help, this perfect mutual fellowship, your abiding in me, my abiding in you." Both thoughts are essential to the completeness of the union. Comp. xiv. 10, 20. In one sense the union itself, even the abiding of Christ, is made to depend upon the will of the believer. The other side of the truth is given in v. 16.

of itself] not simply "in itself," but "from itself," as the source of its own vital energy. Comp. v. 19, vii. 18, xi. 51, xvi. 13. The form is peculiar to St John (2 Cor. x. 7 is a false reading). Comp. v. 30, note. *except it abide*] The phrase is compressed. The limitation applies to the principal thought

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for ¹without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is

withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified,

(*bear fruit*), and not to the defining addition (*of itself*), to which it is parallel. Comp. v. 19; Gal. ii. 16. The branch cannot bear fruit of itself: it cannot bear fruit except it abide in the vine.

no more can ye] Literally, *so neither can ye* bear fruit of yourselves, or bear fruit at all, except in vital fellowship with me.

5, 6. The consequences of union and of loss of union with Christ are set out in the sharpest contrast.

5. The repetition of the "theme" (v. 1) leads to the addition of the clause *ye are the branches*, which sums up definitely what has been implied in the former verses.

He that...the same (οὗτος "he, and none other, it is that") *bringeth forth* (beareth) *much fruit*] The thought is of the productiveness of the Christian life. The vine-wood is worthless. For fruitfulness there is need of "abiding," continuance, patient waiting, on the part of those already "in Christ."

for (because) *without* (*apart from*) *me...*] The force of the argument lies in the fact that, as the fruitfulness of the branch does not depend upon itself but upon Christ in whom it lives, He will fulfil His part while the vital connexion is maintained. In other words, he in whom Christ lives must be abundantly fruitful, for it is His life alone which brings forth fruit.

apart from me] not simply without my help, but separated from me. Comp. Eph. ii. 12; ch. i. 3.

do nothing] accomplish nothing, bring out no permanent result. The thought is directly of Christian action, which can only be wrought in Christ. At the same time the words have a wider application. Nothing that really "is" can be done without the Word, whose activity must not be limited when He has not limited it: x. 16, i. 9.

6. *he is cast forth*] This happens simultaneously with the cessation of the vital union with Christ (ἐβλήθη). It is not a future consequence, as at the last judgment, but an inevitable accompaniment of the separation. The use of the adverb "outside" (ἐβλήθη ἔξω not ἐξ ἐβλήθη) suggests a new aspect of the union with Christ, the idea of a vineyard in addition to that of a vine.

a (the) branch] the unfruitful branch by which he is represented.

withered] inasmuch as it receives the living sap no longer.

men (they) gather them] The indefiniteness of the subject corresponds with the mysteriousness of the act symbolized. "They gather them (the branches and their antitypes) to whom the office belongs." Comp. Luke xii. 20. The description is directly that of the fate of the severed branches (*αἰρά*), out of which the application immediately follows. "Ligna vitis...præcisa (Ezek. xv. 5) nullis agricolarum usibus prosunt, nullis fabrilibus operibus deputantur. Unum de duobus palmiti congruit aut vitis aut ignis..." (Aug. *ad loc.*).

the fire] The image is of the fires kindled to consume the dressings of the vineyards. Comp. Matt. xiii. 41 f. The Lord leaves the image, just as it is, to work its proper effect.

7, 8. In these two verses the blessings of union are shewn in prayer fulfilled and fruit borne.

7. *If ye abide in me, and my words* (*sayings*) *abide in you.....*] The second clause is changed in form (not "and I in you," as v. 4), because the thought now is of the communion of prayer. The *words* (ῥήματα), the definite sayings, here specified, go to make up "the word" (ὁ λόγος, v. 3). Comp. viii. 43, 47, 51, xii. 47, 48, xvii. 6, 8, 14.

ye shall ask what ye will] According to the true reading, *ask whatsoever ye will*. The petitions of the true disciples are echoes (so to speak) of Christ's words. As He has spoken so they speak. Their prayer is only some fragment of His teaching transformed into a supplication, and so it will necessarily be heard. It is important to notice how the promise of the absolute fulfilment of prayer is connected with the personal fellowship of the believer with Christ, both in the Synoptists, and in St John. Comp. Matt. xviii. 19, 20, and below v. 16. In the original "*whatsoever ye will*" stands first, to mark the freedom of the believer's choice, or (in other words) the coincidence of his will with the will of Christ. Comp. 1 John iii. 22.

it shall be done] More literally, "it shall come to pass (*γενήσεται*, Vulg. *fiet*) for you." The result is not due to any external or arbitrary exertion of power, but to the action of a law of life.

8. *Herein*] *In this*, that is, in the necessary

that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken

consequence of your abiding in me, which carries with it the certain fulfilment of your prayers, inasmuch as they correspond with the divine will. The pronoun looks back, while at the same time the thought already indicated is developed in the words which follow. The end which God regards in answering prayer is *that ye may bear much fruit* (ὡς αὐτὸς φέρητε). Comp. iv. 34, note.

is glorified] The tense (as in v. 6) marks the absolute coincidence of the extension of the Father's glory with the realisation of the believer's effectual union with Christ. In the fruitfulness of the vine lies the joy and glory of the "husbandman" (v. 1).

bear much fruit] The words point to the future activity of the apostles as founders of the Church through which the Risen Christ acts. Comp. v. 16.

and so shall ye be (become) my disciples] Or, according to another reading, *and ye shall become...* Something is always wanting to the completeness of discipleship. A Christian never "is," but always "is becoming" a Christian. And it is by his fruitfulness that he vindicates his claim to the name.

9, 10. The sphere and the condition of union are revealed in the absolute type of union, the relation of the Son to the Father.

9. This verse admits of two renderings. The last clause may be the conclusion to the two former: *Even as the Father loved me and I loved you, abide in my love.* Or it may be independent: *Even as the Father loved me I also loved you. Abide in my love.* Both constructions are in harmony with St John's style. (Comp. vi. 57, xiv. 12.) The latter perhaps brings out most distinctly the mysterious truth that the relation of the Father to the Son corresponds with that of the Son to believers (comp. vi. 57, x. 14, 15), which is further applied in v. 10. The use of the aorist (*loved*) in both cases may perhaps carry the relation out of time, and make it absolute in the divine idea. Comp. xvii. 14. But it is simpler to regard the tense as chosen with regard to a work now looked upon as completed, according to the usage which is not infrequent in these discourses. Comp. xiii. 31.

continue (abide) ye in my love] The love of Christ is, as it were, the atmosphere in which the disciple lives. It is not something realised at a momentary crisis, but enjoyed continuously. And this enjoyment depends, on the human side, upon the will of man. It can be made the subject of a command.

my love] The exact form of the phrase, which is found here only (ἡ ἀγάπη ἡ ἐμὴ), as distinguished from that used in the next verse (ἡ ἀγάπη μου), emphasizes the character of the love, as Christ's: *the love that is mine*, the love that answers to my nature and my work. Thus the meaning of the words cannot be limited to the idea of Christ's love for men, or to that of man's love for Christ: they describe the absolute love which is manifested in these two ways, the love which perfectly corresponds with Christ's Being. There are many corresponding phrases in the Gospel, "*the joy that is mine*" (ἡ χαρὰ ἡ ἐμὴ, v. 11, iii. 29, xvii. 13); "*the judgment that is mine*" (ἡ κρίσις ἡ ἐμὴ, v. 30, viii. 16); "*the commandments that are mine*" (xiv. 15); "*peace that is mine*" (εἰρήνη ἡ ἐμὴ, xiv. 27). Comp. v. 30, vi. 38, vii. 6, 8, viii. 31, 37, 43, 51, 56, x. 26, 27, xii. 26, xv. 12, xvii. 24, xviii. 36.

10. The promise here is the exact converse of that in xiv. 15. Obedience and love are perfectly correlative. Love assures obedience; obedience assures love. The love of the disciples for Christ carries with it the purpose and the power of obedience; the spirit of obedience is more than the sign of love (xiii. 35); it secures to the disciples the enjoyment of Christ's love. The love of Christ as it is realised unites and includes inseparably man's love for Christ, and Christ's love for man.

even as I (ἐγὼ) have kept my (the) Father's...] The Filial relation of the Son to "the Father" (not "His Father") is set forth as the type of that of the disciple for his Master (comp. viii. 29). Though the terms in which this relation is described belong properly to the life of the Incarnate Son, yet the emphatic pronoun shews that the statement is true of the eternal being of the Son in His unchanged personality. Comp. i. 1.

in his love] The pronoun stands emphatically first, so that there is a complete parallel between the corresponding clauses (τοῦ πατρὸς τὰς ἐντολάς, αὐτοῦ ἐν τῇ ἀγάπῃ). The perfect love of complete devotion to God is the highest conceivable good.

2. *The issues of union: the disciples and Christ* (xv. 11—16).

The Revelation which has been made in the first section is applied in the sections which follow. The end of it is shewn to be twofold, to create joy in sacrifice (xv. 11—27),

unto you, that my joy might remain in you, and *that* your joy might be full.

^{c chap. 13.} ^{34.} ^{1 Thess. 4.} ^{9. 1 John} ^{3. 11.} 12 ^c This is my commandment, That ye love one another, as I have loved you.

and to preserve faith unshaken (xvi.). The first object is gained by shewing the issues of union for the believer in relation to Christ (vv. 11—16), and to the world (vv. 17—27). True joy, Christ's joy, springs out of the self-sacrifice of love (vv. 12, 13). The connexion of believers with Christ is one of love (vv. 14, 15); and it is stable because it rests on His choice (v. 16).

11. The love of Christ was the love of absolute self-sacrifice. Such self-sacrifice is the fulness of joy. Thus by enjoining continuance in His love Christ prepares His hearers to suffer for love's sake. *These things have I spoken unto you that my joy might remain (may be) in you:* that you may know and share the blessedness which belongs to my work, the exemplar of your own; and that so *your joy might be full (may be fulfilled)*.

my joy] Literally, "the joy that is mine," characteristic of me (see v. 9, note): the joy of complete self-surrender in love to love. Other interpretations of the phrase, "the joy which I inspire," or "your joy in me," fall far short of the meaning required by the context. The rendering "that my joy may find its foundation and support in you," is even more alien from the sense of the passage.

your joy] There appears to be a marked contrast between "the joy that is Christ's," and "the joy of the disciples." The one is absolute (*may be in*), the other is progressive (*may be fulfilled*). The latter may perhaps be rightly taken to include all the elements of true human joy. This natural joy, in itself incomplete and transitory, had been ennobled by the self-surrender of the disciples to Christ; and the completion of their joy in the indirect sense was to be found in the consummation of the union thus commenced. That consummation however was to be accomplished through suffering.

12, 13. The connexion of v. 12 with v. 11 lies in the thought of joy springing out of self-sacrifice, of which Christ gives the absolute pattern. The many "commandments" (v. 10) are gathered up in the one "new commandment" (xiii. 34), the commandment which was emphatically Christ's, of which the end and purport was that Christians should love one another after the pattern of their Master, who gave up His life for them. He is the model (v. 13), the source (vv. 14, 15), and the support of love (v. 16).

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not ser-

12. *my commandment*] Literally, "the commandment that is mine," that answers to my nature and my mission (v. 9, note). Comp. 1 John iii. 16.

That ye love] The exact phrase of the original (*ὅτι ἀγαπᾶτε*) emphasizes the purpose as distinguished from the simple substance of the command.

as I have loved] More closely, *even as I loved*. See v. 9.

13. The love of Christ for men was the supreme ideal of love. *Greater love than this*, which I have shewn and still shew, *no one hath* or could have; a love so framed in its divine law and last issue, *that one should lay down his life for his friends*. Comp. 1 John iii. 16.

The implied end of Christ's love—death for another—is regarded as the final aim of human self-devotion. *This* points backward to *I have loved you*; and *that one lay down* does not seem to be a simple explanation of *this*, but rather a declaration of the spirit and purpose of love. Comp. iv. 34, v. 8, xvii. 3; 1 John iv. 17; 3 John 4.

lay down] Comp. x. 11, note.
for his friends] Love is contemplated here from the side of him who feels it, so that the objects of it are spoken of as "friends," that is, "loved by him." In Rom. v. 8 the sacrifice of Christ is regarded from the opposite side, from the side of those for whom it was offered, and men are described as being in themselves sinners.

14. *Ἐπεὶ οὖν ἐστέ ἐμοὶ φίλοι*...] Christ returns from the general case (*any one*) to Himself, and shews what is required on man's side to complete the conception of that relationship which He has established with His disciples.

friends] The true believer receives the title which is characteristic of Abraham, "the father of the faithful," "the friend of God" (Isai. xli. 8; James ii. 23). The title occurs Luke xii. 4 in connexion with the prospect of suffering. The true disciples had been in Christ's sight all along what He now solemnly entitles them.

whatsoever] *the things which*, but probably the true reading is *that which*, so that the emphasis is still laid upon the unity of Christ's command (v. 12).

15. The relation of the believer to Christ, out of which springs his relation to his fellow-believer, is essentially one not of service but of love.

vants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ^aordained ^aMatt. 28. 19. you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask

Henceforth I call you not] No longer do I call you, as in the time when Christ had not fully revealed Himself. The relation of God to His people under the Law had been that of Master to servant. Comp. Matt. x. 24 f., and the imagery of the parables: Matt. xiii. 27 f., xviii. 23 ff., xxii. 4 ff., xxiv. 45 ff.; Mark xiii. 34; Luke xii. 37 ff., xiv. 17 ff., xvii. 10, xix. 33 ff. See also xiii. 16, xii. 26 (*διδάσκων*).

servants] The disciples however still claimed the title for themselves. The less was included in the greater. Comp. v. 20.

for (because)...] Comp. viii. 34 ff.

knoweth not (with the knowledge of intuitive certainty) *what his lord doeth (is doing)*] At the very moment of action there is no sympathy between the lord and the slave, by which the mind of one is known to the other. The slave is an instrument (*ἐμψυχον ὄργανον*) and not a person. Comp. Rom. vii. 15.

his lord] The order of the original (*αὐτοῦ ὁ κύριος*) emphasizes the contrast of persons.

The order is changed in the second clause: *but you I have called friends*. The emphasis is laid on the personal character of the eleven. The title also is one finally conferred (*εἶρηκα, I have called*), and not simply used as the occasion arises (*λέγω, I call*).

for (because)] The perfect revelation of the Father's will involves the relation of friendship. To know God is to love Him. To receive the knowledge of Him is to experience His love. The Son therefore called those to whom He revealed the Father "friends" in act before He called them so in word.

The revelation both in communication (*ἐγνώρισα, I made known*) and in reception (*ἤκουσα, I heard*, comp. viii. 28, note) is here presented as complete. This is one side of the truth. But the complete revelation given in the Lord's Presence needed a fuller unfolding (xvi. 12). He had not yet died and risen. It was the work of the Spirit to interpret afterwards little by little what He had revealed in word and life implicitly once for all (xiv. 26, *ἐν τῷ ὀνόματι μου*, xvii. 26, *τὸ ὄνομά σου*).

16. The Lord having set forth the aim of Christian joy through self-devotion, resting on a personal relation to Himself, shews how it is within reach of attainment. The stability of the connexion of "friendship" between the Lord and His disciples is assured by the fact that its origin lies with the Lord and not with man. This manifestation of love, like the divine love itself (1 John iv. 10), was not

called out by anything in man. It was of divine grace, and therefore essentially sure. *Ye did not choose me*, or more exactly, *It was not ye that chose me as your master*, as scholars ordinarily choose their master—the pronoun stands emphatically first—but *I chose you as my friends*. The choice may be either generally to discipleship, or specially to the apostolate. The use of the word in vi. 70 and xiii. 18 (comp. Acts i. 2), no less than the context, in which the eleven are regarded as representatives of the Lord in relation to His Church, favours the second interpretation. The power of the office of the apostles lay for them in the fact that it was not self-chosen.

I have chosen] *I chose*. The reference is to the historic fact of the calling, Luke vi. 13; Acts i. 2. Comp. ch. vi. 70.

and ordained (appointed, sent, ἔθηκε, Vulg. posui) you] The word simply describes the assignment of a special post, which here carries with it further duties (*that ye may...*). Comp. Hebr. i. 2; Rom. iv. 17; 2 Tim. i. 11.

that ye (ὁμεῖς) on your part, in virtue of your peculiar knowledge and gifts, should go...] The repetition of the pronoun (*ὁμεῖς, ἵνα ὁμεῖς*) brings out the distinctive responsibility of the apostles. At the same time the verb (*go, ἐπάγγητε*) marks their separation from their Master (Matt. xx. 4, 7, &c.), while they went into the world as heralds of the gospel (Mark xvi. 15; Luke x. 3). Three points are noticed in their activity. They take up an independent place; they are effective; the effect which they work is lasting. In all this lies the promise of the foundation and perpetuity of the Church. Moreover even in apparent separation the strength of the disciple comes from union with his Lord, and thus for a moment the imagery of vv. 2 ff. is resumed (*bear fruit, fruit abide*).

that whatsoever] This clause is in one aspect subordinate to the former; and in another coordinate with it. The consummation of faith grows out of fruitful obedience; and on the other hand fruitful obedience coincides with the fulfilment of prayer.

The direct personal application of vv. 15, 16, to the apostles is emphatically marked by the ninefold repetition of the pronoun (*ye, you*). At the same time the words are to be extended in due measure to all disciples whom the eleven represented.

whatsoever ye shall ask of the Father] The conditions of prayer already laid down (v. 7) are here presented in another light. In the

of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but be-

former passage prayer was regarded as the echo of Christ's own words. Here it is regarded as flowing from the new connexion (*ask the Father*) realised in the revelation of the Son (*in my name*). Comp. xvi. 26 f. And there is another detail to be observed, by which the promise in this passage is further distinguished from that in xiv. 13, 14. There it is said of the fulfilment of prayer, *I will do it*; and here, *that He may give it you*. In the former place stress is laid upon the action of Christ; in this upon the privilege of the believer. The work is wrought by Christ, but through the believer. He receives that which enables him to accomplish his Lord's will. Comp. xvi. 23.

in my name] See xiv. 13, note. This clause marks the proper object of prayer as spiritual and eternal, and not transitory. Comp. 1 John v. 14, 15. "Hoc petimus in nomine Salvatoris quod pertinet ad rationem salutis" (Aug. *in loc.*).

3. *The issues of union: the disciples and the world* (xv. 17—27).

The love of Christians for Christ and for one another, which is the end of Christ's commandment, involves hatred on the part of the world (vv. 17, 18), which springs from an essential opposition of nature, and finally from ignorance of the Father (vv. 19—21). But none the less such hatred is inexcusable, for Christ fulfilling His mission both in word and work left no plea for those who rejected Him (vv. 22—25); and the conflict which He had begun the disciples are commissioned to continue with the help of the Paraclete (vv. 26, 27).

17—21. The disciples' work, as a work of love, corresponds not only in character but also in issue with that of their Master; it is met by hatred which marks an opposition of natures between believers and the world, and so witnesses in fact to the true fellowship of Christians with Christ, and to their knowledge of God. Comp. 1 John iii. 1. At first sight the hatred of the world for that which is essentially good and beautiful could not but be a strange trial to believers (comp. 1 Peter iv. 12 ff.). Christ meets the temptation beforehand by tracing the hatred to its origin. The lesson was soon applied: Acts v. 41.

17. This verse must be taken as the introduction of a new line of thought, and not, according to the modern texts, as the summing up in conclusion of what has gone before. On this point the usage in St John is conclu-

sive against the received arrangement. Comp. xiv. 25, xv. 11, xvi. 1, 25, 33. The love of Christ for Christians is the antidote to and the occasion of the world's hatred, which is directed against the virtues rather than against the failings of Christians. Christ first establishes the foundation of this love, and then lays open the antagonism which believers must support.

These things I command] The commands are involved in the teaching which has developed the original injunction, *abide in me* (v. 4). The scope of all was to create mutual love (*ἵνα ἀγαπᾷτε ἀλλήλους, that ye may love...*).

18. *If the world hate (hateth, μισεῖ) you*] This is assumed to be the actual fact. Compare vii. 7. The verb which follows (*γινώσκετε*) may be either indicative, "ye know," or imperative, "know ye" (Vulg. *scitote*). In favour of the latter rendering the imperative in v. 20 (*remember*) can be quoted; and at the same time it is more natural to suppose that the attention of the disciples is now definitely called to a truth which they had but just learnt to recognise, than that reference should be made to a knowledge which at any rate they had been very slow to gain. Comp. 1 John iv. 2. Now that the issue was at hand the past could at length be more certainly interpreted than at an earlier time; and yet more, the immediate experience of the disciples interpreted the history of their Master.

hated (hath hated, μείσθηκεν)] The conception is of a persistent, abiding feeling, and not of any isolated manifestation of feeling. The "Jews" are treated as part of the "world."

hated me before it hated you] The original phrase is very remarkable (*ἐμὲ πρῶτον ὑμῶν, Vulg. priorem vobis, me first of you, first in regard of you*. Comp. i. 15). The force of it appears to lie in the stress laid upon the essential union of those which follow with the source. The later life is drawn from the original life. It is not only that Christ was "before" the disciples as separate from them; He was also their Head.

19. The hatred of the world to the disciples could not but follow necessarily from the choice of Christ, by which they were drawn out of the world to Him. This hatred, therefore, became to them a memorial of their great hopes. Comp. Matt. v. 14 f.; Rom. viii. 17; 1 Pet. iv. 12 f.

If ye were of the world, the world would

cause ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, "The servant is not greater than his lord. If they have persecuted me, they will also perse-

cute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken

love] The love (*ἐφίλει*) is that of nature, and not of moral choice (*ἀγαπάει*, v. 17).

his (its) own...you] The love of the world is marked as selfish. It is directed to that which specially belongs to itself: to a quality and not to a person (*τὸ ἴδιον*, Vulg. *quod suum erat*). The fivefold repetition of "the world" brings out vividly the antagonist of Christ.

I have chosen] I chose. See v. 16, note.

20. *the word*] The reference appears to be not to xiii. 16, but to some earlier occasion on which the words were used, with an application like the present one, Matt. x. 24.

If they have persecuted (they persecuted) ...if they have kept (they kept)... The subject is left indefinite, being naturally supplied from "the world," and the alternatives are simply stated. The disciples could look back and discern what they had to expect: some courageous followers, some faithful hearers, out of misunderstanding, or careless, or hostile multitudes.

kept (ἐτήρησαν)... my word; "observed," "obeyed," and not (as it has been taken) watched with a malicious purpose. Comp. viii. 51 ff., xiv. 23, xvii. 6; 1 John ii. 5; Rev. iii. 8, 10, xxii. 7, 9. The phrase is peculiar to St John.

21. *But...* The Lord, with an abrupt transition, anticipates the judgment and deals with it. Persecution and rejection were inevitable; but they were not really to be feared. The disciples could bear them, because they sprang from ignorance of God, and so indirectly witnessed that the disciples knew Him.

all these things] all that is included in the activity of antagonism.

do unto you] The original phrase, according to the true text, is very remarkable (*ποιήσουσιν εἰς ὑμᾶς*). The disciples were to be not only in fact the victims of the world's hatred, but the object which the world deliberately sought to overpower.

for my name's sake] Comp. Acts v. 41 (*for the name*); 1 Pet. iv. 14. The hostility of the Jews to the disciples was called out by the fact that these proclaimed Christ as being what He had revealed Himself to be, the Christ, the Son of the living God. This was His "name;" and it became the ground of accusation, because the Jews knew not God, that God whom they professed to honour, from whom Christ came.

To emphasize this idea God is spoken of simply as "He that sent me," and not as "God," or "the Father," or "the Father that sent me." Comp. iv. 34, v. 24, 30, vi. 38, 39, vii. 16, 18, 28, 33, viii. 26, 29, ix. 4, xii. 44 f., xiii. 20, xvi. 5. See also xvi. 3, note.

because] The true knowledge of God carries with it the knowledge of Christ (viii. 42 (comp. 1 John v. 1); and conversely the knowledge of Christ is the knowledge of God (xii. 44). Comp. Luke xxiii. 34.

22—25. The Lord, having shewn the fact and the ground of the hatred which His disciples would experience, shews also that the hatred is without excuse and yet inevitable. To this end He marks the double testimony which He had Himself offered to His Person and to His office, the testimony of teaching (vv. 22, 23), and the testimony of works (24). He had made the Father known. The parallelism between the two declarations is remarkable:

If I had not come and spoken to them, they had not had sin:

But now they have no excuse for their sin.

He that hateth me hateth my Father also.

If I had not done among them the works which none other did, they had not had sin:

But now they have both seen and hated both me and my Father.

The same two forms of witness are appealed to in the same order in xiv. 10, 11. Compare also Matt. xiii. 16 f.; Luke x. 23 f.

22. *come*] The word appears to be used in its technical sense: "If I had not claimed the true functions of Messiah, and spoken in that capacity, and wrought "the works of the Christ," they might then have treated me as a mere man and rejected me without sin." Comp. ix. 41. The Jews had the power and the opportunity of discerning Christ's real nature, so that they were inexcusable. Compare Deut. xviii. 18, 19, where the responsibility of discernment is laid upon the people.

had sin] Compare ix. 41, note. The phrase is peculiar to St John (v. 24, xix. 11; 1 John i. 8). Compare the corresponding phrase "bear sin" (LXX. λαμβάνειν ἁμαρτίαν), Num. ix. 13, xiv. 34, xviii. 22, &c. In 1 John i. 8, the phrase is contrasted with "we have not sinned" (οὐχ ἡμαρτήκαμεν). Both

unto them, they had not had sin : but now they have no ¹ cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, ¹⁹ They hated me without a cause. Psal. 35.

26 ⁴⁹ But when the Comforter is come, whom I will send unto you from the Father, ^{chap. 14.} *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me : 26.

mark the abiding effects of sin. But in the latter the act is the central point, and in the former the responsibility for the act.

but now] as it is, they have incurred sin and *have...* The words mark a sharp contrast. Compare Luke xix. 42, ch. viii. 40, ix. 41, xvi. 5, xvii. 13, xviii. 36; 1 Cor. vii. 14, xii. 20, &c.; and in St Paul in the form *ἔννυ δέ*, Rom. iii. 21, vi. 22, &c.

cloke] *excuse* (*πρόφασις περὶ*, Vulg. *excusationem de*). Compare Ps. cxl. 4 (LXX.).

for (*περὶ*) *their sin*] in the matter of, concerning their sin. They have nothing which they can even plead in their own defence as in times of ignorance (1 Pet. i 14; Acts xvii. 30; Rom. iii. 25).

23. *He that hateth me hateth...*] It is assumed that "the Jews" hate Christ; and so the necessary consequences of this feeling are laid open. Hatred of the Son as Son carries with it hatred of the Father, in which character He had revealed God. Here in connexion with teaching (v. 22) the inward disposition of hatred only is touched upon, and that in a general form (*he that hateth*). In v. 24 the feeling is marked in its historic form (*have seen and have hated*). For the combination *me... my Father* see 1 John ii. 23, v. 10.

24. For those who could not enter into the witness of words Christ added the subordinate witness of works (xiv. 10 ff., note). The works are characterized (*which none other did*: comp. Matt. ix. 33); the words are undefined (*come and spoken*). The works of Christ might be compared with other works; His words had an absolute power (vii. 46. Comp. Matt. vii. 29). Augustine (*in loc.*) has an interesting comparison of other miracles with the miracles of Christ.

both seen] so far as the works revealed outwardly the majesty and will of God, and of Christ, as the representative of God. Comp. xiv. 9. Contrast v. 23.

25. *But this cometh to pass that... might (may)...*] Comp. i. 8, *but he came that...*, ix. 3, *but this hath come to pass that...*, xi. 4, xiii. 18, xiv. 31; 1 John ii. 19; Mark xiv. 49. However startling it might be that the Jews should reject Him whom they professed to

reverence, by doing so they fulfilled the Scripture. Comp. Acts xiii. 27. It could not but be that the divine type, foreshadowed in the history of king and prophet, should be completely realised. Comp. xii. 38 f.

in their law] The Lord separates His society from the unfaithful synagogue (*their law*). The very books which the Jews claimed to follow condemned them. For the extension of the term "Law" to the Psalms see x. 34, note. The phrase occurs in Ps. xxxv. (xxxiv.) 19, and in Ps. lxix. (lxviii.) 4.

without a cause] "gratuitously" (*δωρεάν*, Vulg. *gratis*). Compare 1 S. xix. 5, xxv. 31; 1 K. ii. 31; Ps. xxxv. (xxxiv.) 7 [LXX.]. The hostility of the Jews to Christ, who was absolutely holy and loving, could have no justification. It was pure hatred without ground.

26, 27. There is a pause after v. 25. The Lord had dwelt on the hatred with which He had been met. Yet that was not to prevail. The hostility of the world is therefore contrasted with the power by which it should be overcome. In vv. 26, 27 the thought is of the vindication of the Lord; in ch. xvi. this passes into the thought of the support of the disciples.

26. *But* (omit) *when the Comforter (Advocate) is come*] Comp. xiv. 16, note.

I (ἐγώ) will send] Comp. xvi. 7. The use of this phrase, involving the claim to divine power at this crisis of rejection, is made most significant by the emphatic pronoun.

from the Father] The preposition (*παρά*) which is used in both clauses expresses properly position ("from the side of"), and not source (ἐξ, "out of"). The remarkable use in Luke vi. 19 is explained by Luke viii. 44.

the Spirit of truth] xiv. 17, xvi. 13; 1 John iv. 6. Christianity is itself "the Truth." It was the office of the Spirit to interpret and enforce it. The genitive describes the substance of that with which the Spirit dealt, and not a mere characteristic of the Spirit, that His witness is true.

proceedeth] The original term (*ἐκπορεύεται*, Vulg. *procedit*) may in itself either describe proceeding from a source, or proceeding on a mission. In the former sense the preposition

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost,

and by his resurrection and ascension: 23 assurareth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.

THESE things have I spoken unto you, that ye should not be offended.

out of (ἐκ, ε) would naturally be required to define the source (Rev. i. 16, &c.); on the other hand the preposition *from* (*from the side of*, παρά, α) is that which is habitually used with the verb to *come forth* of the mission of the Son, e.g. xvi. 27, xvii. 8. The use of the latter preposition (παρά) in this place seems therefore to shew decisively that the reference here is to the temporal mission of the Holy Spirit, and not to the eternal Procession. In accordance with this usage the phrase in the Creeds is uniformly "which proceedeth out of" (τὸ πν. τὸ ἅγιον τὸ ἐκ τοῦ πατρὸς ἐκπορεύμενον); and it is most worthy of notice that the Greek fathers who apply this passage to the eternal Procession instinctively substitute "out of" (ἐκ) for "from" (παρά) in their application of it: e.g. Theodore of Mopsuestia ('Cat.' in loco). At the same time the use of the present (*proceedeth*) in contrast with the future (*I will send*), brings out the truth that the mission of the Spirit consequent on the exaltation of the Son was the consummation of His earlier working in the world. In this respect the revelation of the mission of the Spirit to men (*whicb proceedeth, I will send*) corresponds to the revelation of the eternal relations of the Spirit (*from the Father, through the Son*).

from the Father] not *from My Father*. The mission is connected with the essential relation of God to man.

be (ἐκείνος)...testify (bear witness)...] Comp. xiv. 26, note.

The witness of the Spirit was not only given through the disciples (Matt. x. 19, 20), but is also given more widely in the continuous interpretation of the life of Christ by the experience of men.

27. *ye also shall bear witness*] The verb (*μαρτυρεῖτε*) may be indicative (*and ye also bear witness*), or imperative (*and do ye also bear witness*). The imperative seems at first sight to fall in better with the general tenour of the passage (vv. 18, 20); but on the other hand 3 John 12, which is evidently moulded on this passage, favours the indicative; and yet more, in these two verses Christ is speaking of the witness which should maintain His cause against the world and not enjoining duties. On the whole, therefore, the imperative is less appropriate. The present tense is used of the witness of the disciples, inasmuch as their witness was already begun in some sense, in contrast with that of the

Spirit, which was consequent upon Christ's exaltation.

have been with...] *are with me...* The relation was present and unbroken. Comp. Luke xv. 31.

from the beginning] Comp. 1 John ii. 7, 24, iii. 11; and cc. vi. 64, xvi. 4 (ἐξ ἀρχῆς). The "beginning" is necessarily relative to the subject (comp. Matt. xix. 4, 8; Acts xxvi. 4; ch. viii. 44). Here it expresses the commencement of Messiah's public work (Acts i. 22; Luke i. 2).

For the two-fold witness see Acts v. 32. On the one side there is the historical witness to the facts, and on the other the internal testimony of personal experience.

4. The world and the Paraclete (xvi. 1—11).

In this section the manifestation of the hatred of the world is followed out to its last issues (1—4 a), in the prospect of that crisis of separation, which is the condition of the mission of the Paraclete (4 b—7), who finally tries and convicts the world (8—11). The antagonistic forces of the world and the Paraclete are portrayed in the most energetic opposition. The warning is answered by the promise.

CHAP. XVI. 1 ff. In the last section the hatred of the world was exhibited in its general character as inevitable and inexcusable, in contrast to the witness to Christ; it is now shewn in its intense activity as the expression of a false religious zeal.

1. *These things*] The reference appears to be to the whole revelation of the vital union of the believer with Christ, of the self-sacrifice of Christians, of their power of devotion, of their suffering as sharers with Christ, of their witness coincident with the witness of the Spirit; and not only to the last section (xv. 17—27). Compare xv. 11.

not to be offended (σκανδαλισθῆτε)] Comp. vi. 61. The image of stumbling over some obstacle in the way (σκάνδαλον, "offence," 1 John ii. 10), which is common in the first two Gospels (e.g. Matt. xiii. 21) and is found more rarely in St Luke, occurs in this form only in these two places in the Gospel of St John. It is expressed otherwise in xi. 9 f. (comp. Rom. ix. 32). The offence lay in the opposition on the part of the world to that which the disciples were taught to regard as rightly claiming the allegiance of all

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do

unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of

men, and especially in the opposition of Israel to that which was the true fulfilment of their national hopes. No trial could be greater to Jewish apostles than the fatal unbelief of their countrymen. Comp. Rom. x.

2. *out of the synagogues* (or rather *synagogue*) i.e. excommunicate you. Comp. ix. 22, xii. 42.

yea (ἀλλὰ, Vulg. *sed*) The exclusion from religious fellowship might seem the climax of religious hostility, but there was something more formidable still. The contrast is between what the disciples could perhaps anticipate, and the real extremity of hatred. *They shall put you out of the synagogue*; this, indeed, however grievous, you may be prepared to bear; but far more than this; *The hour cometh* that their full malignity may be shewn, when putting you to death will seem to be the performance of a religious duty.

the time (hour) cometh, that... The issue is represented in relation to the whole divine purpose which it fulfilled (Luke ii. 35). This uttermost manifestation of the violence of unbelief was part of the counsel of God. He provided for such an end (ἐρχεται ἡνα). Comp. v. 32, xii. 23, xiii. 1.

whosoever... every one who... This will be the universal spirit, not only among Jews, who will be the first adversaries of the Church, but among Gentiles, who will accuse you of impious crimes (Tac. 'Ann.' xv. 44; Suet. 'Nero,' 16).

doeth God service] offereth service unto God (d, *hostiam offerre Deo*, Vulg. *obsequium præstare Deo*). The phrase expresses the rendering of a religious service (λατρεία, Rom. ix. 4; Hebr. ix. 1, 6), and more particularly the rendering of a sacrifice as service (προσφέρειν, Hebr. v. 1 ff., viii. 3 f., ix. 7 ff. &c.). The slaughter of Christians, as guilty of blasphemy (Acts vii. 57 f., vi. 13), would necessarily be regarded by zealots as an act of devotion pleasing to God, and not merely as a good work. The Midrash on Num. xxv. 13 ([Phinebas] made an atonement) may serve as a commentary. "Was this said because he offered an offering (*Korban*)? No; but to teach them that every one that sheds the blood of the wicked is as he that offereth an offering" ('Midrash R.' ad loc.).

3. *do unto you*] Omit *unto you*. The action itself, without regard to the particular objects of it, is the central thought.

because they have not known... because they knew not... This fatal error was the con-

sequence of a failure to know God. The evil act followed upon the blinded thought. The Jews in their crisis of trial "did not recognise" (οὐκ ἔγνωσαν) the Father and Christ. Their sin is not placed in the want of knowledge in itself (οὐκ οἶδασι, xv. 21, viii. 19, vii. 28), but in the fact that when the opportunity of learning was given to them they did not gain the knowledge which was within their reach (comp. xvii. 25, i. 10).

In this connexion the change from "Him that sent me" (xv. 21) to "the Father" (not "my Father") is significant. "The Father" marks an absolute and universal relation of God to man which Christ came to reveal; "Him that sent me" marks the connexion of Christ with the Old Covenant.

4. *But these things have I told you*] But these things have I spoken unto you. The strong adversative (ἀλλὰ) is difficult to explain. The reference has been supposed to be to the words immediately preceding; as though it were implied that careful reflection might have shewn the disciples after Christ's death what must be their position. This being so, their Master might have left them to the teaching of experience, but for their sake He forewarned them. It is however perhaps more simple to take the *but* as abruptly breaking the development of thought; "but, not to dwell on the details of the future..."

these things] See v. 1, note.

when the time] when their hour, the appointed time for their accomplishment.

ye may... of them] ye may remember them how that I (ἐγώ) told you. Comp. xiii. 19. The pronoun *I* is emphatic. Christ Himself had foreseen what caused His disciples perplexity. As knowing this they could be patient.

4 b ff. The revelation which has been given answers to a crisis of transition. The departure of Christ is the condition of the coming of the Paraclete. Separation and suffering are the preparation for victory.

And (But, δέ) these things I said not unto you (told you not) at (from) the beginning] The exact phrase (ἐξ ἀρχῆς) occurs in the New Testament only here and in ch. vi. 64. The preposition suggests the notion of that which flows "out of" a source in a continuous stream, rather than of that which first began from a certain point. Comp. Isai. xl. 21, xli. 26, xliii. 9 (LXX.); Ecclus. xxxix. 32.

them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

If this difference be regarded, the relation of this statement to the warnings of future trials given at earlier times as recorded by the Synoptists (Matt. v. 10, x. 16 ff.; Luke vi. 22 f.) becomes intelligible. The future fate of the disciples had not been unfolded little by little in unbroken order as a necessary consequence of their relation to Christ. Here and there it had been indicated before, but now it was shewn in its essential relation to their faith. But *these things* must not be limited to the prediction of sufferings only. Christ had spoken also of the new relation of the disciples to Himself through the Paraclete. This fresh revelation was part of the vision of the future now first unfolded.

because I was with you] Comp. Matt. ix. 15.

5. *But now I go my way to (go unto)...*] Hitherto Christ had Himself borne the storm of hostility, and shielded the disciples: now He was to leave them, and the wrath of His enemies would be diverted upon them, though they would have another Advocate. The clause is to be closely connected with that which follows: "I go my way and yet none of you..."

to him that sent me.] My mission, in other words, is completed.

and none of you...] Christ was going; so much the disciples realised. But their thoughts were bent upon their own immediate loss, and no one asked how this departure affected Him; so completely had their own sorrow absorbed them. Thus they missed the abiding significance of His departure for themselves. The isolated questions of St Peter and St Thomas (xiii. 36, xiv. 5) are not inconsistent with these words. Those questions were not asked with a view to the Lord's glory; and much had been said since which might have moved the disciples to a persistency of inquiry.

6. *because I have said (spoken) these things*] Comp. *vv.* 1, 4. The prospect of misunderstanding and suffering and separation to be faced shut out all thoughts of consolation and strength.

7. *Nevertheless...*] But though you are silent, unable to look onward to the later issues of immediate separation, *I (ἐγώ)*, I, on my part, fulfil to the last my ministry of love—I tell you the truth, it is expedient for you that *I (ἐγώ)* go away. The disciples were

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of ¹Or, *convince.* righteousness, and of judgment:

deceived by the superficial appearance of things. To remove their error Christ tells them *the truth*, revealing, laying bare, the reality which was hidden from eyes dimmed by sorrow.

It is expedient] Comp. xi. 50, xviii. 14. From opposite sides ("it is expedient for us," xi. 50; but here "it is expedient for you") the divine and human judgments coincide. Comp. vii. 39 note.

The personal pronoun in the first case (*that I go*) is emphatic. Attention is fixed upon the Person of the Lord as He was known, in order to prepare the hearers for the thought of "another Advocate" (xiv. 16).

for if I go not away] Here the emphasis is changed. The stress is laid upon the thought of departure. To bring out this idea still more clearly, that which is first spoken of as a "departure" with the predominant notion of separation (ἐὰν μὴ ἀπέλθω) is afterwards spoken of as a "journey," with the predominant notion of an end to be gained (ἐὰν πορεύθῃ). In v. 10 the idea is that of a "withdrawal" (ὀπίσσω). Comp. vii. 33, note.

the Comforter (Advocate) will not come... I will send him...] The absence of the pronoun before the verb here (πέμψω, *I will send*; compare ἐγὼ πέμψω, xv. 26, *I will send*) gives predominance to the thought of the Mission of the Spirit as a fact. Comp. Luke xxiv. 49; Acts i. 4. The departure of Christ was in itself a necessary condition for the coming of the Spirit to men. The withdrawal of His limited bodily Presence necessarily prepared the way for the recognition of a universal Presence. Comp. vii. 39. And again the presence of Christ with the Father, the consummation of His union with the Father as God and Man, was the preliminary to the Mission of the Spirit. He sent the Spirit in virtue of His ascended Manhood.

And yet again the mission and the reception of the Spirit alike required a completed atonement of Man and God (Hebr. ix. 26 ff.), and the glorifying of perfect humanity in Christ.

8 ff. The promise of the Paraclete is followed by the description of His victory. The synagogue has become the world; and the world finds its conqueror.

8. *And when he is come, he...*] And he (ἐκεῖνος) when he is come... The whole action

9 Of sin, because they believe not on me;

of the Spirit during the history of the Church is gathered up under three heads. The categories of *sin, righteousness and judgment*, include all that is essential in the determination of the religious state of man, and to these the work of the Paraclete is referred. His office is to **convict** (ἐλέγχειν, Vulg. *arguere*) the world—humanity separated from God, though not past hope—**concerning** (περί, “in the matter of”) *sin and righteousness and judgment*.

The idea of “conviction” is complex. It involves the conceptions of authoritative examination, of unquestionable proof, of decisive judgment, of punitive power. Whatever the final issue may be, he who “convicts” another places the truth of the case in dispute in a clear light before him, so that it must be seen and acknowledged as truth. He who then rejects the conclusion which this exposition involves, rejects it with his eyes open and at his peril. Truth seen as truth carries with it condemnation to all who refuse to welcome it. The different aspects of this “conviction” are brought out in the usage of the word in the N.T. There is first the thorough testing of the real nature of the facts (ch. iii. 20; Eph. v. 13); and then the application of the truth thus ascertained to the particular person affected (James ii. 9; Jude 15, (22), 1 Cor. xiv. 24; 2 Tim. iv. 2; comp. Matt. xviii. 15; John viii. 9); and that in chastisement (1 Tim. v. 20; Titus i. 9, ii. 15; comp. Eph. v. 11); or with a distinct view to the restoration of him who is in the wrong (Rev. iii. 19; Hebr. xii. 5; Titus i. 13).

The effect of the conviction of the world by the Spirit is left undecided so far as the world is concerned; but for the Apostles themselves the pleading of the Advocate was a sovereign vindication of their cause. In the great trial they were shewn to have the right, whether their testimony was received or rejected. The typical history recorded in the Book of the Acts illustrates the decisive twofold action of the divine testimony (2 Cor. ii. 16); for the presentation of the Truth in its power must always bring life or death, but it may bring either; and in this respect the experience of the Apostles on the Day of Pentecost (Acts ii. 13, 41) has been the experience of the Church in all ages. The divine reproof is not simply a final sentence of condemnation; it is also at the same time a call to repentance, which may or may not be heard. The Gospel of St John itself, as has been well pointed out (Köstlin, ‘Lehrbegriff,’ 205) is a monument of the Spirit’s conviction of the world concerning sin (iii. 19—21, v. 28 f., 38—47, viii. 21 ff., 34—47, ix. 41, xiv. 27, xv. 18—24); righteousness (v. 30, vii. 18, 24, viii. 28,

46, 50, 54, xii. 32, xiv. 31, xviii. 37); and judgment (xii. 31, xiv. 30, xvii. 15).

sin...righteousness...judgment] The three conceptions, sin, righteousness, and judgment, are given first in their most abstract and general form. These are the cardinal elements in the determination of man’s spiritual state. In these his past and present and future are severally summed up. Then when the mind has seized the broad divisions of the spiritual analysis the central fact in regard to each is stated, from which the process of testing, of revelation, of condemnation, proceeds. In each case the world was in danger of a fatal error, and this error is laid open in view of the decisive criterion to which it is brought.

The three subjects are placed in a natural and significant order. The position of man is determined first; he is shewn to have fallen. And then the position of the two spiritual powers which strive for the mastery over him is made known; Christ has risen to the throne of glory; the prince of the world has been judged. The subjects may also be regarded from another point of sight. When the conviction concerning sin is complete, there remains for man the choice of two alternatives; on the one side there is a righteousness to be obtained from without; and on the other, a judgment to be borne.

So far it may be said that in the thought of “sin” man is the central subject, as himself sinful; in the thought of “righteousness,” Christ, as alone righteous; in the thought of “judgment,” the devil, as already judged.

Yet once again the three words, sin, righteousness, judgment, gain an additional fulness of meaning when taken in connexion with the actual circumstances under which they were spoken. The “world,” acting through its representatives, had charged Christ as “a sinner” (John ix. 24). Its leaders “trusted that they were righteous” (Luke xviii. 9), and they were just on the point of giving sentence against “the prince of life” (Acts iii. 15) as a malefactor (John xviii. 30). At this point the threefold error (Acts iii. 17), which the Spirit was to reveal and reprove, had brought at last its fatal fruit.

of...of...] The Spirit will convict the world “concerning, in the matter of (περί) sin, of righteousness, of judgment.” He will not simply convict the world as sinful, as without righteousness, as under judgment, but He will shew beyond contradiction that it is wanting in the knowledge of what sin, righteousness, and judgment really are; and therefore in need of a complete change (μετάνοια).

9 ff. *because...because...because*] Three distinct facts answering to the spiritual character-

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

istics of the world, of Christ, and of the prince of the world, are stated, which severally form the basis of the action of the Spirit. The conjunction is not to be taken simply as explanatory ("in so far as"), but as directly causal; "because this and this and this is beyond question, the innermost secrets of man's spiritual nature can be and are discovered." Comp. Luke ii. 34, 35.

9. *Of sin, because they believe not on me*] The want of belief in Christ when He is made known, lies at the root of all sin, and reveals its nature. Sin is essentially the selfishness which sets itself up apart from, and so against God. It is not defined by any limited rules, but expresses a general spirit. Christ is thus the touchstone of character. To believe in Him, is to adopt the principle of self-surrender to God. Not to believe in Him, is to cleave to legal views of duty and service which involve a complete misunderstanding of the essence of sin. The Spirit therefore, working through the written and spoken word, starts from the fact of unbelief in the Son of Man, and through that lays open what sin is. In this way the condition of man standing alone is revealed, and he is left without excuse. Comp. viii. 21, ix. 41.

10. *Of righteousness, because I go...*] The Person of Christ, offered as the object of man's faith, serves as a test of the true appreciation of sin. The historical work of Christ, completed at His Ascension, serves as a test of the true appreciation of righteousness. The Life and Death and Resurrection of the Son of God placed righteousness in a new light. By these the majesty of law and the power of obedience and the reality of a divine fellowship, stronger than death, were made known once for all. For a time the Lord had shewn in an outward form the perfect fulfilment of the Law, and the absolute conformity of a human life to the divine ideal. He had shewn also how sin carries with it consequences which must be borne; and how they had been borne in such a way that they were potentially abolished. In that life, closed by the return to the Father, there was a complete exhibition of righteousness in relation to God and man. The Son had received a work to do, and having accomplished it He returned not simply to heaven but to the Father who sent Him, in token of its absolute fulfilment. This revelation once given was final. *Because* nothing could be added to it (*I go to the Father*); because after that Christ was withdrawn from human eyes He had passed into a new sphere (*ye see me no more*), there was fixed for all time that

by which men's estimate of righteousness might be tried. On the other hand, till Christ had been raised to glory "righteousness" had not been vindicated. The condemnation of Christ by the representatives of Israel shewed in the extremest form how men had failed to apprehend the nature of righteousness. The Spirit, therefore, starting from the fact of Christ's life, His suffering, and His glory, regarded as a whole, lays open the divine aspects of human action as concentrated in the Son of Man. In this way the possibilities of life are revealed in fellowship with Him who has raised humanity to heaven.

righteousness] The word occurs only in this passage in St John's Gospel. In his first Epistle it is found in the phrase "do righteousness" (ii. 29, iii. 7, 10; comp. Rev. xxii. 11, [xix. 11]). "Righteousness" is evidently considered in its widest sense. Each limited thought of righteousness, as of God's righteousness in the rejection of the Jews, or of man's righteousness as a believer, or even of Christ's righteousness, otherwise than as the fulfilment of the absolute idea in relation both to God and man, is foreign to the scope of the passage. The world is examined, convicted, convinced, as to its false theories of righteousness. In Christ was the one absolute type of righteousness; from him a sinful man must obtain righteousness. Just as sin is revealed by the Spirit to be something far different from the breaking of certain specific injunctions, so righteousness is revealed to be something far different from the outward fulfilment of ceremonial or moral observances. Comp. Matt. v. 20, vi. 33; Rom. iii. 21 f., x. 3.

I go to the Father (not my Father), and ye see (behold) me no more] The idea of the first clause is that of a completed work (viii. 14, xiii. 3); that of the second a changed mode of existence. There is no contrast in the second clause between the disciples and others; in the original the pronoun is not expressed, and the emphasis lies upon the verb, "ye behold me" (*θεωπεῖτε*). Comp. vv. 16 ff. The new mode of existence is indicated as absolute (*ye behold*), and not merely relative to the world (*they shall behold*).

11. *Of judgment, because the prince (ruler) of this world is (hath been) judged*] The world hitherto had passed sentence on success and failure according to its own standard. At length this standard had been overthrown. He in whom the spirit of the world was concentrated had been judged at the very moment and in the very act by which he appeared to common eyes to have triumphed. The Lord therefore looks forward to the consummation

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into

all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he

of His own Passion as the final sentence in which men could read the issues of life and death. And the Spirit starting from this lays open the last results of human action in the sight of the Supreme Judge. In this way the final victory of right is revealed in the realisation of that which has been indeed already done.

[*judgment*] Comp. Intro. iii. 18 f.

[*hath been judged*] The victory was already won: xiii. 31. Comp. xii. 31.

[*the prince (ruler) of this world*] Ch. xii. 31, xiv. 30.

5. *The Paraclete and the disciples* (xvi. 12—15).

The office of the Paraclete is not confined to the conviction of the world. He carries forward the work which Christ had begun for the disciples, and guides them into all the Truth (vv. 12, 13). By this He glorifies Christ (v. 14), to whom all things belong (v. 15).

This section distinctly marks the position of the apostles with regard to revelation as unique; and so also by implication the office of the apostolic writings as a record of their teaching. The same trust which leads us to believe that the apostles were guided into the Truth, leads us also to believe that by the providential leading of the Spirit they were so guided as to present it in such a way that it might remain in a permanent form.

12. *I have yet...*] The principles had been fully laid down (xv. 15); yet there was still need of a divine commentary to apply these to individual life, and to the formation of a universal Church. In especial the meaning of the Passion had to be unfolded, for though the Passion was potentially included in the Incarnation, neither the one nor the other could be grasped by the disciples till the Son of man was outwardly glorified.

[*bear*] The original word (*βαρύνειν*, Vulg. *portare*, all. *bajulare*) implies that such teaching as that of the Cross would have been a crushing burden. Comp. ch. xix. 17; Luke xi. 46, xiv. 27, Gal. vi. 2, 5; Acts xv. 10. The Resurrection brought the strength which enabled believers to support it.

[*now*] at this point in your spiritual growth (*ἔφρ.*). The word stands emphatically at the end. Compare xiii. 33, note.

13. *when he...*] The whole verse describes an essentially personal action. The

Spirit continues under new conditions that which Christ began.

[*the Spirit of truth...into all truth (the truth)*] He who gives expression to the Truth (see xiv. 17) guides men into its fullness. He leads them not (vaguely) "into all truth," but "into all the Truth" (*εἰς τὴν ἀλήθειαν πᾶσαν*), into the complete understanding of and sympathy with that absolute Truth, which is Christ Himself. The order of the original is remarkable; the truth in all its parts (*τὴν ἀλ. πᾶσαν*, according to the true reading). Comp. v. 22; Matt. ix. 35; Acts xvi. 26; Rom. xii. 4.

Comp. Ps. xxv. (xxiv.) 5; Rev. vii. 17; (Acts viii. 31).

[*guide*] Christ is "the way" by which men are led to "the truth." By Him we go to Him. The Spirit "guides" men who follow His leading; He does not "tell" His message without effort on their part. He also guides them "into the Truth," which is the domain upon which they enter, and not something to be gazed upon from afar.

Philo, commenting upon Ex. xvi. 23, has a corresponding phrase: "The mind [of Moses] would not have gone thus straight to the mark unless there had been a divine Spirit which guided it (*τὸ ποδηγετοῦν*) to the truth" ('De Vit. Mos.' III. 36, II. p. 176).

[*for he shall not...*] The test of His true guidance lies in the fact that His teaching is the perfect expression of the one will of God: it is not "of Himself" (see xv. 4, note). That which is affirmed of the Son is affirmed also of the Spirit. Comp. ch. viii. 26, 40, xv. 15. But it may be observed that the message of the Son is on each occasion spoken of as definite (*I heard, ἤκουσα*), while the message of the Spirit is continuous or extended (*whatsoever he shall hear, or heareth, ὅσα ἀκούσει, or ἀκούει, or ὅσα ἂν ἀκούσῃ*). The message of Christ given in His historical, human life, was in itself complete at once. The interpretation of that message by the Spirit goes forward to the end of time.

[*whatsoever...*] The message of the Spirit is continuous, and it is also complete. Nothing is kept back which is made known to Him in the order of the divine wisdom.

[*shall hear*] The verb is left absolute. The fact which is declared is that the teaching of the Spirit comes finally from the one source of Truth. The words that follow shew that no distinction is made in this respect between that which is of the Father and that which is of Christ.

shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he

shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again, a little while, and

and he...] A special part of the whole teaching is marked out with reference to the work of the apostles. They lived in a crisis of transition. For them the Spirit had a corresponding gift: *He will declare unto you the things that are coming.*

shew] Rather, **declare**. Comp. iv. 25; 1 John i. 5; 1 Pet. i. 12. The triple repetition of the phrase "he will declare to you" (*ἀναγγελεῖ ὑμῖν*) at the end of the three verses 13, 14, 15, gives a solemn emphasis to it.

things to come] the things that are to come, not simply some things to come, but the whole system of the world to be; or still more exactly "the things that are coming" (*τὰ ἐρχόμενα*, Vulg. *quæ ventura sunt*), "that future which even now is prepared, and in the very process of fulfilment." The phrase, which occurs here only in the N. T., corresponds with "he that cometh" (Luke vii. 19 f., &c.), and "the age that cometh" (Luke xviii. 30). The reference is, no doubt, mainly to the constitution of the Christian Church, as representing hereafter the divine order in place of the Jewish economy.

14. *He*—that divine Person to whom we are now looking afar off (*ἐκεῖνος*)—*shall glorify me*] The work of the Spirit in relation to the Son is presented as parallel with that of the Son in relation to the Father. Comp. xiv. 26, xvii. 4. He "glorifies" the Son, that is, makes Him known in His full majesty by gradual revelation, taking now this fragment and now that from the whole sum of Truth. For the manifestation of the Truth is indeed the glorification of Christ. The pronoun (*ἐμέ*) is placed emphatically before the verb. It was Christ, and none other, who was the subject of the Spirit's teaching.

for (because) he shall...] To make Christ better known is assumed to be the same as spreading His glory.

shall receive] *shall take* (as in v. 15). The original verb may be rendered either "receive" or "take." It suggests (as distinguished from *δέχεσθαι*) the notion of activity and effort on the part of the recipient; and in this connexion "take" brings out well the personal action of the Spirit. Comp. xx. 22, note.

of mine] All that is Christ's is at first contemplated in its unity (*τὸ ἐμὸν*), and then in its manifold parts (*all things*).

15. *All things...mine*] Comp. xvii. 10. *therefore said I...*] The message of the Spirit was a message of absolute divine Truth; that Truth which belonged to the Father be-

longed also to the Son; therefore Christ could say that the Spirit would take of that which was His in order to fulfil His works.

shall take] According to the true reading, **take**th. The work is even now begun (*λαμβάνει*), and not wholly future (*shall take*, *λήψεται*, v. 14).

6. *Sorrow turned to joy* (xvi. 16—24).

The prospect of the fulfilment of the work of the Paraclete for the world and for the disciples is followed by a revelation of the condition in which the disciples themselves will be. They are to stand in a new relation to Christ (16—18). A time of bitter sorrow is to be followed by joy (19, 20), by joy springing (so to speak) naturally out of the sorrow (21, 22); and this joy is to be carried to its complete fulfilment (23, 24).

In this and the following section the disciples again, though in a body and at first indirectly, appear as speakers. The form of the first part of the discourses is partly resumed at the close, though under new conditions.

16. *ye shall not see me...ye shall see me*] *ye behold me no more...ye shall see me*. The last clause, *because I go unto the Father*, must be omitted in accordance with a very strong combination of authorities. The words have evidently been introduced from v. 17; and they do not occur in the Lord's repetition of the sentence, v. 19. This verse offers a superficial contradiction to xiv. 19, which may perhaps have arrested the attention of the disciples. Comp. v. 12, viii. 14. In xiv. 19 the thought is of the contrast between the world and the disciples; here the thought is of the contrast between two stages in the spiritual history of the disciples themselves. As contrasted with the world the disciples never lost the vision of Christ. Their life was unbroken even as His life, and so also their direct relation to Him. But on the other hand, the form of their vision was altered. The vision of wondering contemplation, in which they observed little by little the outward manifestation of the Lord (*θεωρία*), was changed and transfigured into sight (*ὄψις*), in which they seized at once intuitively all that Christ was. As long as His earthly presence was the object on which their eyes were fixed, their view was necessarily imperfect. His glorified presence shewed Him in His true nature.

ye shall see me] The fulfilment of this promise must not be limited to any one special

ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they

were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in tra-

event, as the Resurrection, or Pentecost, or the Return. The beginning of the new vision was at the Resurrection; the potential fulfilment of it was at Pentecost, when the spiritual Presence of the Lord was completed by the gift of the Holy Spirit. This Presence slowly realised will be crowned by the Return. After each manifestation there is a corresponding return to the Father.

17. *Then said some of his disciples...* *Some of his disciples therefore said...* The particularity of the expression, as compared with v. 29, iv. 33, seems to mark a distinct impression on the mind of the Evangelist as to the actual scene. He, we may suppose, was himself silent.

among themselves] Rather, **one to another** (πρὸς ἀλλήλους), iv. 33, and so xix. 24. The phrases in v. 19 (μετ' ἀλλήλων), and again in xii. 19 (πρὸς ἑαυτοὺς), are different.

What is this...] The difficulty of the disciples was twofold, (1) as to the fact itself which was announced, and (2) as to the reason which they felt to be alleged in explanation of it. It is best to keep the rendering *because*, for the conjunction (ὅτι) which introduces the second clause. It may however serve simply to introduce the words quoted: *and I go to the Father*. But v. 10 seems to shew that it was not only the departure which was perplexing, but also the consequences connected with it; and it is from this verse that the words are quoted, since they are not found in the true text of v. 16.

ye shall not see me] **ye behold me not.**

18. *What is this that he saith, A little while?*] **What is this little while whereof he speaketh?** What are these strange intervals, marked by separation and change, which break the tenour of our intercourse?

we cannot tell] **we know not.**

he saith] The original marks the difference between the purport of the saying (ὃ λέγει μικρόν, Vulg. *quod dicit modicum*), and the form in which the saying was conveyed (ὃ λαλεῖ, Vulg. *quid loquitur*). Comp. viii. 43, xii. 49.

19. *Now* (omit) *Jesus knew* (perceived, ᾔσθω)] The word used probably indicates an outward occasion for the Lord's words, though indeed He read the heart. The anxious looks and whisperings of the disciples would alone be sufficient to reveal their wish. Compare v. 6, vi. 15 (γινούς); and on the other hand, vi. 6 (ᾔδει), xiii. 1, 3, xviii. 4 (εἰδώς). Comp. ii. 24, note.

of that I said] **concerning this, that (ὅτι) I said.**

ye shall not see me] **ye behold me not.**

20 ff. The Lord in His answer takes for granted that which He had already made known, and reveals the character of the double interval (20—22), and the new relation to the Father realised for the disciples by His departure (23, 24).

20. *ye shall...*] The order in this first clause is very remarkable (καύσσετε καὶ θρηνησете ὑμεῖς). Attention is at once fixed on the sadness of the immediate future for the disciples. It is as if the Lord had said to them: "Sorrow and lamentation there shall be. Do not marvel at this. And they shall be your lot. Meanwhile the world shall rejoice. Yes: this shall be the issue of that first 'little while.' *Ye* (omit *and*) *shall be sorrowful; but your sorrow, in that you think that you have lost me, shall be turned into joy.* This shall be the issue of the second 'little while.'"

ye shall weep and lament] The words mark the open expression of intense sorrow. Such lamentation was the natural accompaniment of Christ's death. Comp. Luke xxiii. 27 f., ch. xx. 11.

the world shall rejoice] as having been freed from one who was a dangerous innovator as well as a condemner of its ways.

and (omit) *ye* (ὑμεῖς) *shall be sorrowful*] The inward feeling is now substituted for the outward expression of grief. The first sharp utterance of lamentation was to be followed by a more permanent sorrow. The words, which had an immediate fulfilment in the experience of the Apostles before the Resurrection, and again before Pentecost, have also a wider application. The attitude of sorrow

vail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have

sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. ^aVerily, verily, I say ^aMatt. 7. unto you, Whatsoever ye shall ask

marks in one aspect the state of the Church until the Return. Comp. v. 16, note.

turned into (ἐγένετο εἰς)] Comp. Matt. xxi. 42; Luke xiii. 19; Acts iv. 11, v. 36; 1 Pet. ii. 7; Rom. xi. 9; 1 Cor. xv. 45; Rev. viii. 12, xvi. 19. The sorrow itself is transformed.

21. *A woman*] The exact form of expression (ἡ γυνή) marks not simply a single case, but the universal law. The illustration is not taken from any one woman, but from woman as such.

for joy] *for the joy*, the special joy which answered to her pangs.

a man] a being endowed with all the gifts of humanity (ἄνθρωπος, Vulg. homo). The potential fullness of the completed life is regarded as present to the mother's mind.

born into the world] The complex phrase marks not only the fact but the sphere of the new life. The man is introduced to a place in the great order in which he has a part to play. Comp. viii. 26.

The image of a new birth is constantly applied to the institution of Messiah's kingdom. Comp. Matt. xxiv. 8; Mark xiii. 8 (ὁδῖνες); Rom. viii. 22 (συνδίδειν). And it is applied more generally to the passage to joy through sorrow: Isai. lvi. 6 ff.; Hos. xiii. 13. St Paul uses the same image to describe the relation of an apostle to his converts, Gal. iv. 19.

22. *And ye* (ὁμεῖς) *now therefore...* Or, *Ye also therefore now...* The application of the image (*therefore*) clearly indicates that something more is intended by it than the mere passage of the disciples through suffering to joy. The proper idea of birth-throes is not that of the transition from suffering to joy, but of suffering as the necessary condition and preparation for joy. Under this aspect the disciples in some sense occupied the position of the mother. It was their office, as the representatives of the Church, to realise the Christ of the Resurrection and present Him to the world (comp. Rev. xii. 2 ff.). The time of transition from their present state to that future state was necessarily a period of anguish, and that time was even now come (*now ye have*). But the image is not exhausted by this application. It appears also to have a reference to Christ Himself. For Him death was as the travail-pain issuing in a new life (Acts ii. 24). His passage through the grave was as the new birth of humanity brought about through the extremity of sorrow.

have sorrow] The phrase is not identical with *be sorrowful*, but expresses the full realisation of sorrow. See iii. 15, note.

I will see you again] The implied reference to Christ as Himself rising through the Passion to His glory seems to have led to the use of the first person here, as contrasted with the second person which was used before (vv. 16, 19, *ye shall see me*). The highest blessing lies not in the thought that God is the object of our regard, but that we are objects of God's regard. Comp. Gal. iv. 9; 1 Cor. viii. 3; (ch. x. 14, 15).

and your joy...taketh (perhaps *shall take*)...] The sorrow of the disciples (v. 20) underwent a sudden transformation. Their joy was stable. The turn of the sentence implies that they would have enemies, but that their enemies would not prevail.

23. *in that day*] when the new relation is realised, and you enjoy the fullness of my glorified presence (xiv. 20). "That day" begins with Pentecost and is consummated at the Return. The Lord now brings before the disciples the consequences of this "going to the Father" (v. 17), perfect knowledge, the perfect fulfilment of prayer, perfect joy.

ye shall ask me (ἐμε οὐκ ἐρωτήσετε) *nothing*] *ye shall ask me no question*. All will then be clear. The mysteries which now perplex you will have been illuminated. You will not need to seek my guidance when you enjoy that of the Spirit. The verb (ἐρωτήσετε) appears to answer directly to the same word used before in v. 19 (ἐρωτᾶν), and so to be used in the same sense. The phrase may however be rendered (as A.V.) *ye shall ask me nothing*, in the sense "ye shall make no request of me." But the context appears to favour the other interpretation. Thus the change in the position of the disciples as suggested in this clause when compared with the next is twofold. Their relation to Christ (the pronoun *me* stands in a position of emphasis) is to be fulfilled in the recognition of a relation to the Father. The questioning of ignorance is to be replaced by the definite prayer which claims absolute accomplishment as being in conformity with the will of God. Comp. xv. 16 n.

Verily, verily...] According to uniform usage this formula introduces a new thought. The preceding clause must therefore, as it seems, be taken rather with what has gone before than with these words.

the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in ¹proverbs: but the time

cometh, when I shall no more speak unto you in ¹proverbs, but I shall ¹Or. ¹parables. shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth

Whatsoever ye shall ask (αἰτήσητε)...in my name, be...] Rather, according to the true reading: **if ye shall ask anything of...he shall give it you in my name.**

the Father] The return of Christ to the Father restored in its completeness the connexion of man with God, which had been broken.

give it you in my name] Not only is the prayer offered in Christ's name (v. 24, xv. 16), but the answer is given in His name. Every divine gift represents in part the working of that Spirit who is sent in His name (xiv. 26).

24. *Hitherto*] As yet Christ Himself was not fully revealed. His name in its complete significance was not made known; nor had the disciples at present the power to enter into its meaning.

ask] The end is assumed to be already reached. The command implies a continuous prayer (αἰτέιτε, Matt. vii. 7), and not a single petition (Mark vi. 22, αἰτήσον).

may be full (fulfilled)] The phrase implies not only the fact (ἵνα...πληρωθῇ, xv. 11), but the abiding state which follows (ἵνα...ᾗ πεπληρωμένη, comp. xvii. 13; 1 John i. 4; 2 John 12). This fulness of joy is the divine end of Christ's work according to the Father's will.

7. *After failure, victory* (xvi. 25—33).

This section forms a kind of epilogue to the discourses. The Lord gathers up in a brief summary His present and future relations to the disciples (25—27), and the character of His mission (28). This is followed by a confession of faith on the part of the disciples (29, 30); to which the Lord replies with a warning, and with a triumphant assurance (31—33).

25—27. The teaching of vv. 23 f. is unfolded more fully in these verses. There will be hereafter no need of questioning, because the revelation will be plain (23 a, 25): the fulfilment of prayer in Christ's name will be absolute, because of the relation established between believers and the Father (23 b, f., 26 f.).

25. *These things...in proverbs*] All that had been said since they had left the Upper Room. Of these revelations part had been veiled in figures (the Vine, the Woman in travail), and part was for the time only half

intelligible. A deeper meaning lay beneath the words, which could not yet be made plain. It seems to be unnatural to limit the reference to the answer to the question in v. 17. The description applies in fact to all the earthly teaching of the Lord. The necessity which veiled His teaching to the multitudes (Matt. xiii. 11 ff.) influenced, in other ways, His teaching to the disciples. He spoke as they could bear, and under figures of human limitation.

proverbs] Comp. x. 6, note.

but the time cometh] **the hour cometh.** Omit *but*. Comp. iv. 21, note. From the day of Pentecost, Christ, speaking through the Holy Spirit, has declared plainly the relation of the Father to men (vv. 13 ff., xiv. 26).

shew you] **tell you, or declare unto you,** vv. 13 ff.; 1 John i. 2 f. The original word according to the true text (ἀπαγγελῶ) marks the origin rather than the destination (ἀναγγελῶ) of the message.

plainly] without reserve, or concealment. Here the objective sense of the original term (παρηρσία, Vulg. *palam*) prevails. See vii. 13, note.

26. *At that day...* v. 23, note. The fulness of knowledge leads to the fulness of prayer. The clearer revelation of the Father issues in the bolder petitions "in the Son's name;" and this revelation is given by the Paraclete after Pentecost.

I say not...that I (ἐγώ)] Your confidence will then rest upon a direct connexion with God. I speak not therefore of my own intercession in support of your requests. This intercession however is still necessary (1 John ii. 1 f.) so far as the disciples realise imperfectly their position as sons.

pray (ask) the Father for you] not directly "in behalf of you," but "about you" (περὶ ὑμῶν), as inquiring what was the Father's will, and so laying the case before Him. Comp. Luke iv. 38; ch. xvii. 9, 20. This use of *ask* (ἐρωτᾷν) in connexion with prayer addressed to God is peculiar to St John. It expresses a request made on the basis of fellowship and is used in the Gospel only of the petitions of the Lord (contrast αἰτέω, xi. 22, note). This peculiarity of sense explains the use of the word in 1 John v. 16, where the circumstances exclude the idea of prayer for a brother in fellowship with the common Father.

you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo,

now speakest thou plainly, and speakest no ¹ proverb.

|| Or, *parable*.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

27. *the Father himself*, without any pleading on my part, *loveth you* with the love which springs from a natural relationship (*φιλεῖ*), for the disciples are also sons (Rom. viii. 15). Comp. v. 20; Rev. iii. 19. This assurance carries out yet further the promise in xiv. 21, 23 (*ἀγαπᾶν*).

ye have loved me (*πεφιλήκατε*) The word is used here only in the Gospels of the affection of the disciples for their Lord (yet see xxi. 15 ff., note), and the juxtaposition of the pronouns (*ὑμεῖς ἐμὲ πεφί*) gives force to the personal relationship. Comp. Matt. x. 37. The word is used also 1 Cor. xvi. 22. The love of the disciples is to be regarded no less as the sign than as the cause of the Father's love (xiv. 21, 23). His love made their love possible, and then again responded to it (1 John iv. 10; "donum Dei est diligere Deum," Aug. *ad loc.*). Their love is regarded both in its origin, and in its continuance (*have loved, πεφιλήκατε*): His love, in its present operation (*loveth, φιλεῖ*).

came out from God] According to the true reading, **came forth from the Father**. The preposition used here (*παρά*) denotes the leaving a position (as it were) by the Father's side (comp. xv. 26); that used in the next verse (*ἐκ*) an issuing forth from the Father as the spring of deity. The twofold requirement of true discipleship is laid down to be: (1) personal devotion, (2) belief in the personal (*ἐγώ*) mission of Christ from heaven (xvii. 8). The recognition of the Son depends on a right sense of His relation to the Father. The common reading (*from God*) obscures this thought.

28. *I came forth from...* I came out from.... No phrase could express more completely unity of essence than the true original of these words (*ἐξῆλθον ἐκ*). Comp. viii. 42, note. Thus the Lord, while He recognises the faith of the disciples, lays before them a revelation of deeper mysteries. The verse is indeed a brief summary of the whole historic work of Christ: clause answers to clause: the Mission, the Nativity; the Passion, the Ascension.

again] This revelation is complementary to the other. Comp. 1 John ii. 8.

leave the world] Comp. iv. 3, note.

go to the Father] That which was before (vv. 10, 17) described as a withdrawal (*ὑπάγω*), is now again described as a journey

for a purpose (*πορεύομαι*). Comp. xiv. 12, 28.

29 f. The Lord had interpreted the disciples' thoughts, and they openly confess their gratitude and faith, as satisfied with what they can grasp already.

29. *said unto him*] say.

Lo, now...Now we know...] The revelation seemed to the disciples to have outrun the promise. Their Master had spoken of some future time in which He would give a clear declaration of the Father. They answer, *Now thou speakest plainly*; and we need not wait in darkness any longer. *Now we know* that which makes silent patience easy.

Lo] The sharp interjection is characteristic of St John's narrative. It occurs more often in his Gospel than in all the other books of the N. T. together. Comp. iii. 26, v. 14, xi. 36, xii. 19, xix. 4, 5, 14, &c.

plainly] "In plainness" (*ἐν παρρησίᾳ*); the slight change of form from v. 25 (*παρρησία*) marks a difference between the sphere of the revelation and the simple manner; ch. vii. 4; Eph. vi. 19; Col. ii. 15.

30. *Now are we sure*] *Now we know*. The discernment of their thought (v. 19) seemed to the disciples a sure pledge that all was open before Christ. A human helper needs to have the thoughts of those whom he has to help interpreted to him. In such a case the question is the natural prelude to assistance. So the disciples had hitherto stood towards Christ; but now they had gained a fresh confidence. It was enough for the believer to feel the want. The Lord would satisfy it as was best, without requiring to hear it from him.

by this] Literally "in this" (*ἐν τούτῳ*). The proof is rather vital (so to speak) than instrumental. Comp. 1 John ii. 3, 5, iii. 16, 19, 24, iv. 9, 10, 13, 17, v. 2. Conscious of the Lord's knowledge of their hearts, they found in this the assurance of His divine mission (*ἀπὸ θεοῦ*). The "that" (*ὅτι*) is to be connected with "believe," and gives the object of faith. St John's usage generally is against the connexion of the particle with "in this" in the sense of "because;" ch. xiii. 35; 1 John ii. 3, 5, iii. 19, 24, v. 2. In 1 John iv. 13 the two constructions occur together.

camest forth from God] This common confession of faith shews how little even yet

31 Jesus answered them, Do ye now believe?

^b Matt. 26. 31. 32 ^b Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to ¹his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken

unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII.

¹ Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth, 20 to glorify them, and all other believers with him in heaven.

the disciples had apprehended the nature of Christ. As a body they had not advanced as far as the Baptist.

31 ff. The answer of the Lord recognises the faith of the disciples, and indicates its incompleteness. The last trial had not yet come outwardly; but even this was already surmounted. In the victory of the Master the essential peace of the disciple was included.

31. *Do ye now believe?* The words are half question, half exclamation (xx. 29). The power and the permanence of their faith are brought into doubt, and not its reality. The *now* (ἄρτι) marks more than a mere point of time (ῥῆν, vv. 29, 30). It suggests a particular state, a crisis; v. 12, xiii. 7, 33; Rev. xiii. 10.

32. *yea, is now (omit now) come* The clause, as contrasted with "and now is" (iv. 23), presents rather the fulfilment of condition than the beginning of a period.

that ye shall be scattered...and shall leave...
that ye may be scattered...and leave...
Comp. v. 2 note. Even this was part of the divine counsel.

be scattered Comp. ch. x. 12; Zech. xi. 16, xiii. 7; (Matt. xxvi. 31; 1 Macc. vi. 54). *to his own* i.e. "to his own home" (xix. 27; Luke xviii. 28, true reading), or (more generally) "to his own pursuits." The bond which had held them together in a society was to be broken; Matt. xxvi. 56.

and yet For the use of the conjunction see viii. 20. It is natural to imagine a pause after which this clause is solemnly added.

is with me both now and always. This truth must be set side by side with the mysterious reference to a moment of leaving in Matt. xxvii. 46 (ἐγκατέλιπες). See note on that passage.

33. *These things...* All that has been spoken since the departure of Judas: the words to the faithful.

in me ye might (may) have...In the world... The believer lives two lives in two different spheres, the eternal life in Christ, the temporal life in the world. There is distrust, division, isolation for a time, but Christ becomes again the centre of a vital union.

ye shall have **ye have.** Even then their conflict had begun.

be of good cheer The word (θαρσείτε) is found here only in St John. Comp. Matt. ix. 2, 22, xiv. 27; Mark x. 49.

I (ἐγώ) have overcome the world The pronoun stands out with stronger emphasis from the absence of the pronoun of the second person in the parallel clause. Thus in His last recorded words of teaching before the Passion, the Lord claims the glory of a conqueror. Comp. 1 John v. 4 (ἡ νικῆσασα). The Christian's victory is in virtue of that which Christ has already won for all time. The image of the "victory" of believers recurs constantly in 1 John and Rev. Elsewhere it is found only in Rom. viii. 37, xii. 21.

XVII. THE PRAYER OF CONSECRATION.

1. This chapter stands alone in the Gospels. It contains what may be most properly called "the Lord's Prayer," the Prayer which He Himself used as distinguished from that which He taught to His disciples. On other occasions we read that the Lord "prayed" (Matt. xiv. 23 and parallels, xix. 13; Mark i. 35; Luke iii. 21, v. 16, ix. 18, 28 f., xi. 1), but here the complete outline of what He said is preserved. In this respect it is noticeable that the other Evangelists have recorded words used shortly afterwards at Gethsemane (Matt. xxvi. 36 ff. and parallels). The nearest parallel to the Prayer is the Thanksgiving in Matt. xi. 25 ff. St John, it may be added, never speaks in his narrative of the Lord as "praying," as the other Evangelists do, but on one occasion he gives words of thanksgiving which imply a previous prayer, xi. 41 f., and on another occasion he gives a brief prayer: xii. 27, note.

2. It is evident from v. 1 that the prayer was spoken aloud (comp. Matt. xi. 25 ff.). While it was a communing of the Son with the Father, it was at the same time a most solemn lesson by the Master for the disciples (v. 13). At the supreme crisis of the Lord's work they were allowed to listen to the interpretation of its course and issue, and to learn the nature of the office which they had themselves to fulfil. The words are a revelation of what He did and willed for men, and a type of that fellowship with the Father in which all

is accomplished. Teaching is crowned by prayer. Such words, however little understood at the time, were likely to be treasured up, and to grow luminous by the divine teaching of later experience.

3. There is no direct evidence to shew where the Prayer was uttered. It is most natural to suppose that it followed directly after the close of the address to the disciples (xvi. 33); and in that case that it followed without change of place. The discourses again in cc. xv., xvi. allow no break, and, though they may have been spoken on the way, it seems more likely that xiv. 31 marks the departure to some fresh spot in which chapters xv.—xvii. were spoken. St John's usage admits such a change of scene without explicit notice; and the second group of discourses forms a distinct whole, which at least suggests corresponding external conditions.

It is scarcely possible that chapters xv., xvi. could have been spoken in the streets of the city. It is inconceivable that ch. xvii. should have been spoken anywhere except under circumstances suited to its unapproachable solemnity. The character of the descent to the Kidron, and of the ground on the western side, does not afford a suitable locality. The upper chamber was certainly left after xiv. 31. One spot alone, as it seems, combines all that is required to satisfy the import of these last words, the Temple Courts. It may be true that there is nothing in the narrative which points immediately to a visit there; but much in what is recorded gains fresh significance if regarded in connexion with the seat of the old worship. The central object was the great Golden Vine (comp. Fergusson, 'The Temples of the Jews,' pp. 151 ff.), from which the Lord derived the figure of His own vital relation to His people. Everything which spoke of a divine Presence gave force to the promise of a new Advocate. The warning of persecution and rejection found a commentary in the scenes with which the temple had been associated in the last few days. Nowhere, as it seems, could the outlines of the future spiritual Church be more fitly drawn than in the sanctuary of the old Church. Nowhere, it is clear, could our High Priest more fitly offer His work and Himself and believers to the Father, than in the one place in which God had chosen to set His Name.

It may indeed have been not unusual for Paschal pilgrims to visit the temple during the night. At least it is recorded that at the Passover "it was the custom of the priests to open the gates of the temple at midnight" (*ἐκ μέσης νυκτός*) (Jos. 'Antt.' xviii. 2. 2). Such a visit, therefore, as has been supposed, is in no way improbable.

4. This prayer of consecration is the complement to the Agony. There is no inconsistency between the two parts of the one final conflict. Viewed from the divine side,

in its essential elements, the victory was won (xiii. 31). Viewed from the human side, in its actual realisation, the victory was yet future (xiv. 30). All human experience bears witness in common life to the naturalness of abrupt transitions from joy to sadness in the contemplation of a supreme trial. The absolute insight and foresight of Christ makes such an alternation even more intelligible. He could see, as man cannot do, both the completeness of His triumph and the suffering through which it was to be gained. Something of the same kind is seen in the conflict of deep emotion joined with words of perfect confidence at the grave of Lazarus (xi. 11, 23, 33, 35, 38, 40 ff.); and again on the occasion of the visit of the Greeks (xii. 23, 27 f., 30 ff.).

5. The general scope of the prayer, which is at once a prayer and a profession and a revelation, is the consummation of the glory of God through Christ, the Word Incarnate, from stage to stage, issuing in a perfect unity (vv. 21 ff.). The Son offers Himself as a perfect offering, that so His disciples may be offered afterwards, and through them, at the last, the world may be won. In the perfected work of the Saviour lies the consecration of humanity. The Son declares the accomplishment of the Father's work, and this being accomplished expresses His own will (v. 24).

6. The chapter falls into three main sections:

I. THE SON AND THE FATHER (1—5);

II. THE SON AND HIS IMMEDIATE DISCIPLES (6—19);

III. THE SON AND THE CHURCH (20—26).

The subordinate divisions will be seen in the following analysis:

I. THE SON AND THE FATHER (1—5).

(*The past as the basis for the future.*)

Prayer for fresh glory as the condition of the Father's glory (1).

Such was Christ's work on earth in its

aim (2),
method (3).

This had been accomplished (4).

Christ therefore claims to resume His glory (5).

II. THE SON AND HIS IMMEDIATE DISCIPLES (6—19).

(*The Revelation of the Father by the Son.*)

1. The revelation given and accepted (6—8).

2. The disciples watched over though left (9—11).

3. The past work and the future aim (12, 13).

4. The conflict and the strength (14, 15).

5. The issue (16—19).

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 "As thou hast given him power^a over all flesh, that he should give eternal life to as many as thou hast given him.

III. THE SON AND THE CHURCH (20—26).

(*The Revelation of the Son to the Church and to the world.*)

1. The unity of the Church the conviction of the world.

By the faith of believers to come (20, 21).

By the glory of the disciples (22, 23).

2. The progress of revelation.

By the contemplation of the glory of the Son (24).

By the revelation through the Son of the Father's name (25, 26).

I. THE SON AND THE FATHER (1—5).

1—5. The completion of the work given by the Father to the Son is the ground for His glorifying by the Father. The work of the Son was to give eternal life to men. This life is the knowledge of God. The glory of the Son, resting upon His perfected work, issues therefore in the glory of the Father; for to know God is to give Him honour.

CHAP. XVII. 1. *These words*] *These things* (τὰυτα). The reference is to that which precedes. The Lord completed His words of warning and hope and love with the final assurance of victory, and then He turned from earth to heaven, from the disciples to the Father, from teaching to prayer.

lifted up...and said...] St John does not separate the two actions: *lifting up...he said...* The trait marks at once the new region to which the thoughts of the Lord are turned, and the sense of perfect fellowship with the spiritual world. Comp. ch. xi. 41; Luke xviii. 13; Acts vii. 55.

The attitude forms a natural contrast to Luke xxii. 41, and parallels.

Father] *vv.* 5, 11, 24, ch. xi. 41, xii. 27 f. Matt. xi. 25; (Luke x. 21); Luke xxii. 42, xxiii. 34, 46. Comp. Luke xi. 2. The form of the petition includes the ground on which it rests, the absolute relation of the Father to the Son. The prayer is not regarded as directly personal (*glorify me*; contrast xi. 41); nor is it in a universal type (*O God, glorify*; see Luke xviii. 11, 13, and also Mark xv. 34). If the prayer was (as is likely) spoken in Aramean, we cannot but recall Mark xiv. 36; Rom. viii. 15; Gal. iv. 6 (Αββὰ).

the hour] Comp. vii. 30, viii. 20, xii. 23, xiii. 1, note. All the circumstances of redemption proceeded (*is come*, comp. ii. 4) according to a divine law. In the accomplishment of this there is no delay and no haste.

glorify thy Son, that thy (the) Son...may

(omit *also*)...] The "glorifying" of the Son is the fuller manifestation of His true nature. This manifestation, given in the fact of His victory over death, established by the Resurrection and Ascension, is set forth as having for its end the fuller manifestation of the Father. It is through the Son that men know and see the Father, ch. xiv. 7 ff.; and the one end of all work and of all partial ends is the glory of the Father. The "glorifying" of the Son must not be limited to His support in the Passion, nor to His wider acknowledgment, though the revelation of His Being includes the thoughts which were suggested by these partial interpretations. Comp. xii. 23, note. The true commentary on the words is Phil. ii. 9 ff.

It must be observed that the prayer is expressed in an impersonal form. It is based upon essential relations (*thy Son, the Son, not me, I*). In this respect it corresponds to the promise in Ps. ii. 8. Comp. viii. 50.

2. *As thou hast given him power...*] *Even as thou gavest him authority...* The complete elevation of the Incarnate Son to His divine glory was necessarily presupposed in His mission. He received a legitimate authority (ἐξουσία) over humanity as its true Head, and this could only be exercised in its fulness after the Ascension. At the same time the exaltation of the Son as Saviour carried with it the glorification of the Father, as the spring of the eternal life which Christ sent through the Spirit from heaven.

thou gavest...] The original charge once given (ἐδωκας) is treated as the ground and measure of the prayer for its fulfilment. Nothing is said or implied as to the sovereignty of the Son over other created beings (*e.g.* angels). His office is regarded primarily in relation to man fallen.

authority] Comp. ch. v. 27; Matt. vii. 29, ix. 6, xxviii. 18. For the genitive (π. σαρκοῦς) see Matt. x. 1; Mark vi. 7.

all flesh] The phrase is the rendering of a Hebrew phrase (כל בשר) which describes mankind in their weakness and transitoriness, as contrasted with the majesty of God, Gen. vi. 12; Ps. lxxv. 2, cxlv. 21; Isai. xl. 5 f., xlix. 26, lxxvi. 16, 23 f.; Joel ii. 28; Ezek. xx. 48, xxi. 5; Jer. xii. 12, xxv. 31; Job xii. 10, xxxiv. 15; and from that side of their nature in which they are akin to, and represent, the lower world, Gen. vi. 19, vii. 15 f., 21, viii. 17, ix. 11, 15 ff.; Ps. cxxxvi. 25; Jer. xxxii. 27, xlv. 5.

Comp. Matt. xxiv. 22; Luke iii. 6; Acts

3 And this is life eternal, that they might know thee the only true God,

and Jesus Christ, whom thou hast sent.

ii. 17; 1 Pet. i. 24; Rom. iii. 20; 1 Cor. i. 29; Gal. ii. 16.

From this point of sight the whole clause brings out forcibly the scope of the Incarnation, as designed to bring a higher life to that which in itself was incapable of regaining fellowship with God. Comp. Iren. 'Adv. hæc.' v. 16. 2.

At the same time the universality of the Gospel is laid open. Not all Israel only (Luke ii. 10, *all the people*, Matt. xv. 24), but all humanity are the subjects of Messiah (Matt. xxviii. 19).

give...to as many as thou hast...] The original form of expression is remarkable: *that all that (πάντες) thou hast given him to them he should give*. The Christian body is first presented in its unity as a whole, and then in its individual members. Comp. v. 24, vi. 37.

The contrast implied in *all flesh and all that has been given*, marks a mystery of the divine working which we cannot understand. The sovereignty is universal, the present blessing is partial. Comp. iii. 16.

3. *And this is life eternal (the life eternal)]* The definition is not of the sphere (*in this*), but of the essence of eternal life (comp. xii. 50). The subject is taken from the former clause: *The life eternal*—the life eternal, of which Christ had just now (as ever) spoken (*ἡ αἰώνιος ζωὴ*)—*is this, that...* Eternal life lies not so much in the possession of a completed knowledge as in the striving after a growing knowledge. The *that* (*ὅτι*) expresses an aim, an end, and not only a fact. Comp. iv. 34, vi. 29. So too the tense of the verb (*γινώσκωσι*) marks continuance, progress, and not a perfect and past apprehension gained once for all. Comp. v. 23, x. 38; 1 John v. 20; ch. xiv. 31 (*ὅτι ἡνῶ*), xix. 4; 1 John iv. 7, 8 (*γινώσκει, ἔγνω*).

The construction which occurs here (*αὕτη ἐστὶν ἡ αἰ. ζ. ἡνῶ*...) is characteristic of St John, ch. xv. 12; 1 John iii. 11, 23, v. 3; 2 John 6. The force of the article (*ἡ αἰ. ζ.*) appears in the only other passages of the New Testament where it is found: Acts xiii. 46; 1 Tim. vi. 12 (1 John v. 20 is a false reading). Comp. 1 John i. 2, ii. 25 (*ἡ ζ. ἡ αἰ.*).

The knowledge which is life, the knowledge which from the fact that it is vital is always advancing (*γινώσκωσι*, see above), is twofold; a knowledge of God in His sole, supreme Majesty, and a knowledge of the revelation which He has made in its final consummation in the mission of Christ. To regard the phrase *the only true God* as embracing here both *thee* and *him whom thou didst send*, a construction adopted by Cæsius (Cramer, 'Cat.'

ad loc.) and by many Latin fathers from Augustine downwards, or to regard the juxtaposition of *thee, the only true God, and him whom thou didst send*, as in any way impairing the true divinity of Christ, by contrast with the Father, is totally to misunderstand the passage. It is really so framed as to meet the two cardinal errors as to religious truth which arise in all times, the error which finds expression in various forms of polytheism, and the error which treats that which is preparatory in revelation as final. On the one side men make for themselves objects of worship, many and imperfect. On the other side they fail to recognise Christ when He comes. The primary reference is, no doubt, to the respective trials of Gentile and Jew, but these include in themselves the typical trials of all ages.

Cyril of Alexandria (*ad loc.*) justly remarks that the knowledge of God as the Father really involves a knowledge of the Son as God. The true (*ἀληθινός*) God is the Father who is made known in and by the Son (1 John v. 20). And the revelation of God as Father, which is the Personal revelation of God as love in Himself, involves at the same time the knowledge of the Holy Spirit. The epigram which expresses the teaching of St Augustine, "*ubi amor ibi Trinitas*," has its fulfilment in this conception. Comp. Aug. 'De Trin.' viii. 14, ix. 8.

The verse finds an instructive comment in the double command, ch. xiv. 1.

this is... Life—eternal life—is characteristically spoken of by St John as truly present: iii. 36, v. 24, vi. 47, 54; 1 John v. 12; and the possession of this life may become a matter of absolute knowledge: 1 John v. 13. At the same time this life is regarded as future in its realisation: iv. 14, 36, vi. 27, xii. 25. The two thoughts are united in vi. 40, see note.

might know] may know. In such a connexion "knowledge" expresses the apprehension of the truth by the whole nature of man. It is not an acquaintance with facts as external, nor an intellectual conviction of their reality, but an appropriation of them (so to speak) as an influencing power into the very being of him who "knows" them. "Knowledge" is thus faith perfected; and in turn it passes at last into sight (1 John iii. 2; comp. 1 Cor. xiii. 9 ff.). It is remarkable that the noun (*γνῶσις, ἐπίγνωσις*) is not found in the writings of St John; the verb on the contrary (*γινώσκω*) is relatively more frequent in these than in any other section of the New Testament. As in the corresponding case of "faith" (see ii. 23, note) St John dwells on the active exercise of the power, and not on the abstract idea.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify

thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name un-

the only true God] On the word "true" (*ἀληθινός*) see iv. 23, note. 'There are many to whom the name of God has been applied (1 Cor. viii. 4 ff.), but One only fulfils the conception which man can dimly form of the absolute majesty of God. Comp. Rom. xvi. 27; 1 Tim. vi. 15 f.

Jesus Christ, whom thou hast sent] Him whom thou didst send, even Jesus Christ. The emphasis is laid on the single historic fact of Christ's mission (*didst send, ἀπέστειλας*), and not on the continuity of its effects (*hast sent, ἀπέσταλκας*, v. 36, xx. 21, note).

even Jesus Christ] The occurrence of these words creates great difficulty. The difficulty is materially lessened if Christ is regarded as a predicate: "that they know... Jesus as Christ." The general structure of the sentence however is unfavourable to this view. The complex name "Jesus Christ" appears to answer exactly to the corresponding clause, "the only true God." These two clauses are thus most naturally taken to define the persons indicated before, "Thee" and "Him whom Thou didst send." If we accept this construction we have then to consider whether the definitions are to be treated as literally parts of the prayer, or as words used by the Evangelist in his record of the prayer, as best fitted in this connexion to convey the full meaning of the original language. In favour of the latter view it may be urged (1) that the use of the name "Jesus Christ" by the Lord Himself at this time is in the highest degree unlikely, while the compound title, expressing as it did at a later time the combination of the ideas of true humanity and of divine office, may reasonably be supposed to give the exact sense of the Lord's thought; (2) that the phrase "the only true God" recalls the phrase of St John "the true God" (1 John v. 20), and is not like any other phrase used by the Lord; (3) that the clauses, while perfectly natural as explanations, are most strange if they are taken as substantial parts of the actual prayer. It is no derogation from the truthfulness of the record that St John has thus given parenthetically and in conventional language (so to speak) the substance of what the Lord said probably at greater length.

4, 5. *I have glorified (I glorified)... And now... glorify...*] The prayer of v. 1 is repeated from the opposite point of view. Here the glorifying of Christ is treated as a consequence of work done, and there as a preparation for work still remaining to be done. There is also this further difference in expres-

sion, that in v. 1 the form is indirect (*thy Son*), while here it is direct (*I, me*). The reason of this appears to be that in v. 1 the central idea is that of the general relation of Son and Father, while here the attention is fixed on what Christ had done as man. The eternal glory of the Son is to be resumed by the Incarnate Son.

The parallelism between v. 4 and v. 5 is very close: *I glorified thee upon earth: Do Thou glorify me with Thine own self (i.e. in heaven)*. And in each case the personal relation is made emphatic by the juxtaposition of the pronouns (*I, Thee*, v. 4; *Me, Thou*, v. 5).

4. *I glorified...*] The historical mission of Christ is now regarded as ended; the earthly work is accomplished. By a life of absolute obedience and love Christ had revealed—and therefore glorified—the Father.

I have finished] According to the true reading, *having finished (perfected, τελειώσας)*. The participle defines the mode in which the glory of God was secured: there is but one action. For the use of the word "perfect" (*Vulg. consummavit*) comp. iv. 34, note.

work... gavest (hast given)] Comp. v. 36. Here the work is contemplated in its unity, as accomplished, and there in its manifold parts, as still to be done. Christ's work is not self-chosen, but wrought out in perfect obedience.

5. *now*] when the hour has come, and the last sacrifice of humiliation is over.

with thine own self... with thee] The sense of the preposition in this construction (*παρὰ σεαυτῷ, παρὰ σοί*) in St John is always local (and not ethical), either literally (i. 40, iv. 40, xiv. 25, xix. 25; Rev. ii. 13) or figuratively, as expressing a direct spiritual connexion (viii. 38, xiv. 17, 23). The sense therefore here, in both cases, is "in fellowship with thee." The rendering "in thy sight," which is supported by the usage of other writers of the New Testament (Luke ii. 52; 2 Thess. i. 6; 1 Pet. ii. 4, &c.), is excluded alike by St John's usage and by the context.

Thus the verse presents a contrast between the state of the Incarnate Son and of the Eternal Word. The Person is one (*glorify me... which I had...*), but by the assumption of manhood the Son for a time emptied Himself of that which He afterwards received again.

which I had] in actual possession and not as the object of the divine thought. Comp. i. 1. The "glory" here spoken of is not the predestined glory of Christ's humanity, but

to the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all

things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*,^b and ^{b chap. 16. 27.}

the glory of His divinity which He resumed on His Ascension.

before the world was] Comp. v. 24 note.

The glory of the Eternal Word spoken of here is distinguished from the glory of Christ, the Incarnate Word, spoken of in v. 22, though the two correspond to one another. The one is supra-temporal (*ἔδωκας*, v. 24); the other is a present possession (*δεδωκας*, v. 22).

For St Paul's statement of the fulfilment of these words see Phil. ii. 9 ff.

II. THE SON AND THE DISCIPLES (6—19).

6 ff. The fulfilment by Christ of His work among men contained the promise of the wider work which should be accomplished for and through them on His exaltation. Thus the current of His prayer passes naturally into a new channel. As He had prayed for Himself, He prays for His disciples. The petition *glorify me* is represented in new relations by *keep them* (v. 11), and *sanctify them* (v. 17). The glory of Christ, and of the Father in Christ, was to be realised by the continuance and completion of that which He had begun in men.

6. The prayer for the disciples is based upon a threefold declaration of what they were in relation to Christ (*I manifested thy name to the men...*), in relation to the Father (*thine they were...*), and in themselves (*they have kept thy word*). Each statement is a plea in favour of the petitions which follow. Together they form a portraiture of true discipleship.

I have manifested] *I manifested*. The phrase is exactly parallel with "I glorified" in v. 4. Christ made known perfectly the name of God as Father in His life. Even to the Jew this conception of the relation of God to man was new. The revelation however was not made to all, but to those who by sympathy were fitted to receive it.

unto the men (τοῖς ἀνθρώποις)] The full form of the phrase (as contrasted with "to those whom...") seems to mark a certain correspondence between the revelation and the recipients of it. As men the disciples were enabled to receive the teaching of the Son of man (comp. i. 4).

gavest] Comp. vv. 2, 24, vi. 37, x. 29, xviii. 9. It is only by the influence of the Father that men can come to Christ, vi. 44, 65. Yet the critical act admits of being described from many sides. The Father is said to "draw" men (vi. 44), and Christ also

draws them (xii. 32). Christ "chooses" men (vi. 70, xv. 16); and men freely obey His call.

thine] not only as creatures of God, or as representatives by birth of Israel, the chosen people, but as answering to the true character of Israel (i. 47).

thy word] The revelation of Christ as a whole (*ὁ λόγος*, Vulg. *sermo*) is spoken of as the Father's word (comp. vii. 16, xii. 48, 49). All was included implicitly in the word by which the disciples were bidden to seek Christ (vi. 45). As they "heard" this at first, so they continued to hear it. On *keep* (*τηρεῖν*) see viii. 51, note.

7, 8. These verses unfold the growth of discipleship which is summarised in the preceding clause (*they have kept thy word*). The disciples who followed Christ in obedience to the Father had come to know by actual experience the nature and the source of His mission. They trusted Him, and then they found out little by little in whom they had trusted.

7. *Now they have known*] *Now they know* (*ἔγνωσαν*), now they have learnt through the teaching of discipleship. The English present seems to express best, both here and in v. 8, the actual result of past experience. Comp. v. 42, vi. 69, viii. 52, 55, xiv. 9; 1 John ii. 4. *all things whatsoever thou hast given*] It might have seemed simpler to say "all that I have," but by such a mode of expression the thought of the special charge committed to the Son would have been lost. And yet further, the reference is to all the elements of the Lord's Life and Work—His words and acts—which are severally attributed to the Father's love (v. 19, 30, viii. 28, xii. 49 f., xiv. 10), and now regarded in their abiding consequence (*are*, not *were*).

8. The fuller insight which the disciples gained into the being of Christ came through the gradual manifestations which He "gave" and they "received."

the words...] That teaching which was before (v. 6) regarded in its unity, is now regarded in its component elements (*τὰ ῥήματα*). That which was organically one, was made known in many parts according to the Father's will (*the words which thou gavest me*).

The contrast between "the word" (*λόγος*), the complete message, and "the saying" (*ῥήμα*), the detached utterance, is frequently important in St John, and yet difficult to express without a paraphrase. Comp. v. 38

have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father,

(*word*), 47 (*sayings*), vi. 60 (*word*), 63 (*sayings*), 68 (*sayings*), viii. 43 (*word*), 47 (*sayings*), 51 (*word*), xii. 47 (*sayings*), 48 (*word*), xv. 3 (*word*), 7 (*sayings*). The plural of "word" occurs x. 19, xiv. 24; "saying" does not occur in St John in the singular, though it is frequent in other parts of the New Testament.

they have received...and have known...and they have believed...] **they received...and know...and believed...** The issues of the reception of the successive relations of Christ are gathered under the two heads of knowledge and faith (comp. vi. 69, note), and both alike are directed to the recognition of Christ and His mission. The disciples in their converse with their Master perceived, and perceived truly, on such evidence as to exclude all doubt, that the source of His life was divine. This was a matter on which they could themselves judge. So far the voice of conscience was authoritative as to the character of Christ. But beyond this they believed that Christ was directly sent by God to fulfil a special office. This was no longer within the province of knowledge; it was a conclusion of faith. Yet here again in due course "faith" is transformed into knowledge, v. 25.

9 ff. The Lord has set forth the character and the position of the disciples, what they had received and made their own; He now looks forward to their future. They are watched over though left (9—11).

9. *I pray for them]* The pronouns are emphatic: "I on my part, in answer to their devotion; I, thy Son, for those who have been faithful to Thee." The emphatic "I" occurs throughout the prayer; see specially vv. 4, 12, 14, 19. On the word for "pray" (*ἐρωτώ*, "ask") see xvi. 26, note.

The exclusion of "the world" from Christ's prayer is no limitation of the extent of His love (comp. v. 21, note), but a necessary result of the immediate circumstances of the prayer. His work is fulfilled in ever-increasing circles of influence. At present He is interceding for those who have been prepared beforehand to continue His work; and in their behalf He pleads a request of which the fulfilment is guaranteed (so to speak) by a threefold claim. The disciples for whom intercession is made were indeed the Father's (*they are thine*: comp. v. 6), and therefore He could not but regard His own children. And further, in respect of their relation to Christ, so far as they had

been attached to Him this also was a relation to the Father equally (*all things that are mine are thine*). And thirdly, this relation had issued in Christ's glory, and therefore in the glory of the Father, so that by the fulfilment of their part hitherto they called out fresh gifts of divine love (*I have been glorified in them*).

10. *all mine are thine...]* **all things that are mine are thine...** This general statement, which is expressed in the most comprehensive form, and does not include only persons, prepares the way for the next. Service rendered to Christ is rendered to the Father (xiii. 20), so that those who were from the first God's children had become nearer to His love by their faith in the Son of God. The second clause (*and the things that are thine are mine*) is not required by the argument, but serves to emphasize the assertion of the perfect communion of the Son and the Father. The words are not to be regarded as parenthetical, but as part of the exposition of the argument, which is made by parallel sentences.

I am (I have been) glorified] To "glorify" God (or Christ) is to make Him known or to acknowledge Him as being what He is (xii. 28, note). Here then Christ bears witness to the faith of the disciples who had been enabled to recognise and to confess Him even in His state of self-humiliation (vi. 69). This glory gained in the persons of the disciples is not looked upon as past (*ἐδόξασθην*, xiii. 31), but as abiding (*δεδόξαμαι*, 1 Pet. i. 8; 2 Cor. iii. 10).

in them] Faithful disciples are the living monuments in which Christ's glory is seen. So also a church is the "glory" of its founder, 1 Thess. ii. 20.

11. The declaration of the grounds on which the prayer is urged is followed by the statement of the circumstances which make the prayer necessary. These are simply coordinated (*and...and...and*); and the bare enumeration of the facts is left without comment. Christ leaves the world, the disciples remain in the world; Master and scholars must then be separated, so that the old connexion will be broken. Christ goes to the Father; He enters therefore upon a new sphere of His mediatorial work, in which His mode of action will be changed.

And now I...but these...] **And I...and they...** See above.

keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name:

those that thou gavest me I have kept, and none of them is lost, but the son of perdition; ^c that the scripture might be fulfilled. ^s ^c Psal. 109.

13 And now come I to thee; and

I come to thee] The return of Christ to the Father involves more than a local separation from His people. It has a spiritual correspondence with His "coming" into the world (viii. 14, xiii. 3), by which the idea of separation (*I am no more in the world...*) passes into that of a new union. It typified a new relation towards the disciples. For a time they would be unable to "see" Him (xvi. 10, 16 ff.), or to "follow" Him (xiii. 33, 36 f.; comp. vii. 33 ff., viii. 21 ff.). Yet this change was designed to contribute to their good (xvi. 7), and was to be followed by a fresh "coming" to them (xiv. 3 ff., 18, 23, 28, xxi. 22 f.).

Holy Father...] The substance of the prayer here at length finds expression when the pleas in support of it, and the occasion which calls it out, have been set forth. The unique phrase of address (*Holy Father*, comp. Rev. vi. 10; 1 John ii. 20; v. 25, *righteous Father*) suggests the main thought. The disciples hitherto had been kept apart from the corruption of the world by the present influence of Christ. The revelation of holiness which He had made had a power at once to separate and to unite. He asks that God, regarded under the separate aspects of purity and tenderness, may carry forward to its final issue (*that they may be one even as we are*) that training which He had Himself commenced, and that too in the same way (*keep in thy name*, comp. v. 12). The "name" of the Father, the knowledge of God as Father, is regarded as an ideal region of security in which the disciples were preserved. It is the ground of their safety and not of Christ's power.

keep through thine own name those whom thou hast given me] According to the text which is supported by overwhelming authority, the rendering must be: **keep them in thy name which thou hast given me**. The phrase is very remarkable, and has no exact parallel except in v. 12. Perhaps the same thought is found in Phil. ii. 9 f.; and it is illustrated by the imagery of the Apocalypse. Thus in Rev. ii. 17, a promise is made to the victorious Christian: *I will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth it*; and again it is said of "the Word of God": *he had a name written that no man knew but he himself* (xix. 12); and again of the saints in glory, *they shall see his face, and his name shall be on their foreheads* (xxii. 4). These passages suggest the idea that the "giving of the Father's name" to Christ expresses

the fulness of His commission as the Incarnate Word to reveal God. He came in His Father's name (v. 43), and to make that name known (comp. vv. 4 ff.). He spoke what He had heard (viii. 26, 40, xv. 15). And all spiritual truth is gathered up in "the name" of God, the perfect expression (for men) of what God is, which "name" the Father gave to the Son to declare when He took man's nature upon Him. Comp. Exod. xxiii. 21.

one, even as we are] The unity is not only of will and love but of nature, perfectly realised in absolute harmony in Christ. As the divine Unity consists with a variety of Persons, so too the final unity of men does not exclude but perfectly harmonizes the separate being of each in the whole.

as we are] The use of the plural pronoun in such a connection is a distinct assertion of sameness of essence. The "we" which unites the Father and Christ affirms that their nature is one. Comp. x. 28, 29.

12 f. The Lord looks back upon the work which He had wrought for the disciples (v. 12), now that He is passing into the new order (v. 13). The place which He had occupied (*[ἐγὼ] kept*) must hereafter be filled otherwise.

12. *While...with them* (omit *in the world*) *I kept...kept*] *While...with them I kept—guarded*. The tenses of the original verb (*ἐτήρουν, ἐφύλαξα*, Vulg. *servabam, custodivi*) mark respectively the continuous action of watching and its completed issue. The difference between the verbs themselves appears to be that "kept" (*τηρεῖν*) expresses the careful regard and observance of that which is looked at as without (e.g. Matt. xxvii. 36), while "guarded" (*φυλάσσειν*) describes the protection of something held as it were within a line of defence from external assaults.

in thy name; those that thou gavest me I have kept...] *in thy name that thou hast given me; and I guarded them...* as in v. 11.

but...] The excepting phrase (*ἐὶ μὴ*) does not necessarily imply that Judas is reckoned among those whom the Lord "guarded." The exception may refer simply to the statement "not one perished." Comp. Matt. xii. 4; Luke iv. 26, 27; Gal. i. 19, ii. 16; Rev. xxi. 27. Contrast xviii. 9.

the son of perdition] He whose character was defined by this terrible mark, 2 Thess. ii. 3; (2 S. xii. 5). Comp. xii. 36, note. The solemn repetition of cognate words in the ori-

these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst

take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the

ginal cannot be preserved ("not one perished but the son of perishing").

that the scripture...] Judas was lost, but even the fall of Judas found a place in the whole scheme of divine Providence, comp. xii. 38, note. The reference is to Ps. xli. 9 (ch. xlii. 18), rather than to Ps. cix. 8 (Acts i. 20).

13. *And now come I...*] *But now I come...* The old relation was on the point of being broken.

Christ was, so to speak, already on His way to the Father, but at the same time He had not yet left the world. His prayer therefore was offered while He was still on the scene of human conflict, that the disciples, conscious of His intercession, might be able when alone to realise in themselves (comp. xiv. 23) that joy, characteristic of Him (comp. xv. 11, note), which they had hitherto found in His presence.

these things I speak...that they might (may)...] The prayer was uttered aloud that the disciples might draw strength from the words which they heard.

14, 15. The joy of Christ must be won through conflict. The disciples are strong by the Word of God and by the Lord's intercession, but the world naturally hates them.

14. *I (ἐγώ) have given...*] The revelation which the Lord had made is now regarded in its completeness (τὸν λόγον as compared with τὰ ῥήματα, v. 8), and in connexion with Himself (ἐγώ δ.): *I* in the fulness of my presence *have given...* The disciples were furnished with their power, and the crisis which decided their future was over. When they came before the world *the world hath hated (hated) them*, shewed at once and decisively its position of antagonism to the Gospel. The single act (*hated, ἐμίσησεν*) is contrasted with the permanent endowment (*δεδωκα*). On the other hand, see xv. 18, 24 (*μεμίσηκεν*). These two facts, *I have given... and the world hated...*, form the conditions which determine the nature of the apostolic work.

thy word] Comp. vv. 6, note, 17, v. 38, viii. 31 f.

they are not of...] Comp. v. 16, viii. 23, note.

15. It might have seemed best that the Lord should remove His disciples from a scene

of inevitable conflict. But for them, as for Himself (xii. 27), the conflict was the condition of victory. His prayer therefore was for their protection, and not for their withdrawal either by isolation or by removal.

from the evil] *out of the evil one*. The parallel words in 1 John v. 18, 19, seem to shew conclusively that the original phrase (*ἐκ τοῦ πονηροῦ*, Vulg. *ex malo*), which is of doubtful gender, is here masculine (*the evil one*). Just as Christ is Himself the medium or sphere in which the believer lives and moves (*ἐν χριστῷ*), so the prince of the world, the evil one, is the medium or sphere in which they live and move who are given up to him (*ἐν τῷ πονηρῷ*). The relation of man to good and evil is a personal relation; and the Lord prays that His disciples may be kept out of the range of the pervading influence of His enemy. He does not pray only that they may be delivered from the outward assault of the evil one (2 Thess. iii. 3, *φυλάσσειν ἀπὸ τοῦ πονηροῦ*), but that they may be preserved from resting within his domain. St John especially dwells on this personal character of the evil with which man has to contend, 1 John ii. 13, 14 (*νεκικήκατε τὸν πονηρὸν*); iii. 12 (*ἐκ τοῦ πονηροῦ ἦν*); v. 18 (*ὁ πονηρὸς*); v. 19 (*ἐν τῷ πονηρῷ κεῖται*). Comp. xii. 31, xiv. 30, xvi. 11. [Comp. *ἐκ* for *ἐκ χειρὸς* in LXX.: Job vi. 23; Ps. cxl. (cxxxix.). i.]

16—19. The issue of the disciples' conflict is not only victory but complete consecration. The truth for which they are hated and by which they are strong (v. 14) is the power by which they are transformed.

16. The last clause of v. 14 is repeated as the ground of a new petition. Protection is to be followed by hallowing. The possibility of this complete consecration, no less than the certain prospect of hostility, lies in the affinity of the disciples to their Lord (*they are not... even as I am not...*). A transposition gives emphasis to the idea of "the world," which comes at the beginning and end of the verse (*of the world they are not...I am not of the world*).

17. *Sanctify*] i.e. *Consecrate, hallow*. Comp. x. 36, note.

The prayer is that the consecration which is represented by admission into the Christian society may be completely realised in fact;

world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Or, truly sanctified.

that every power and faculty, offered once for all, may in due course be effectually rendered to God (Rom. xii. 1). It is not enough for the Christian to be "kept" (vv. 11, 15); he must also advance.

through thy truth] in the truth. The "truth," the sum of the Christian revelation, "the word of God," at once embodied in Christ and spoken by Him, is (as it were) the element into which the believer is introduced, and by which he is changed. The "truth" is not only a power within him by which he is moved; it is an atmosphere in which he lives. The end of the Truth is not wisdom, which is partial, but holiness, which is universal.

thy word] The exact form of the original (ὁ λόγος ὁ σός), "the word that is thine," emphasizes the fact that Christ's teaching was "not His own, but His that sent Him" (vii. 16). And this teaching must not be limited to His spoken Word or to the written Word, but extended to every utterance of God in nature and history through the WORD.

The word of God is not only "true," but "truth," and has a transforming virtue. Comp. viii. 31. The phrase occurs in one of the Jewish prayers for the new year in a different connexion: "Purify our hearts to serve Thee in truth. Thou, O God, art Truth (Jerem. x. 10), and Thy word is Truth and standeth for ever."

18, 19. The sanctifying of the apostles is connected with two thoughts, firstly with that of their own work, and secondly with that of Christ's work for them. They needed the "sanctifying" which He Himself received (x. 36) in order that they might fulfil their office; and He made that sanctifying possible for them.

18. *As (Even as) thou hast sent (didst send) me...so have I also sent (did I also send) them...*] Comp. xx. 21 (πέμπω). The Lord appears to look upon the first mission of the apostles (Matt. x. 5; Mark vi. 7; Luke ix. 2) as including their whole future work. Comp. iv. 38. After His departure they continue His work. Comp. 1 John ii. 20.

19. *I sanctify (consecrate) myself...might (may) be sanctified (consecrated)*] The work of the Lord is here presented under the aspect of absolute self-sacrifice. He shewed through His life how all that is human may be brought wholly into the service of God; and this He did by true personal determination, as perfectly man. The sacrifice of life (Hebr. x. 6 f.) was now to be consummated

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in

in death, whereby the last offering of self was made. The fruits of His victory are communicated to His disciples. By union with Him they also are "themselves sanctified in truth," through the Spirit whose mission followed on His completed work, and who enables each believer to appropriate what Christ has gained (xvi. 14). Christ does for Himself (ἐγὼ ἀγάπω ἑμαυτὸν) that which is done for the disciples (ἵνα ὅσων ἡγιασμένοι).

through the truth] in truth (ἐν ἀληθείᾳ), truly, really, and not merely in name or externally (comp. iv. 23, note). The absence of the article distinguishes this phrase from that in v. 17 (*in the truth*). Comp. 2 John 1; 3 John 1; Col. i. 6; Matt. xxii. 16.

III. THE SON AND THE CHURCH (20—26).

The prayer of the Lord is now extended from the Eleven to the Church, and through them to the world. There is to be a progress both in the breadth of unity, and in the apprehension of revelation. The unity of believers is the conviction of the world (20—23); and believers advance in knowledge of the Son and of the Father (24—26). Christ Himself prays for all in all time.

20—23. The unity of the first disciples (v. 11) is replaced by a larger unity (vv. 21, 23), which is regarded as influencing the world to faith (v. 21) and knowledge (v. 23).

20. *for them also which shall believe (which believe)*] The final issue is gathered up in a present. The Church of the future is regarded as actually in existence (*which believe* [τῶν πιστευόντων] and not *which shall believe* [τῶν πιστευσόντων, Vulg. qui credituri sunt]). The immediate success of the apostles carried with it that success which should be. Their "word" is the appointed means for the calling out of faith (Rom. x. 14 f.). This "word" is the "word" which they had received from Christ (v. 14), the interpretation as well as the assertion of the facts of Christ's life. In the arrangement of the original, *by their word* is closely connected with *believe*, so as to form a compound idea, which is followed by *in me*.

21. *That they all...that they also...that the world...*] The great end is regarded in its growing extension. The simple and absolute idea of unity comes first (*that all...who now and hereafter believe*); this is then definitely extended to the later generations of believers (*that they also*), and finally the effect on the world comes within the scope of the

thee, that they also may be one in us : that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them ; that they may be one, even as we are one :

prayer. And the unity of believers is itself presented in a threefold form, as a unity of all, a unity similar to that of the Father and the Son, and a unity realised in the Father and the Son.

be one] Comp. x. 30, vv. 11, 22; (1 Cor. iii. 8).

as (even as)... The idea of the divine unity, which has been given generally before (v. 11, and v. 22), is set out in detail in its correlative manifestation. Comp. x. 38, xiv. 10, 11, 20. There is, so to speak, an interchange of the energy of the divine Life (*Thou in me, and I in Thee*), which finds a counterpart in the harmonious relations of the members of the Church. The true unity of believers, like the Unity of Persons in the Holy Trinity with which it is compared, is offered as something far more than a mere moral unity of purpose, feeling, affection; it is, in some mysterious mode which we cannot distinctly apprehend, a vital unity (Rom. xii. 5; Eph. iv. 4). In this sense it is the symbol of a higher type of life, in which each constituent being is a conscious element in the being of a vast whole. In "the life," and in "the life" only, each individual life is able to attain to its perfection. Such a conception, however imperfectly it may be grasped, meets many of the difficulties which beset the conception of an abiding continuance of our present individual separation.

may be...in us] Omit *one*. The omission of "one" emphasizes the thought of their unity. They who are "in God and Christ" necessarily find unity in that fellowship. God is the essential centre of unity.

in us] Not simply *in Me* or *in Thee*. Elsewhere the relation is definitely connected with the Son, vi. 56, xv. 4, 5; (1 John iii. 24). It is through the Son that men are united with the Father (v. 23, *I in them*); and so they are said "to be in God and God in them" (1 John iv. 13, 16, *ὁ θεός*).

It will be observed that the prayer for unity is offered up when the Lord is looking towards the widest extension of the faith; and the full significance of the prayer is made plainer if we bear in mind the religious differences (e.g. Jew and Gentile) of the apostolic age, and the struggles through which the Catholic Church strove towards its ultimate victory.

that the world...] Two results in regard to the world are set forth by Christ. The first, *that it may believe that thou hast sent (didst send) me*, and the second, *that it may know that thou hast sent (didst send) me, and hast loved (didst love) them as thou hast loved (lovedst) me* (v. 23). The first has

been already given as the mark of the disciples (v. 8, *faith*), and (in part) the second (v. 25, *knowledge*) has the same value. So also in xi. 42, the words used by the Lord at the raising of Lazarus are said to have been spoken *for the sake of the multitude, that they may believe that thou didst send me*. Such faith then as is here contemplated is at least the beginning of a true faith, and not a mere unwilling acknowledgment of the fact. In this connexion it must further be noticed that the verbs in vv. 21, 23 are both present (*πιστεύῃ, γινώσκῃ*) as contrasted with the aorists in vv. 8, 25. Thus it appears that the end which is proposed as the last reward of earthly work is that described in general terms in 1 Cor. xv. 28; Phil. ii. 10, 11. This end, as here regarded, is to be brought about by the spectacle of the unity of the disciples (comp. xiii. 35); and the same thought is expressed more fully in v. 23. The unity of disciples, therefore, while it springs out of a direct relation to Christ, must have some external expression that it may affect those without the Church.

the world] A comparison of Rom. xi. 25 ff. with this passage seems to indicate that the Lord looks forward to the time when "Israel" shall have become included in "the world," and at last prove the instrument of its conversion.

that thou (σύ)...] that Thou, the God of Israel, the God of the Covenant, and none other... Comp. vv. 8, 18, 23, 25, xi. 42.

22. The mention of the office of future believers, to evoke faith in the world, leads to the mention of their endowment. In the former verse the Lord prayed for the disciples; He now declares what He has Himself done for them (*ἐγὼ δέδωκα*). Hence the emphatic personal pronoun stands in the front of the sentence (*κἀγώ...*). He communicated to them the glory which He had Himself received. The gift of this glory (like the prayer in v. 21) has regard to a threefold consequence: *that they may be one...that they may be perfected in one...that the world may know...*

the glory which thou gavest (hast given)...] Comp. vv. 5, 24. This glory comes from the perfect apprehension of the Father as fulfilling His work of love (comp. v. 3). Viewed from another point of sight it is the revelation of the divine in man realised in and through Christ. So to know God as He accomplishes His will is to find all things transfigured; and as the Son of Man in His own Person experienced and shewed the Father's purpose, so He enabled His disciples to appropriate the

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 ^a Father, I will that they ^{d chap 12.} also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst

truth which He made clear. Comp. xiii. 31, note. Such divine glory leads to the unity of all being. The fulness of this glory is to be made known hereafter in the Lord's presence; but meanwhile it is partially presented in the different manifestations of Christ's action in believers through the power and beauty and truth of the Christian life. But the idea of "the glory" cannot be limited to any one of these.

them] the members of the universal Church.

23. *I in them...*] This clause, standing in apposition to that which precedes, explains the nature of the double unity of believers in themselves and with God. Christ in the body of believers is the ground of their unity; and the Father is in Him. The unity of believers is therefore like that of the divine Persons and with Them. The two members of the clause suggest the full parallel: *I in them* and *they in me*: *I in Thee and Thou in me*.

that they] The possession of the divine "glory"—the absolute harmony of life—furnishes the sure foundation for spiritual unity.

made perfect (perfected) in one] brought (*eis*) to a final unity in which they attain their completeness (*τετελειωμένοι eis én*, Vulg. *consummati in unum*). For *perfected* see Phil. iii. 12; Hebr. ii. 10, v. 9, vii. 28, ix. 9, x. 1, 14, xi. 40, xii. 23; 1 John ii. 5, iv. 12, 17, 18. That which is completed at once on the divine side has to be gradually realised by man. So the essential unity is personally apprehended, and issues in the perfection of each believer as he fulfils his proper part.

and (omit) that the world may know ... hast sent (didst send)...] not at once (*γυνή*), but by slow degrees (*γινώσκη*). See v. 21, note. This knowledge (like the "belief" above) cannot be taken in any other general sense than that which is found in the other verses of the chapter (v. 8, &c.). It is the knowledge of grateful recognition and not of forced conviction.

hast loved (lovedst) them, as... (lovedst) me] The spiritual effect wrought in Christians, the visible manifestation of a power of love among them (comp. xiii. 35), is declared to be a sufficient proof of the divine mission of Him from whom it comes, and of the continuance in them of the divine working. This working is not however such as might have been anticipated. The life of believers shews the same contrasts of joy and apparent failure as the life of Christ. But those contrasts are

no disparagement of the perfectness of the love of God towards them.

24—26. While believers overcome the world by their unity, they are themselves also to advance in the fulness of knowledge. This progress belongs in part to a higher order of being (v. 24); but it rests essentially on the knowledge of Christ as the interpreter of the Father (v. 25); and therefore is realised on earth as Christ makes Himself better known (v. 26).

24. The prospect of the completion of the work of believers leads directly to the thought of their bliss. In portraying this the Lord places side by side Him to whom, and the united body for whom, He speaks (*πατήρ, ὁ δέδωκάς μοι*). He no longer "prays," but gives expression to His "will." *I will that...* For the use of the word (*θέλω*) by Christ, see ch. xxi. 22, 23; Matt. viii. 3, xxiii. 37, xxvi. 39 and parallels, xv. 32, (xx. 14); Luke xii. 49.

It is further interesting to contrast this expression of Christ's own will in behalf of His disciples with His submission to His Father's will in His prayer for Himself, Mark xiv. 36.

they...whom...] *that which...* All believers regarded as one whole. See v. 2, note. The original runs literally: *Father, as for that which Thou hast given me, I will that...they also...*

The will of Christ for His people includes two things, first that they may be where He is (xii. 26, xiv. 3), and so attain in the end to the sphere for the time unattainable by them (xiii. 36. Comp. vii. 34); and secondly, as dependent on this, that they may behold His glory. Each of these two issues contains an element not contained in the corresponding gifts already described. Presence with Christ, as involving personal fellowship with Him in the sphere of His glorified being, is more than a union effected by His presence with the Church. And the contemplation of His glory, in its whole extent, by those lifted beyond the limits of time, is more than the possession of that glory according to the measure of present human powers.

where I am...may behold] as sharing in the Lord's kingdom, 2 Tim. ii. 12. The scene of this vision is not defined. Under one aspect it may be placed at the Lord's "Presence." But no one special application exhausts the meaning of the words. Comp. 1 John iii. 2; 2 Cor. iii. 18.

my glory, which thou hast given...] The

me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

full expression (literally, *the glory that is mine, which...* See xv. 9, note) as compared with *the glory which...* (v. 22) is to be noticed. "The glory" is here regarded as belonging and answering to the very nature of the Son. Yet it is not simply the glory of the Word (v. 5), but the glory of the Incarnate Son (Phil. ii. 9). The "glory" of the Word, apart from the Incarnation, is not said in the language of the New Testament to be "given" to Him, though the Father is the "one fountain of Godhead." The "glory" here spoken of is the glory of a restored and consummated harmony of God and man, which is made the final object of the contemplation of believers, even as it is already potentially given to them (v. 22).

for... because... The love of the Father for the Son belongs to the eternal order. This love when outwardly realised is seen as glory in the object of it. And since the Father's love continued unchanged towards the Incarnate Son, this love necessarily involved the fulfilment of His glory as the Redeemer and Perfecter of humanity. To be allowed to "behold" such glory is to be admitted to the contemplation of an inexhaustible object,

before the foundation... Comp. Eph. i. 4; 1 Pet. i. 20. The corresponding phrase "since the foundation of the world" (ἀπὸ κ. κ.) is not infrequent: Rev. (πρὸ καταβολῆς κόσμου; Vulg. *ante constitutionem mundi*) xiii. 8, xvii. 8; Hebr. iv. 3, &c.

The words distinctly imply the personal pre-existence of Christ. The thought of an eternal love active in the depths of divine Being presents, perhaps, as much as we can faintly apprehend of the doctrine of the essential Trinity.

25, 26. In these concluding verses the justification (if we may so speak) of the whole prayer is gathered up in a simple enumeration of the facts of the world's ignorance, Christ's knowledge, and the disciples' faith; and the substance of it in the twofold end, that the love of the Father for the Son, and the Son Himself, may be in the disciples, who henceforward represent Him.

25. *righteous Father*] The epithet (comp. v. 11, *Holy Father*) emphasizes the nature of the plea. It is to the righteousness of the Father that the Son appeals, and He had fitted them in part and would still more completely fit them to bear the vision of the divine beauty. Those for whom He speaks had in part proved their faith.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

the world hath not known thee (knew Thee not): but I have known (knew) thee, and these have known (knew)... In the original a conjunction (καί) stands before "the world" which cannot easily be translated. It serves to co-ordinate the two main clauses, which bring out the contrast between the world and the disciples. The force of it is as if we were to say: "Two facts are equally true; it is true that the world knew Thee not; it is true that these knew that Thou didst send me." The first shewed that in the way of "nature" men had failed; the second that the Son had found partial welcome in the way of "grace" (comp. 1 Cor. i. 21).

but I have known (knew) thee] This clause comes parenthetically to prepare for the next. Even if the world failed to read the lesson which was offered to it, there was yet another channel by which the knowledge could be conveyed. The Son, as the eternal Word, had the knowledge, and He came to men, and as man realised the knowledge in human life, and found some at least who admitted His mission. Thus in virtue of the Incarnation that was at last gained by His disciples, which the world had not gained, even the true knowledge of the Father.

have known] *knew*. That which before (v. 8) had been described as a matter of faith, is now presented in its final acceptance as a matter of knowledge.

26. The revelation of the Father's name by Christ followed on the personal acknowledgment of His mission. This revelation, complete in one sense (*I made known*; comp. xv. 15), is none the less continuous (*I will make known*). It cannot be finished while the world lasts. The end of it is that the Father may regard the disciples in response to their growing faith even as He regarded the Son, and that they may feel His love (*that the love wherewith thou lovedst... in them*; comp. Rom. v. 5). The possibility of such a consummation lies in the fact of the Presence of the Son Himself in them (*I in them*).

I have declared... will declare it] *I made known... and will make it known*, henceforward by the Holy Spirit, whom Christ sent, xv. 26.

I in them] The last word of the Lord's prayer corresponds with the last word of His discourses: *I have overcome the world* (xvi. 33). He is Himself the source of victory and life.

CHAPTER XVIII.

1 *Judas betrayeth Jesus.* 6 *The officers fall to the ground.* 10 *Peter smiteth off Malchus' ear.* 12 *Jesus is taken, and led unto Annas*

and Caiaphas. 15 *Peter's denial.* 19 *Jesus examined before Caiaphas.* 28 *His arraignment before Pilate.* 36 *His kingdom.* 40 *The Jews ask Barabbas to be let loose.*

XVIII.—XX. THE VICTORY THROUGH DEATH.

This last main division of the Gospel falls naturally into four principal sections:

- I. The betrayal (xviii. 1—11).
- II. The double trial (xviii. 12—xix. 16).
- III. The end (xix. 17—42).
- IV. The new life (xx.).

The last three sections, as will appear afterwards, require further subdivision.

I. In comparing the narrative of St John with the parallel narratives of the Synoptists, it must be observed generally that here, as everywhere, St John fixes the attention of the reader upon the ideas which the several events bring out and illustrate. The Passion and Resurrection are for him revelations of the Person of Christ. The objective fact is a "sign" of something which lies deeper. It is a superficial and inadequate treatment of his narrative to regard it as a historical supplement of the other narratives, or of the current oral narrative on which they were based. It does (it is true) become in part such a supplement, because it is a portrayal of the main spiritual aspects of the facts illustrated from the fulness of immediate knowledge, but the record is independent and complete in itself. It is a whole, and, like the rest of the Gospel, an interpretation of the inner meaning of the history which it contains.

Thus in the history of the Passion three thoughts among others rise into clear prominence:

- (1) *The voluntariness of Christ's sufferings.*

xviii. 4.	xviii. 36.
— 8.	xix. 28.
— 11.	— 30.

- (2) *The fulfilment of a divine plan in Christ's sufferings:*

xviii. 4.	xix. 11.
— 9.	— 24.
— 11.	— 28.

Comp. Luke xxii. 53.

- (3) *The majesty which shines through Christ's sufferings:*

xviii. 6.	xix. 11.
— 20 ff.	— 26 f.
— 37.	— 36 f.

The narrative in this sense becomes a commentary on earlier words which pointed to the end,

- (1) x. 17, 18. (2) xiii. 1. (3) xiii. 31.

2. In several places the full meaning of St John's narrative is first obtained by the help of words or incidents preserved by the

Synoptists. His narrative assumes facts found in them:

e.g. xviii. 11.	xviii. 40.
— 33.	xix. 41.

3. The main incidents recorded by more than one of the other evangelists which are omitted by St John are:

The agony (Matt., Mark, Luke).
The traitor's kiss (Matt., Mark, Luke).
The desertion by all (Matt., Mark). Comp. John xvi. 32.
The examination before the Sanhedrin at night; the false witness; the adjuration; the great Confession (Matt., Mark).
The mockery as prophet (Matt., Mark, Luke).
The council at daybreak (Matt., Mark, Luke).
The mockery after condemnation (Matt., Mark).
The impressment of Simon (Matt., Mark, Luke).
The reproaches of spectators (Matt., Mark, Luke) and *of the robbers* (Matt., Mark, [Luke]).
The darkness (Matt., Mark, Luke).
The cry from Ps. xxii. (Matt., Mark).
The rending of the veil (Matt., Mark).
The confession of the centurion (Matt., Mark, Luke).

Other incidents omitted by St John are recorded by single Evangelists:

ST MATTHEW.

Power over the hosts of heaven.
Pilate's wife's message.
Pilate's hand-washing.
The self-condemnation of the Jews.
The earthquake.

ST MARK.

The flight of the young man.
Pilate's question as to the death of Christ.

ST LUKE.

The examination before Herod.
The lamentation of the women.
Three "words" from the cross (xxiii. 34, 43, 46).
The repentance of one of the robbers.

4. The main incidents peculiar to St John are:

The words of power at the arrest (xviii. 4—9).
The examination before Annas (xviii. 13—24).
The first conference of the Jews with Pilate, and Pilate's private examination (xviii. 28—37, xix. 9—11). Comp. Matt. xxvii. 11; Mark xv. 2; Luke xxiii. 3.
The first mockery, and the Ecce Homo (xix. 2—5).
Pilate's maintenance of his words (xix. 21, 22).

^a Matt. 26. 26. **W**HEN Jesus had spoken these words, ^ahe went forth with his disciples over the brook Cedron,

where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed

The last charge (xix. 25—27).

The thirst. "It is finished" (xix. 28—30).

The piercing the side (xix. 31—37).

The ministry of Nicodemus (xix. 39).

5. In the narrative of incidents recorded elsewhere St John constantly adds details, often minute and yet most significant; e.g.

xviii. 1.	xviii. 15.	xix. 17.
— 2.	— 16.	— 19.
— 10.	— 26.	— 23.
— 11.	— 28.	— 41.
— 12.	xix. 14.	

See the notes.

6. In the midst of great differences of detail the Synoptists and St John offer many impressive resemblances as to the spirit and character of the proceedings; e.g.

(1) The activity of the "High Priests" (*i.e.* the Sadducean hierarchy) as distinguished from the Pharisees.

(2) The course of the accusation: civil charge: religious charge: personal influence.

(3) The silence of the Lord in His public accusations, with the significant exception, Matt. xxvi. 64.

(4) The tone of mockery.

(5) The character of Pilate; haughty, contemptuous, vacillating, selfish.

7. The succession of the main events recorded by the four Evangelists appears to have been as follows:

Approximate time.

- 1 a.m. *The agony.*
 " *The betrayal.*
 " *The conveyance to the high-priest's house, probably adjoining "the Booths of Hanan."*
 2 a.m. *The preliminary examination before Annas in the presence of Caiaphas.*
 3 a.m. *The examination before Caiaphas and the Sanhedrin at an irregular meeting at "the Booths."*
 5 a.m. *The formal sentence of the Sanhedrin in their own proper place of meeting, Gazieth or Beth Midrash (Luke xxii. 66); Matt. xxvii. 1 (πρωτας γενομενης: comp. Mark xv. 1; Luke xxii. 66, ως εγενετο ημερα). The first examination before Pilate, at the palace.*
 5.30 a.m. *The examination before Herod.*
 " *The scourging and first mockery by the soldiers at the palace.*
 6.30 a.m. *The sentence of Pilate (John xix. 14, ὅρα ἦν ὡς ἑκτη).*
 7 a.m. *The second mockery by the soldiers of the condemned "Kings."*

Approximate time.

9 a.m. *The crucifixion, and rejection of the stupefying draught (Mark xv. 25, ἦν ὥρα τριτη).*

12 noon. *The last charge.*

12—3 p.m. *The darkness (Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44, ἦν ὥσει ὥρα ἑκτη... ἕως ὥρας ἐννάτης).*

3 p.m. *The end.*

I. THE BETRAYAL. Jesus and the disciples; Judas and the adversaries (I—II).

The substance of this section is peculiar to St John, though it presents many points of contact with the Synoptic narratives. The conflict which the other Evangelists record is here presupposed and regarded in its issues. The victory follows the battle. The Lord acts freely and with sovereign and protecting power towards His enemies and His disciples at the moment when He is given over for death.

CHAP. XVIII. 1. *When Jesus had spoken...* ch. xvii. 1.

he went forth] from the limits of the city (comp. 1 K. ii. 37), probably in the direction of the present St Stephen's Gate, by the same route as on other days when He went to the Mount of Olives (Luke xxi. 37, xxii. 39; Mark xi. 19; Matt. xxi. 17); but now Jerusalem was left. The Lord returned only to die there. In the parallel passages the same word (ἐξῆλθεν) is used, according to the context, of the departure from the upper room (Luke xxii. 39; Matt. xxvi. 30; Mark xiv. 26).

the brook Cedron (Kidron)] See Additional Note. This detail is peculiar to St John. The parallel narratives have simply "went to the Mount of Olives." The exact description is probably introduced with a significant reference to the history of the flight of David from Absalom and Ahithophel (2 S. xv. 23; comp. ch. xiii. 18). The "brook" (χεῖμαρος, compare Neh. ii. 15; 1 Macc. xii. 37), *i.e.* winter torrent or ravine (ὄρεα), Kidron, separating the Mount of Olives from the Temple-mount, is noticed several times in the Old Testament: 1 K. ii. 37, xv. 13; 2 K. xxiii. 4 ff.; 2 Chro. xxix. 16; Jer. xxxi. 40, and these passages mark the associations which would be called up by the mention of the name. For a description of the ravine and the "Wady" see 'Dictionary of the Bible,' s. v.

a garden] on the Mount of Olives (Luke xxii. 39). The name of the "small farm" (χωριον) to which it belonged, Gethsemane, is given by St Matthew and St Mark (Matt. xxvi. 36, note; Mark xiv. 32). Josephus

him, knew the place: for Jesus oft-times resorted thither with his disciples.

3^b Judas then, having received a^b band of men and officers from the chief priests and Pharisees, cometh ^{Mat. 25. 47.}

mentions that "gardens" (*παράδεισοι*) were numerous in the suburbs of Jerusalem ('B. J.' vi. 1. 1. Comp. ch. xix. 41). There is nothing in the context to indicate the exact position of the garden. The traditional site, which may be the true one, dates from the time of Constantine, when "the faithful were eager to offer their prayers there" (Euseb. 'Onom.' i. v.).

Commentators from Cyril downwards have drawn a parallel and contrast between the histories of the Fall and the Victory connected with the two "gardens," Eden and Gethsemane. But there is no indication in the Gospel that such a thought was in the mind of the Evangelist. Yet see Mark i. 13.

entered] The garden would naturally be enclosed by a fence which secured the privacy of the retreat. Some time passed (Matt. xxvi. 40) between the entry into the garden and the arrival of Judas. In this interval the Agony took place, of which St John says nothing, though he implies a knowledge of the event in v. 11. It is evident from xii. 27 that that incident is not alien from his narrative.

and his disciples] himself and his disciples. Judas was finally excluded from the divine company: xiii. 30.

2. Judas also.....knew the place] The withdrawal of the Lord from the city was not now (x. 40) for the purpose of escaping from the assaults of His enemies. The place to which He retired was well known. Judas, no less than the other apostles, was acquainted with the spot. Thus the words meet by anticipation the scoff of Celsus that the Lord "was taken while trying to hide Himself and to escape in the most disgraceful way" (Orig. 'c. Cels.' II. 9), as Origen justly argues (*id.* c. 10).

which betrayed] The original (as in v. 5, *ὁ παραδιδούς*) marks the process of betrayal as going on, and not the single past act (*ὁ παραδούς*, Matt. xxvii. 3). Comp. xiii. 11. Judas was already engaged in the execution of his plan.

ofttimes] Comp. Luke xxii. 39, (xxi. 37). The word can scarcely be limited to the present visit to Jerusalem. It is reasonable to suppose that the owner was an open or secret disciple of Christ. Comp. Matt. xxvi. 18.

resorted] The exact force of the original is rather, "Jesus and (with) His disciples assembled (*συνήχθη*) there." The idea appears to be that of a place of gathering, where the Lord's followers met Him for instruction, and not simply of a resting-place during the night. But it is possible that the spot was

used for this latter purpose also during the present visit (Luke xxi. 37, *ἠυλίζετο*), and that Judas expected to find all sleeping at the time of his arrival. But the Lord's nights were now, as at the other crises of His life, times of prayer (Luke vi. 12, ix. 28; comp. Luke v. 16).

3—8. A difficulty arises as to the reconciliation of the incidents described in this passage with the narrative of the betrayal in the Synoptists. In the Synoptists the arrest follows close upon the kiss of Judas, which St John does not mention (Matt. xxvi. 50; Mark xiv. 45 f., yet see Luke xxii. 48 ff.). It is very difficult to believe that the kiss either preceded v. 4, or came after v. 8. Perhaps it is simplest to suppose that the unexpected appearance of the Lord outside the enclosure discomposed the plan of Judas, who had expected to find the whole party resting within the garden, and that for the moment he failed to give the appointed sign, and remained awestricken in the crowd (v. 5). This being so, the event of v. 6 followed, and afterwards Judas, taking courage, came up to Christ (Matt. xxvi. 49 f.; Mark xiv. 45), who then repelled him (Luke xxii. 48) and again addressed the hesitating multitude.

Others suppose, with somewhat less probability, as it seems (but see Matt. xxvi. 49, note), that the kiss of Judas immediately preceded the first question, *Whom seek ye?* and that, touched by his Master's reproof (Luke xxii. 48), he fell back into the crowd. Either view presents an intelligible whole; but the phrase in v. 5 (*was standing*) is more appropriate to the attitude of one who hesitates to do that which he has purposed to do, than of one who has been already repulsed.

It may be added that, though St John does not mention the "sign" of Judas, yet he implies that he had undertaken to do more than guide the band to the place where Christ might be found, by noticing that he was with them after they had reached the spot (v. 5).

3. Judas then (therefore)...] using his knowledge for the furtherance of his design.

a band of men and officers from... the band of soldiers and officers from... The force is clearly divided in the original into two main parts: (1) the band of soldiers, and (2) the "officers" (police) despatched by "the chief priests and Pharisees" (the Sanhedrin). The soldiers were part of the well-known body of Roman soldiers stationed as a garrison in Antonia (comp. Matt. xxvii. 27; Mark xv. 16; Acts xxi. 31 f.; and also Jos. 'Ant.' xx. 4. 3; 'B. J.' v. 5. 8). The original word (*σπεῖρα*) is used by Polybius

thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him,

went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I

as the representative of the Latin *manipulus* (not *cohors*: see Polyb. xi. 23, with Schweighäuser's note), consisting of about 200 men, the third part of a cohort. Whether the word is taken here in this technical sense (v. 12, note), or (as is more likely) in the larger sense of "cohort," which it appears to bear in the New Testament, it will naturally be understood that only a detachment of the whole body was present with their commander (v. 12).

The "officers" (*ὑπὸντάται*) who came with "the band" were members of the temple-police, who were under the orders of the Sanhedrin. Comp. vii. 32, 45 ff.; Acts v. 22, 26.

In the Synoptists the whole company is described in general terms (Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47; comp. xxii. 52), and the soldiers are not distinctly mentioned. But it is difficult to suppose that the priests would have ventured on such an arrest as that of Christ without communicating with the Roman governor, or that Pilate would have found any difficulty in granting them a detachment of men for the purpose, especially at the feast-time. Moreover, Pilate's early appearance (v. 28) at the court, no less than the dream of his wife (Matt. xxvii. 19, *that just man*), implies some knowledge of the coming charge. Perhaps too it is not fanciful to see a reference to the soldiers in the turn of the phrase "twelve legions of angels" (Matt. xxvi. 53).

The special mention of the soldiers and of the watch fixes attention on the combination of Gentile and Jew in this first stage of the Passion as afterwards.

the chief priests and Pharisees] and the Pharisees. Comp. xi. 47, note.

with lanterns and torches] Although the party had the light of the Paschal full moon, they prepared themselves also against the possibility of concealment on the part of Him whom they sought. The other Evangelists do not notice the lights. The detail belongs to a vivid impression of the scene received by an eye-witness. The temple-watch, to whom the "officers" belonged, made their rounds with torches ('Middoth' i. 2, quoted by Lightfoot on Rev. xvi. 15; and in a most interesting note on Luke xxii. 4), and were, for the most part, not regularly armed (Jos. 'B. J.' iv. 4. 6).

4. *Jesus therefore...*] There was, so to speak, a divine necessity which ruled the Lord's movements. By Him all was foreseen: and He who had before withdrawn Himself

(viii. 59, xii. 36, v. 13, vi. 15), now that "His hour was come" anticipated the search for which His enemies had made provision, and went forth from the enclosure of the garden (opposed to *entered*, v. 1) to meet them (not simply from the innermost part of the garden or from the circle of the disciples: v. 26 proves nothing against this view). The clause corresponds with the words in St. Matthew (xxvi. 46) and St. Mark (xiv. 42), "Rise, let us be going," which are followed by, "Behold he is at hand that betrayeth me."

that should come...] More exactly, *all the things that were coming* (*πάντα τὰ ἐρχόμενα*). The Passion has already begun. Comp. xiii. 1, note. It must further be noticed that the Passion is spoken of in relation to the divine order (*the things that were coming*), and not as sufferings to be borne, or evil prepared by enemies. Comp. v. 11.

went (or came) forth, and said] ... and *saith*. According to the true reading the two acts are marked separately. Christ left the place in which He might have sought concealment; and then He addressed those who sought to take Him.

Whom seek ye?] The question (as in v. 8) is designed to shield the disciples, and at the same time to bring clearly before the mind of the assailants the purpose for which they had come, and who He was whom they sought. The words fall in completely with the circumstances. The Lord was not recognised in the uncertain light. The company who had come to apprehend Him naturally supposed that He would not Himself advance to meet them, but that the questioner must be some friend. The idea of early commentators, that they were miraculously blinded, finds no support in the narrative.

5. *Jesus of Nazareth]* The tinge of contempt (comp. Matt. ii. 23), which appears to lie in the title here, as borrowed from popular usage, is given better by the literal rendering, *Jesus the Nazarene* (Ἰ. τὸν Ναζωραῖον, as distinguished from Ἰ. τὸν ἀπὸ Ναζαρέτ, i. 45). Comp. xix. 19; Matt. xxvi. 71; Mark xiv. 67. The title is characteristic of the first stage of the preaching of the Gospel, when the reproach was turned into glory: Acts ii. 22, iii. 6, iv. 10, vi. 14, (xxii. 8, xxvi. 9). It was also used by disciples at an earlier date: Mark x. 47, xvi. 6; Luke xviii. 37, xxiv. 19. Comp. Mark i. 24; Luke iv. 34.

Jesus (He) saith ... I am he] The same words (ἐγὼ εἰμι) were used on several memorable occasions, (iv. 26), vi. 20, viii. 24, 28, 58, and on this evening, xiii. 19. For Judas at

am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, 'Of them ^{c chap. 17.} which thou gavest me have I lost ^{12.} none.

10 Then Simon Peter having a

least they must have been significant, though, as they stand in the context, they simply reveal the Person sought, and not His nature. But the self-revelation of Christ tries to the uttermost and answers the thoughts which men have of Him.

And Judas...stood...] ... was standing. The one figure is singled out, as it were, and regarded as he stands. Comp. i. 35, note. There is nothing in the text to support the view that Judas was paralysed and unable to recognise Jesus.

6. *As soon then as he had said... (or, When therefore ... ὡς οὖν)]* Omit the *bad*. The incident which follows is made to depend upon the Lord's words. It is vain to inquire whether the withdrawal and prostration of the band of men was due to "natural" or "supernatural" causes. On any view it was due to the effect which the presence of the Lord, in His serene majesty, had upon those who had come to take Him. Various circumstances may have contributed to the result. It may have been that Judas had led his company to expect some display of power. It may have been that he himself hoped for a decisive manifestation of Messiah in sovereignty now that the crisis had come. But the prostration seems to shew, at any rate, that the Lord purposed to declare openly to the disciples (comp. Matt. xxvi. 53), that it was of His own free choice that He gave Himself up. And this is the effect which the narrative is calculated to produce upon a reader. The Lord's assailants were overawed by Him in some way, and they fulfilled their commission only by His consent. Comp. vii. 46.

went backward, and fell ...] The whole action represents the effects of fear, awe, veneration, self-humiliation (Job i. 20), not of external force. Comp. Rev. i. 17. The exaggeration which describes the men as "falling backwards" is utterly alien from the solemn majesty of the scene.

7. *Then asked he them again]* Again therefore he asked them. This literal rendering of the original brings out the connexion more clearly than A. V. Those who had come to arrest the Lord hung back, and therefore He Himself again roused them to their work. The spirit of the Lord's words, thus addressed to the whole company, corresponds

with that of the words addressed to Judas: "*Is it this for which thou art come?*" (Matt. xxvi. 50, note).

Jesus of Nazareth] Even after Christ had made Himself known, His enemies only repeat the name which they had been taught, as if waiting for some further guidance.

8. *I have told you ... let these go]* I told you... In the interval which had passed since the Lord came out from the garden alone (v. 4), His disciples had gathered round Him (let these go), and for them He still interceded. Their deliverance helped to place His own Passion in a clearer light. It was fitting that He should suffer alone, though afterwards others suffered for His sake. His death, in itself essentially unique, was separated outwardly from the death of His disciples. They were enabled to die because He had died first. Comp. Isai. lxiii. 3.

9. *That the saying (word) ... which thou gavest me have I lost...]* ...which thou hast given me I lost. The Evangelist sees in the care with which the Lord provided for the outward safety of His disciples, a fulfilment of His words, xvii. 12, which were spoken of the past, and which had also a wider spiritual application. But, at the same time, those words spoken in absolute knowledge looked to the end, and therefore included all the events of the Passion (comp. xvii. 4, note); and, further, the deliverance of the disciples from outward peril included the deliverance from a temptation which they would not at present (as appears from the history of St Peter) have been able to support. This special act of watchful protection was therefore one fulfilment, but neither the only nor the chief fulfilment, of what the Lord had said of His effective guardianship of those given to Him. The significant difference in the form of the words, as spoken and as referred to (*I lost not one, as distinguished from not one perished*), is to be noticed.

10. *Then Simon Peter ...]* Simon Peter therefore... foreseeing what was now about to happen (comp. xiii. 37). The Jews among the company seem to have been foremost in the arrest. The incident is described by all the Evangelists, but St John alone mentions the names of St Peter and Malchus. It is easy to see why these were not likely to be particu-

sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup

which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas

larised in the original oral Gospel, while both were alive and at Jerusalem (see Matt. xxvi. 51; Mark xiv. 47, and notes). In St Matthew and St Mark the incident appears to be placed after "the multitude" had "laid their hands on Jesus and taken" (ἐκράτησαν) Him (Matt. xxvi. 50; Mark xiv. 46); and St Luke implies the same (xxii. 51). St John, on the other hand, appears to place the "binding" afterwards. If it be so, the two accounts are easily reconcilable. It was perfectly natural that the Lord should be first seized by some of the more eager of the crowd, and then afterwards bound by the Roman guard (v. 12). St Peter's act fell in the brief space of confusion between these two events.

sword] It was forbidden to carry weapons on a feast-day.

the high priest's servant] or rather, the servant (δούλος) of the high-priest. The definite article (τὸν τοῦ ἀρχ. δ.) is preserved in all the Gospels. It is impossible to tell what position he held, or why the Evangelist records his name, which was not an uncommon one. The servant's prominent action evidently marked him out for St Peter's attack. And further it is difficult not to feel that the healing of the wound, recorded only by St Luke (xxii. 51), helps to explain the apostle's escape from arrest.

11. Then said Jesus ... thy sword] Jesus therefore said ... the sword. The words are given more at length in St Matthew, xxvi. 52 ff. The tone of the two records is identical, and the reference to the Scriptures, preserved only by St Matthew, serves to illustrate one side of the phrase "which my Father hath given me."

the cup ...] This clause is peculiar to St John. The same image occurs in the Synoptists, Matt. xx. 22 f. (note); Mark x. 38 f.; and in connexion with this scene, Matt. xxvi. 39 ff.; Mark xiv. 36; Luke xxii. 42. It seems impossible not to feel that the words include the answer to the prayer at the Agony, not recorded by St John (Matt. xxvi. 39, "O my Father...let this cup pass away"...), for now, after the prayer, that "cup" is spoken of as "the cup which my Father hath given me." The cup was not taken away, but given, and the Lord now shews that He had received it willingly. The image is found in several remarkable passages of the Old Testament: Ezek. xxiii. 31 ff.; Ps. lxxv. 8, &c.

II. THE DOUBLE TRIAL (xviii. 12—xix. 16).

(i.) The ecclesiastical trial (xviii. 12—27).

(ii.) The civil trial (xviii. 28—xix. 16).

i. The ecclesiastical trial. Master and disciples, Jesus and the high-priest, Peter and the servants, xviii. 12—27.

The record of the examination before Annas is peculiar to the narrative of St John. The Evangelist appears to have been present at the inquiry (vv. 15, 19). See Additional Note.

12. Then the band ... and officers ...] The band therefore (or, So the band)... and the officers... Seeing that there was no longer any resistance. The enumeration—the band, the captain, the officers—is emphatic and impressive. All combined to take the willing prisoner. In particular it will be observed that the action of the Roman guard is now noticed. They probably secured the Lord and delivered Him to the priest's servants "bound" (comp. v. 24). The "bonds" are not mentioned in the Synoptists till afterwards (Matt. xxvii. 2, note; Mark xv. 1); yet such a precaution is implied in their narrative. It was the policy of the priestly party to represent Christ as a dangerous enemy to public order; and perhaps they really feared a rescue by the "people" (Matt. xxvi. 5). Early Christian writers laid stress upon the "binding" as marking the parallel with Isaac (Gen. xxii. 9; Melito, ap. Routh, 'Rell. Sacr.' I. 123 f.).

The title of the "captain" in the original (χιλιάρχος) favours the view that "the band" was a "cohort," and not a smaller body ("maniple"); comp. Acts xxi. 31. The word "chiliarch" was used as the equivalent of "tribune," the proper title of the commander of a "cohort;" and the other places in which a "band" (σπεῖρα) is spoken of in the New Testament suggest the same conclusion: Acts x. 1, xxvii. 1. The rendering of σπεῖρα in the Latin versions is uniformly *cohort*. The words "band" and "captain" may however be both used in a general and not in a technical sense for a detachment of soldiers and the officer in command of it. (Comp. Rev. vi. 15, xix. 18, and Suidas s. v. σπεῖρα.)

13. led him (om. away) to Annas first] Annas (or Hanan, Ananias, Ananus) is one of the most remarkable figures in the Jewish history of the time. His unexampled fortune was celebrated in that he himself and his five

first; for he was father in law to Caiaphas, which was the high priest that same year.¹

14 ^d Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other

sons held the high-priesthood in succession. He was high-priest himself from A.D. 7—14 (Jos. 'Ant.' XVIII. 2. 1 f.); then, after a short time his son Eleazar held the office for a year; and after a year's interval, his son-in-law Joseph Caiaphas succeeded and held the office till A.D. 35—6 (Jos. l.c.). Another son of Annas succeeded Caiaphas, and three other sons afterwards held the office, the last of whom, who bore his father's name, put to death James the brother of the Lord (Jos. 'Ant.' XX. 8. 1). This mere record reveals the skilful intriguer who exercised through members of his family the headship of his party (comp. Luke iii. 2; Acts iv. 6). In the Talmud ('Pesach.' 57 a, quoted by Derenbourg, p. 232 n.) we find a curse on "the family of Hanan and their serpent-hissings" (comp. Matt. iii. 7). The relationship of Caiaphas to Annas is not mentioned by any writer except St John, and yet this relationship alone explains how Caiaphas was able to retain his office by the side of Annas and his sons.

The narrative of St John lends no support to the conjecture (which, however, may be true) that Annas held some high office at the time, as the presidency of the Sanhedrin, which gave him a constitutional right to take the lead in the inquiry. The reason given for the proceeding—his family connexion with Caiaphas—lays open alike the character of the man and the character of the trial. See Additional Note.

first] This word conveys a tacit correction of the popular misunderstanding of the Synoptic narratives. The Lord was examined before Caiaphas (v. 24), but there was also a prior examination.

which was the high priest that same year] See ch. xi. 49, note. Comp. Taylor, 'Sayings of the Jewish Fathers,' I. 19, note, III. 26, note (בן בן).

14. *Now Caiaphas was he ...*] Ch. xi. 50. The clause appears to be added to shew presumptively what would be the selfish policy of a man who had chosen such a son. Annas exercised his power through those who were like him.

15. *followed*] The imperfect (ἡκολούθει) paints the action in progress. For the fact comp. Matt. xxvi. 58 and parallels. After the panic, in which all the disciples fled

(Matt. xxvi. 56), some again took courage (Matt. xxvi. 58).

another disciple] not *the other* (ὁ ἄλλος). The reader cannot fail to identify the disciple with St John. Comp. xx. 2.

κνοων (γνωστός. Comp. Luke ii. 44, xxiii. 49)] No tradition (so far as it appears) has preserved the nature of the connexion; nor is it possible to draw any satisfactory conclusion from the fact that both St John (Polyer. ap. Euseb. 'H. E.' v. 24) and St James the Just, "the brother of the Lord" (Epiph. 'Hær.' LXXVIII. 14), are said to have worn the πέταλον or plate attached to the high-priest's mitre.

unto the high priest] It is very difficult to decide who is here spoken of under the title. Annas is called the high-priest in Acts iv. 6, while Caiaphas is named at the same time without any title; and so Josephus ('Ant.' XVIII. 5. 3; comp. XVIII. 3 (2). 2) speaks of "Jonathan the son of Ananus (Annas) the high-priest" after the removal of Caiaphas. In Luke iii. 2, Annas and Caiaphas bear the title together. It is therefore at least possible that Annas may be referred to. On the other hand, Caiaphas has just been described as "the high-priest" (v. 13), and is so called again in v. 24, where Annas also is mentioned. These facts make it difficult to suppose that the title is abruptly used, without any explanation, to describe Annas.

the palace (court, see Matt. xxvi. 58; Mark xiv. 54 and notes) of the high priest] i.e. of Caiaphas. It is quite reasonable to suppose that Annas still retained a lodging, in what appears to have been an official residence. In this case there is no discrepancy between St John and the Synoptists as to the scene of St Peter's denials (the residence of Caiaphas). Nor indeed would there be any difficulty in supposing that Annas presided at an examination in the house of Caiaphas, though he did not live there. St Luke (xxii. 54) says that the Lord was led "into the house of the high priest," without mentioning any name. By this form of expression the Evangelist perhaps wished to indicate that He was not brought at once officially before Caiaphas, though He was taken to his palace. The language of St Matthew suggests the same idea (Matt. xxvi. 57, "to Caiaphas ... where...").

The idea that a change of scene from the house of Annas to the house of Caiaphas is

1 And Annas sent Christ bound unto Caiaphas the high priest, ver. 24. chap. ix. 50.

Matt. 26. 58.

disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of

coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple,

marked in this verse is most unnatural. The narrative of the whole section (vv. 13—27) implies an identity of scene.

16. *Peter stood*]...*was standing*. Comp. v. 5, note.

her that kept the door] Comp. Acts xii. 13.

17. *Then saith the damsel...* The maid *therefore...* The acquaintance of St Peter with St John suggested the question. St John meanwhile (it must be supposed) had pressed on into the audience-chamber, so that St Peter was alone. St John, who remained closest to the Lord, was unmolested: St Peter, who mingled with the indifferent crowd, fell.

Art not thou also (Art thou...)] as well as thy friend (John). The form of the question expresses surprise, and suggests a negative answer. See vi. 67, vii. 47, ix. 40. The contemptuous turn of the sentence, "one of the disciples of this man," corresponds with the same feeling. As the suggestion was made St Peter yielded to it. His answer both here and in v. 25 simply reflects the temper of his questioners.

18. *And the servants and officers stood there, who had made...* Now the servants and the officers, having made...were standing... The Roman soldiers had now gone back, and the private servants of the high-priest (δούλοι), and the officers—the temple-police (ὑπηρέται)—alone remained.

a fire of coals] A charcoal fire. There was no bright flame, but a glow of light sufficient to shew the features of any one turned towards it, Luke xxii. 56 (πρὸς τὸ φῶς).

for it was cold] As a general rule, the nights in Palestine about Easter-time are said to be warm throughout. The cold on this occasion appears to be spoken of as unusual.

and Peter stood with them; and warmed himself] and Peter also was with them, standing and warming himself. Comp. v. 25. The two main ideas are kept distinct. Peter had joined the company of the indifferent spectators; he was engaged in a trivial act. Such outward indifference often veils the deepest emotion.

19. *The high priest then (therefore)...* i.e. probably Caiaphas. See v. 15, note. The narrative is connected with v. 14. The Master

is now contrasted with the disciple. It is probable that a better acquaintance with the history of the time would remove the difficulty which arises from Caiaphas taking the lead in the examination before Annas. Yet it is easy to imagine that arrangements may have been made for a private examination in the chamber of Annas, at which Caiaphas was himself present, and in which he took part. At the close of this unofficial proceeding, Annas, the real leader in the whole action, sent Jesus to Caiaphas for a formal trial.

of his disciples...of his doctrine (teaching)] This preliminary examination was directed to the obtaining (if possible) of materials for the formal accusation which was to follow. With this view, it was natural to inquire into the class, the character, the number of the Lord's disciples, and into the general substance of His teaching.

20. The Lord leaves unnoticed the question as to His disciples (comp. v. 8), and fixes the attention of the questioner upon Himself alone. Hence an emphatic pronoun stands at the head of each clause. *I (ἐγώ)*, whatever others may have done with whom you wish to compare me, *I have spoken openly ... I (ἐγώ) ever taught ...* So the Lord presents His teaching first as a completed whole (*I have spoken*, xvi. 33), and then in its historic presentation (*I ever taught*). The form of the sentence at the same time suggests a contrast between the openness of His conduct and the treachery which His enemies had employed.

openly] Without reserve. Comp. vii. 13, note.

to the world] Comp. viii. 26. The teaching of the Lord was not addressed to any select group of followers, even if it was veiled in parables which required spiritual sympathy for their interpretation, Matt. xiii. 10 ff.

ever (always)] The word does not of course mean that the Lord's teaching was confined to these public places, but that at all times He used opportunities of speaking in them.

in the synagogue ... Or rather, *in synagogue*, "when people were gathered in solemn assembly" (ἐν συναγωγῇ, as distinguished from ἐν ταῖς συναγωγαῖς, Matt. ix. 35, &c.). Comp. vi. 59, note.

whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Or, with a rod.

the Jews always resort] According to the true reading, all the Jews resort (come together), and not a mere party or clique. The combination "always," "all" (πάντοτε, πάντες), is singularly emphatic. Christ was from first to last a universal teacher, and not the founder of a sect. In manner, time, place, audience, He sought absolute publicity.

in secret have I said] *in secret I spake.* The words simply exclude the purpose of concealment. What the disciples heard in the ear they were charged to proclaim on the housetops (Matt. x. 27).

21. *Why askest ...*] The accusers are bound to establish their charge independently.

which heard me, what I have said...they know... which have heard me, what I spake...these know... The tense (ἀκηκούτας, not ἀκούσαντας) and the pronoun (οὗτοι) seem both to point directly to persons actually present or close at hand, who were able to speak with full knowledge if they pleased. Thus the Lord claims that the examination may proceed in due order by the calling of witnesses; and, according to the rule, the witnesses for the defence were called first ('Sanh.' f. 32. 1; f. 40. 1, quoted by Lightfoot, 'Hor. Hebr.,' on v. 15).

22. *with...his hand*] Or, "with a rod." This latter sense suits perhaps better with the word used for "smiting" (δέσπει), though the sense given in the text appears to be more appropriate to the circumstances. Comp. xix. 3; Acts xxiii. 2 ff. This insult is to be distinguished from the corresponding acts mentioned, Matt. xxvi. 67; Luke xxii. 63, 64.

23. *If I have spoken* (rather, *spake*) *evil...* The Lord addresses the servant as one who had heard Him, and as such He challenges him to bear just evidence as to His words, and not to use mere violence. The reference (as it appears) is not to the words just uttered (v. 21), but to the teaching of the Lord which was called in question (v. 20, *I spake*; v. 21, *what I spake*; v. 23, *if I*

24 *Now Annas had sent him* *bound unto Caiaphas the high priest.* ^{57.} *Matt. 26.*

25 And Simon Peter stood and warmed himself. *They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.* ^{69.} *Matt. 26.*

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

spake. The old commentators saw in the calm rebuke a true interpretation of the precept, Matt. v. 39.

24. *Now Annas had sent him...* Annas therefore sent him... The words cannot be rendered otherwise. See Additional Note. The private interrogation at which Caiaphas had assisted led to no decisive result. Annas therefore sent Jesus to the high-priest officially, but as one already stamped with a sign of condemnation (ἀπέστειλεν, despatched; comp. note on xx. 21). During the inquiry the Lord would naturally be set free. This explains the notice that He was (again) "bound" before going to Caiaphas.

25. *And Simon Peter stood and warmed himself*] Simon Peter was standing and warming himself. Comp. v. 18.

They said therefore...] Since St Peter was evidently a stranger among them, attention was necessarily turned again to him, when the Lord was again brought into the court at the close of the private examination before Caiaphas, and so occasion was given for the second questioning. During this passage it would be easy for the Lord to turn and "look on Peter" (Luke xxii. 61), when He had already gone by near him.

Art not thou also...] *Art thou...* The form of question is the same as that in v. 17. Something no doubt in St Peter's manner, as the Lord was led by, betrayed his love. Whereupon followed the words of surprise: *Can it be that thou also art one of His disciples?*

26. *being his kinsman* (a kinsman of him)...] A detail which marks an exact knowledge of the household (v. 15).

in the garden] as one of His chosen disciples, who were gathered behind the Lord when He stood outside at the entrance facing the crowd (v. 4).

27. *Peter then (therefore)...*] He was already committed to the denial. St John, like St Luke, omits all the aggravations of St Peter's denials (Matt. xxvi. 70, 72, 74; Mark xiv. 71).

² Matt. 27.
³ Or,
Pilate's
house.
⁴ Acts 10. 28.

28 ¶ ¹ Then led they Jesus from Caiaphas unto ² the hall of judgment: and it was early; ³ and they them-

selves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

the cock crew] The indefinite form of the phrase (*a cock crew*) is far more expressive than A. V., which rather describes the time than the incident. The silence of the Evangelist, as to the repentance of St Peter, is illustrated by xxi. 15 ff., where the fact is presupposed. The episode of Peter's fall is given as the fulfilment of the Lord's word (xiii. 38), who knew to the last detail what he had to bear.

ii. The civil trial. The divine King and the Roman governor. The divine King and the apostate people. xviii. 28—xix. 16.

The detailed account of the private examinations before Pilate (xviii. 33—37, xix. 8—11) is peculiar to St John (comp. Matt. xxvii. 11 ff. and parallels; 1 Tim. vi. 13). St John probably went within the palace. He would not be deterred by the scruple of the Jews (v. 28) under such circumstances, and there does not appear to have been any other obstacle to entrance. The apostle who had followed the Lord to the presence of the high-priest would not shrink from following Him to the presence of the governor.

It will be noticed that St John's narrative explains the language of Pilate to the Jews and to the Lord, which is abrupt and unprepared in the Synoptic narratives.

The narrative falls into several distinct sections corresponding to scenes without and within the Prætorium.

1. Without the Prætorium. The Jews claim the execution of their sentence (xviii. 28—32).

2. Within the Prætorium. "The good confession." Christ a King (33—37).

3. Without the Prætorium. First declaration of innocence. Barabbas (38—40).

4. Within the Prætorium. Scourging: mockery (xix. 1—3).

5. Without the Prætorium. Second and third declarations of innocence. "Ecce homo," "Son of God" (4—7).

6. Within the Prætorium. The source of authority, and from this the measure of guilt (8—11).

7. Without the Prætorium. Conviction overpowered: the King abjured: the last sentence (12—16).

1. vv. 28—32. *Without the Prætorium: Pilate and the Jews: the claim and the refusal.*

28. *Then led they Jesus*] *They lead Jesus therefore...* Comp. Matt. xxvii. 1 f. The examination before Caiaphas (Matt. xxvi. 59 ff.

and parallels) is implied, and also its necessary issue. The sentence was determined, but the Sanhedrin had no power to carry it out. The subject (*they*) is not exactly defined. The principal actors ("the chief priests and Pharisees," "the Jews") are everywhere present to the mind of the Evangelist. Comp. xix. 4.

hall of judgment] *the palace.* The official residence (head-quarters) of the Roman governor (*παραιώριον*). This was the technical sense of *prætorium* in the provinces (comp. Acts xxiii. 35). At Rome the usage of the word was different (comp. Lightfoot, 'Philippians,' pp. 97 ff.). The building occupied by Pilate is commonly supposed to have been the palace built by Herod on the western hill of Jerusalem. This was certainly occupied at a later time by the Roman governors (Philo, 'Leg. ad Cai.' 1034), but there is not any direct evidence, as far as appears, that it was occupied by Pilate, and on the whole it seems to be more probable (comp. xix. 13) that Pilate occupied quarters in Antonia, according to the traditional view. See the Additional Note on Matt. xxvii. 2.

it was early] Comp. Matt. xxvii. 1 parallels. The term (*πρωί*) is used technically for the fourth watch, 3—6 a.m. (Mark xiii. 35). A condemnation to death at night was technically illegal (Matt. 1. c. note). An early meeting of the Sanhedrin appears to have been held to confirm the decision already made, and so to satisfy the form of law, which however was broken by the infliction and execution of the sentence on the day of trial. A Roman court could be held at any time after sunrise. On this occasion it was probably held as early as possible. Pilate, as we may suppose, had been prepared for the charge when application was made for the detachment of soldiers.

they themselves] In contrast with the Lord, who was now probably committed again to the soldiers, and taken within the Prætorium (v. 33).

lest they should be...; but that they might... *that they might not be...but might...* *be defiled*] by entering a house from which all leaven had not been scrupulously removed. The Prætorium was placed under the protection of tutelary deities (*θεοὶ οἱ τοῦ ἡγεμονικοῦ παραιωρίου*, 'Journal of Philology,' 1876, pp. 126 ff.; comp. Tac. 'Hist.' III. 10), but such a dedication is out of the question at Jerusalem. Pilate had learnt by bitter experience with what fierceness the Jews resented every semblance of a violation of their religious feelings (Jos. 'Bel. Jud.' II. 9. 2. Comp. Philo, 'Leg. ad Cai.' § 38).

eat the passover] See note on Matt. xxvi.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews there-

fore said unto him, It is not lawful for us to put any man to death :

32 ^h That the saying of Jesus ^h Matt. 20. might be fulfilled, which he spake, ^{19.} signifying what death he should die.

33 ⁱ Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

29. *Pilate then (therefore)...said (saith)*] Pilate is introduced quite abruptly, without any title or explanation, as one perfectly well known. Comp. Mark xv. 1; Luke xxiii. 1. In St Matthew he is commonly spoken of as "the governor" (Matt. xxvii. 2, note), a title not found in St John. The scrupulousness of Pilate needs some explanation (contrast Acts xxii. 24). The explanation is probably supplied by St Matthew (Matt. xxvii. 19) in the message of Pilate's wife, which at least indicates that the accusation of Jesus had made an impression upon her, and so probably in Pilate's household. There is a slight trace in the narrative of St Matthew (ch. xxvii. 19, note) of the informal manner in which the trial was in part conducted.

went out] The best authorities add "without" (ἐξω). St John appears to emphasize the fact that Pilate "went forth without" his own prætorium, as if it were symbolic of the whole proceeding.

What accusation] The words do not necessarily imply that Pilate was ignorant of the character of the charge (see v. 3). Pilate requires that the charge should be made formally.

30 f. The Jews were evidently unprepared for the governor's hesitation in such a case; and attempted to claim the fulfilment of their sentence without rendering account of the grounds on which it rested. Pilate met this affectation of independence by bidding them carry out their purpose to the end by their own authority: *Pilate therefore said, Take him yourselves* (ὑμεῖς). On this they are forced to confess that nothing less than death will satisfy them, and this punishment they cannot inflict.

malefactor] Literally, *doing evil* (κακὸν ποίῶν), actively engaged in evil. The word in St Luke, xxiii. 32, is different (κακοῦργος).

31. *Take ye him...*] *Take him yourselves...* The words have a tinge of irony (*yourselves, your law*); and Pilate implicitly reminds the Jews of the limits within which their power of "judgment" was confined.

The Jews said (om. therefore) ...] Pilate's words left them no alternative. They could not escape from revealing their purpose; and probably they now brought forward against

Christ the charge of treason (Luke xxiii. 2) in order to move Pilate the more easily (v. 34).

It is not lawful ...] See Additional Note.

32. *the saying (word) of Jesus...signifying what death (by what manner of death)...*] Ch. xii. 32 f. Comp. Matt. xx. 19. Crucifixion was not a Jewish punishment. The clause must not be interpreted to convey the idea that the Jews wished a particular form of death to be inflicted, but that the circumstances of the case led to this issue.

2. vv. 33—37. *Within the Prætorium: Pilate and Christ: the good confession and the light question.*

33. *Then Pilate ...*] *Pilate therefore...* The urgency of the Jews constrained him to make further inquiry.

called Jesus] The Lord was already inside the court (v. 28); but Pilate summoned Him to his immediate presence (ἐφώνησεν, comp. ix. 18, 24).

Art thou the King of the Jews?] The words may mean either "Art thou he who has just now become notorious under this title?" or, "Dost thou claim the title, as it is said?" The title itself would be likely to arrest Pilate's attention, whether he had heard it spoken of before in connexion with the entry into Jerusalem or only now from the Jews. And further, he would rightly conclude that the title, when thus put forward, would be fitted to call out any fanaticism which there might be in a political enthusiast. The full form which the accusation assumed is given in St Luke (xxiii. 2). See xix. 12. In each of the four Gospels the first words of Pilate to Jesus are the same: "Art thou the King of the Jews?" (Matt. xxvii. 11; Mark xv. 2; Luke xxiii. 3). The form of the sentence (ὁ ἐγώ...) suggests a feeling of surprise in the questioner: "Art thou, poor, and bound, and wearied, the King of whom men have spoken?" Comp. iv. 12.

King of the Jews] v. 39, xix. 3, 19, 21. Compare Matt. ii. 2, xxvii. 11, 29, 37; Mark xv. 2, 9, 12, 18, 26; Luke xxiii. 3, 37, 38. The theocratic title *the King of Israel* (i. 49, note) stands in marked contrast with this civil title.

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom

is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a

34. *Jesus answered (om. him)]* The short clauses are impressive: "Jesus answered"—"Pilate answered"—"Jesus answered."

34 f. *Sayest thou ... tell it thee of me (or tell thee of me)]* The Lord's question is suited to lead Pilate to reflect on the nature of the charge which he had to judge. In this sense it is an appeal to his conscience. If he admits the alleged assumption of the title to be a crime, he must ask himself whether the title has any meaning for him? whether he desires to learn what further it may signify? or whether he has simply adopted a vague accusation, an ambiguous phrase, at random? Pilate's reply affirms his utter indifference to matters which only concerned (as he assumes) a despised people. "Am I a Jew?" Is it then possible for me to care for these things? Yet in the words which follow he implies that there is something strange in the case. The Jews were ready for the most part to favour any asserter of their national liberty. Now they had brought one called their King to be put to death. "Thine own nation" (*τὸ ἔθνος τὸ σὸν*), and no Roman informer, "and the chief priests, the natural leaders of the people, delivered (om. have) thee unto me: what hast thou done? or, more exactly, *what didst thou do*," that is, to turn those who would naturally favour such as thee into relentless enemies?

36. Without directly replying to Pilate, the Lord indicates the real ground of the antagonism of the people and of the rulers to Himself, and at the same time explains how He is a King: "His kingdom was not of this world" (*κόσμος*). He would not make any concessions to the false patriotism of zealots (vi. 15), and yet He did claim a sovereignty, a sovereignty of which the spring and source was not of earth but of heaven. In both respects He was opposed to those who professed from different sides to represent the nation ("the Jews"). But as a spiritual King He was open to no accusation of hostility to the empire. His willing surrender was a sufficient proof that he had never contemplated violence.

My kingdom ... my kingdom ... my servants (ὑπηρέται, officers, sv. 3, 12, &c.)] The possessive pronoun is in each case emphasized: "the kingdom, the servants (*i.e.* disciples and

apostles), who truly answer to me, to my nature and my will." Comp. xv. 11, note, xii. 26. There is an obvious reference to the Jewish conceptions of a kingdom and to the Jewish "officers." The use of the word *ὑπηρέτης* (here only of Christians in the Gospels, comp. 1 Cor. iv. 1; Acts xiii. 5) corresponds with the royal dignity which Christ assumes.

is not of this world ... hence] does not derive its origin or its support from earthly forces. Comp. viii. 23, xv. 19, xvii. 14, 16; 1 John ii. 16, iv. 5. At the same time Christ's kingdom is "in the world," even as His disciples are (xvii. 11). This verse serves as a comment on Matt. ii. 1 ff., and brings out the full force of St Matthew's characteristic term "the kingdom of heaven." The solemnity of the rhythmical balance of the sentence in the original cannot but be felt: "My kingdom ... not of this world ... if of this world ... my kingdom." The substitution of "hence" for "of this world" in the last clause appears to define the idea of the world by an immediate reference to the representatives of it close at hand.

fight] The original (*ἡγωνίζοντο*) describes a continuous effort, and not merely one definite conflict: "they would now be striving" (Luke xiii. 24; 1 Cor. ix. 25; 1 Tim. vi. 12; 2 Tim. i. 7), and not "they would have fought" at the moment of my arrest.

the Jews] The title occurs in the record of the Lord's words, iv. 22, xiii. 33, and above, v. 20 (comp. xi. 8). The colour of the word in these places is slightly different from that which it bears in the Evangelist's narrative. The simple idea of nationality prevails over that of religious antagonism.

but now] As the case really stands, ix. 41, xv. 22, 24.

37. *Art thou a king then?]* The particle (*οὐκοῦν*), which occurs here only in the New Testament, gives a tinge of irony to the words, which are half interrogative in form and half an exclamation: "So then, after all, thou art a king?" This scornful tone is further accentuated by the personal pronoun at the end of the sentence: "thou, a helpless prisoner." Comp. v. 33, i. 21, iv. 19, viii. 48.

Thou sayest...] The Lord neither definitely accepts nor rejects the title. He leaves the claim

king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the

truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What

as Pilate had put it forward. Pilate had quoted the words of others, and the Lord had made clear in what general sense they must be interpreted. He now signifies further the foundation and character of His sovereignty, and the right which He has to the allegiance of men.

that I am ...] The translation *Thou sayest* (i.e. rightly), *because I am ...* seems to be both unnatural as a rendering of the original phrase, and alien from the context.

To this end (eis touto) ... that (iva, in order that)] The first words (*To this end*) affirm generally the fact of the sovereignty which Christ exercised: He was born for the very purpose that He should reign; and the last (*that I may*) the special application of it: His reign was directed to the execution of a divine purpose. Comp. Acts ix. 21; Rom. xiv. 9; 2 Cor. ii. 9; 1 Pet. iii. 9, iv. 6; 1 John iii. 8.

was I born...for this cause came I...] *have I been born...to this end am I come into the world ...* The two phrases appear to correspond in part with the two in ch. xvi. 28, "I came out from the Father, and am come into the world." The first marks the entrance upon a new form of being, the second defines the sphere of the Lord's mission (comp. ix. 39, note). Or again, the first marks the beginning of the earthly life, the second the pre-existence with the Father. But as addressed to Pilate the words declared only the human birth (comp. Luke i. 35, τὸ γεννόμενον), though a deeper meaning lies beneath them. The emphatic pronoun at the head of the sentence (ἐγὼ εἰς τοῦτο ...), and the repeated clause *to this end*, fix attention upon the Speaker and His office. Christ not only affirms the fact of His kingship, but also bases the fact upon the essential law of His being. He places His own Person (ἐγὼ) in contrast with all other men, whether they disbelieve (as Pilate) or believe. And He describes His coming as permanent in its effects (ἐλθούσα) and not simply as a past historic fact (ἦλθον).

bear witness unto the truth...] Truth, absolute reality, is the realm of Christ. He marks out its boundaries; and every one who has a vital connexion with the Truth recognises His sway. He does not only "bear witness concerning the truth" (μαρτυρεῖν περὶ, i. 7, 8, &c.), but "bears witness to, maintains, the truth" (μαρτυρεῖν τινί, iii. 26), as John had done in his place, v. 33. Comp. Acts x. 43, xv. 8, &c.; 3 John 12.

that is of the truth] who draws from the truth the inspiration of his life (comp. 1 John ii. 21, iii. 19). The phrase is parallel to "that is of God" (viii. 47, note). Comp.

also v. 36, iii. 31, viii. 23, xv. 19, xvii. 14; 1 John ii. 16, iii. 8 ff., and in a wider sense x. 16; Col. iv. 11. All who thus depend on that which is Christ's are His proper subjects. For the whole answer comp. 1 Tim. vi. 13. It is of great interest to compare this "confession" before Pilate with the corresponding "confession" before the high-priest, Matt. xxvi. 64. The one addressed to Jews is framed in the language of prophecy, the other addressed to a Roman appeals to the universal testimony of conscience. The one speaks of a future manifestation of glory, the other speaks of a present manifestation of truth. The one looks forward to the Return, the other looks backward to the Incarnation. It is obvious how completely they answer severally to the circumstances of the two occasions.

the truth] Compare Introd. p. xliv. Lightfoot on ch. vi. 27 quotes two remarkable passages which illustrate one idea of the word: "When the great synagogue had been weeping, praying, and fasting, for a long time, a little roll fell from the firmament to them in which was written Truth. R. Chaniach saith, Hence learn that Truth is the seal of God." ('Sanh. Bab.' f. 64. 1.) And again: "What is the seal of the holy blessed God? R. Bibai, in the name of R. Reuben, saith 'Truth' (אמת). But what is Truth? R. Bon saith, The living God and King eternal. Resh Lachish saith, א is the first letter of the alphabet, ב the middle, and נ the last: that is, I the Lord am the first ... and beside me there is no God ... and I am with the last" ('Sanh. Hieros.' f. 18).

The Lord's confession includes the fulfilment of the double hope. He is the King of the people of God, and the universal Saviour. Comp. iv. 25 ff., ix. 35 ff.

38. *What is truth?*] The question of Pilate does not deal with absolute Truth—the Truth as one—of which the Lord had spoken (ἡ ἀλήθεια), but simply with truth in any particular case (ἀλήθεια). There is nothing of real reverence or seriousness in his words, still less of awe. He does not shape, even in passing thought, a subject for earnest inquiry, but half sadly, half cynically, implies that even in ordinary matters truth is unattainable. It was so evidently to his mind in the matter before him; but so much at least was plain to his Roman clearness of vision, that the prisoner accused by His countrymen was no political intriguer. He therefore impatiently breaks off the examination which had (as he fancied) shewn him enough to decide the case,

is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

^m Matt.
27. 15.

39 ^m But ye have a custom, that I should release unto you one at

the passover: will ye therefore that I release unto you the King of the Jews?

40 ⁿ Then cried they all again, ⁿ Acts 14. saying, Not this man, but Barabbas. Now Barabbas was a robber.

that he may obtain the release of Jesus if possible. Corn. a Lapide gives an interesting series of answers to the question, "What is truth?" from classical and patristic writers. Though they have no direct connexion with Pilate's thought they will repay study.

The sending to Herod (Luke xxiii. 6 ff.) must be placed between vv. 37, 39.

3. vv. 38—40. *Without the Prætorium. The judgment of Pilate and the judgment of the Jews. The sentence, the offer, the demand, Jesus and Barabbas.*

38 ff. *And when ...* The incident that follows is a complete revelation of a weak worldly character. Pilate addressed himself, as it seems, not to the leading accusers of Jesus (*the high-priests and Pharisees*), but to the crowd which had now gathered round them. He trusted that an expression of popular feeling would enable him to follow his own judgment without incurring any unpopularity. He saw that Jesus was evidently the victim of a party (Matt. xxvii. 18), and perhaps of a small party. Moreover the festival allowed him to effect his purpose without absolutely setting aside the sentence of the Sanhedrin. He suggests therefore that Jesus should be released according to the custom of the Passover. From the narrative of St Mark it appears that the demand for the fulfilment of this act of grace was first made by "the multitude" who had come up to the governor's house (*ἀναβὰς*, Mark xv. 8), and it is not unlikely that some at least of the people hoped in this way (like Pilate) to deliver Jesus. The name of a notorious criminal was coupled with that of Jesus (Matt. xxvii. 17), that the wish of the people might be expressed more decisively. When the choice was put to them there was for a time a division of feeling, or hesitation (Mark xv. 11, note). At length the high-priests prevailed (comp. ch.

xix. 6), and Pilate was then overpowered by the popular cry, from which he had expected to obtain convenient support. He had no firmness to support him when his scheme had failed; and at last, by a strange irony, he was forced to release a man guilty of the very form of crime which the chief priests had tried to fasten upon Christ.

I find in him no fault at all *I find no charge (or crime) in him.* The pronoun is emphatic here and xix. 6 (not in xix. 4), and contains an implied contrast between the partizanship of the priests and the calm judgment of the Roman governor.

39. *at the passover* The custom is made more general in St Matthew (xxvii. 15) and St Mark (xv. 6), "at feast time" (*κατὰ ἑορτήν*). Nothing is known of the origin of the custom, nor is it (as far as appears) noticed anywhere except in the Gospels. Comp. Matt. xxvii. 15, note.

the King of the Jews The title is probably used, as afterwards (xix. 15), to throw contempt on the pretensions of the Jewish leaders.

40. *Then cried they all again ...* They cried out therefore again with the loud cry which will make itself heard (*ἐκραύγασαν*). Comp. xi. 43, xii. 13, xix. 6, 12, 15. The people, in spite of their late enthusiasm, were driven by their selfish hopes to prefer one who had at least defied the Roman power to their divine King.

again The word is a singular mark of the brevity of St John's narrative, which assumes much as known. The previous demands of the people have not been noticed by him.

a robber One of those outlaws who not unfrequently (Acts xxi. 38) covered their violence with a cloak of patriotism (comp. Luke xxiii. 19; Mark xv. 7; Matt. xxvii. 16, note). There is an impressive pathos in the brief clause. Comp. xiii. 30.

ADDITIONAL NOTES on CHAP. XVIII.

12—24. It is interesting to compare the narratives of the Lord's trial preserved by the Evangelists with the rules laid down in Jewish tradition for the conduct of such cases. It may be impossible to determine the antiquity of the contents of the Mishna, but the following brief summary of the contents of the Tract 'Sanhedrin,' so far as they bear upon the sub-

ject, will shew in what respects the proceedings as to the Lord agreed with and differed from what was received as law at a very early date.

Capital offences were tried by an assembly of twenty-three (ch. i § 4): a false prophet could be tried only by the great Sanhedrin, or assembly of seventy-one (ch. i § 5).

The witnesses were strictly and separately examined in all cases, and the agreement of two was held to be valid (ch. 3 § 6; ch. 5 §§ 1 ff.).

In capital cases the witnesses were specially charged as to the momentous consequences of their testimony, and cautioned as to the peril of destroying life (ch. 4 § 5), and they were to say nothing by conjecture or hearsay.

The judges sat in a semicircle, the president being in the middle, so that all might be face to face (ch. 4 § 3).

In capital cases everything was so arranged as to give the accused the benefit of the doubt, and with this view the votes for acquittal were taken first (ch. 4 § 1).

In civil cases the trial might be continued and decided by night; and a decision either way might be given on the day of trial. In capital cases the trial could take place only by day; and while an acquittal might be pronounced on the day of trial, a sentence of condemnation could not be given till the next day. Hence such cases could not be tried on the eve of a Sabbath or of a Feast (ch. 4 § 1: comp. ch. 5 § 5).

Even on the way to execution opportunity was given to the condemned, four or five times, if need were, to bring forward fresh pleas (ch. 6 § 1); and at the last he was urged to confession, that he might not be lost hereafter (ch. 6 § 2). A crier preceded the condemned, saying, "A. B. the son of A. B. goes forth to be stoned for such and such an offence: the witnesses are C. and D. If any one can prove his innocence, let him come forward and give his reasons" (ch. 6 § 1).

In cases of blasphemy the witnesses were rigorously examined as to the exact language used by the accused. If their evidence was definite the judges stood and rent their garments (ch. 7 § 5).

The blasphemer was to be stoned (ch. 7 § 4). After stoning he was to be hung upon a gibbet (ch. 6 § 4), and taken down before night (*id.*) and buried in a common grave provided for the purpose (ch. 6 § 5).

13. Derenbourg ('Essai sur l'Histoire et la Géographie de la Palestine,' Paris, 1867) has called attention (pp. 466 ff.) to a remarkable passage of the Talmud ('Jer. Taanith,' IV. 8), which mentions that "on the Mount of Olives there were two *cedars*, under one of which were four booths (shops, תכניות) for the sale of objects legally pure. In one of these, pigeons enough were sold for the sacrifices of all Israel." He conjectures that these booths were [part of] "the famous booths of the sons of Hanan (Annas)," to which the Sanhedrin retired when it left the chamber "Gazith" (see Add. Note on v. 31). The identification seems to be very plausible, notwithstanding Keim's peremptory contradiction

(III. 352, note). Yet see the note on Matt. xxvii. 1. But whether "the booths" were on the Mount of Olives or adjoining the temple, the place was the seat of the dominant faction of Annas, the centre of their hierarchical tyranny. The night meeting of members of the Sanhedrin favourable to their policy would therefore naturally be held there. The regular meeting in the morning of the whole body (Matt. xxvii. 1) was, on the other hand (as it appears), held in the old place of assembly, "Gazith" (Matt. xxvii. 5, ῥήσας ἐν τῷ ναῷ). The language of St Luke points clearly to the difference of place of the two examinations (xxii. 66, ἀπῆλθον εἰς τὸ συνέδριον αὐτῶν, as contrasted with xxii. 54, εἰς τὸν οἶκον τοῦ ἀρχιερέως). Perhaps it will be felt that the record gains in solemnity if the Mount of Olives was the one scene of all the events of the night. Even the mention of Kidron by the secondary and popular name of the "ravine of the cedars" may contain an allusion to a scandal felt as a grievous burden at the time when the priests gained wealth from the sale of victims by the "two cedars." "The booths of the sons of Hanan," tradition adds, "were destroyed three years before the destruction of the temple" (Derenbourg, p. 468).

17, 18, 25—27. The differences in detail, which occur in the records of the threefold denial of the Lord by St Peter, offer a singularly instructive subject for study. The fact is one of the very few related at length by the four Evangelists, and it offers a crucial test for determining, in some aspects, the character of the narratives of the Gospels.

It must be premised:—

1. That each Evangelist records the prediction of a threefold denial:—

Matt. xxvi. 34 ("before the cock crow thou shalt deny me thrice").

Mark xiv. 30 ("before the cock crow twice thou shalt deny me thrice").

Luke xxii. 34 ("the cock shall not crow this day until thou hast thrice denied that thou knowest me").

John xiii. 38 ("the cock shall not crow till thou hast denied me thrice").

In St Matthew and St Mark the prediction occurs after the mention of the departure from the upper room; in St Luke and St John, during the account of the Supper. The particles of connexion in the first two Gospels ("then" [St Matthew], "and" [St Mark]) do not require, though they suggest, chronological sequence. There is no difficulty in supposing either that the record of the words has been transposed by St Matthew and St Mark, or that the prediction was repeated. Such repetitions belong naturally to a crisis of concentrated excitement.

2. That each Evangelist records three acts of denial:—

Matt. xxvi. 70, 72, 74.
Mark xiv. 68, 70, 71.
Luke xxii. 57, 58, 60.
John xviii. 17, 25, 27.

The first three Evangelists specially notice the fulfilment of the prediction: Matt. xxvi. 75; Mark xiv. 72; Luke xxii. 61. St John does not, though he obviously recalls the words spoken: xviii. 27, compared with xiii. 38.

It may be added that the narratives of St Matthew and St Mark represent in the main one original. The narratives of St Luke and St John are independent of one another and of the other two.

Under these circumstances the question arises (1) Whether the four Evangelists relate the same three acts of denial; and then (2) if so, whether the differences in detail admit of being reconciled.

It will be most convenient to examine in succession the four narratives of the first, second, and third denials, noticing the significant points in each.

(Table A.) Here there is an agreement (a) as to the place of the incident, the court of the high priest's palace, "outside" and "beneath" the room in which the Lord was being examined, and more particularly by "the fire" which had been lighted there. St John mentions the "standing by the fire" after the fact of the denial, but evidently in connexion with it.

(b) As to the chief actor, "a maid" (παῖς), further described by St Mark as "a maid of the high priest," and defined by St John as "the maid that kept the door." There is not the least indication that the "maid" of St Matthew and St Mark could not be the portress.

(c) As to the fact of a direct address to St Peter, and of a reply by him to the speaker. And, further, there is a substantial agreement as to what was said.

On the other hand, the Synoptists speak of St Peter as "sitting," St John as "standing," and the words recorded are different. But there is no difference as to time. The incident mentioned by St Matthew and St Mark may have occurred at any time after entrance into the court (Matt. xxvi. 58; Mark xiv. 54).

(Table B.) Here the records are much more complicated: (a) Two places are mentioned, the "fore-court" (St Mark), with which the "porch" of St Matthew is to be connected, and the fire in the court which was the scene of the former denial.

(b) Many persons take part in the accusation of St Peter: "the same maid" as before (St Mark), "another maid" (St Matthew), "another man" (St Luke), are specified, and St John says, generally, "they said," *i.e.* the bystanders.

But it will be noticed that St Luke alone singles out one man who addresses St Peter, and to whom personally St Peter replies. The

TABLE A.

Matt. xxvi. 69, 70. Peter was sitting without in the court, and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest.	Mark xiv. 66—68 a. As Peter was beneath in the court, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him and said, Thou also wast with Jesus of Nazareth. But he denied (ἡρῶσαρο), saying, I know not, neither understand I what thou sayest.	Luke xxii. 55—57. Peter was sitting in the midst of them [in the court], and a certain maid, seeing him as he sat in the light of the fire, and earnestly looking upon him, said, This man also was with him. But he denied (ἡρῶσαρο), saying, Woman, I know him not.	John xviii. 16—18. [John] spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith to Peter, Art thou also one of this man's disciples? He saith, I am not. Now the servants ... were standing, having made a fire of coals ... and Peter was with them, standing and warming himself.
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TABLE B.

Matt. xxvi. 71, 72.	Mark xiv. 68 b—70.	Luke xxii. 58.	John xviii. 25.
And when he was gone out into the porch (πυλῶν), another maid (ἄλλη) saw him,	And he went out into the porch (τὸ προαίλιον, the fore-court), and a cock crew. And the maid (ἡ παῖδισκη) saw him again,	And after a little while (μετὰ βραχὺ) another man (ἄλλος) saw him,	Peter was standing and warming himself.
And saith unto them that were there (τοῖς ἐκεῖ),	And began to say to them that stood by,	And said,	They said therefore to him,
This man also was with Jesus of Nazareth.	This is one of them.	Thou also art one of them.	Art thou also one of his disciples?
And again he denied (ἠρνήσατο) with an oath,	And he denied (ἠρνήσατο) again.	But Peter said,	He denied (ἠρνήσατο), and said,
I do not know the man.		Man, I am not.	I am not.

TABLE C.

Matt. xxvi. 73, 74.	Mark xiv. 70, 71.	Luke xxii. 59, 60.	John xviii. 26, 27.
And after a while (μετὰ μικρόν), they that stood <i>there</i> came and said to Peter,	And after a while again they that stood by said (ἐλεγον) to Peter,	And about the space of one hour after, another confidently affirmed, saying,	One of the servants, being his kinsman whose ear Peter cut off, saith,
Surely thou also art one of them, for thy speech bewrayeth thee.	Surely thou art one of them, for thou art a Galilean.	Of a truth this man also was with them, for he is a Galilean.	Did not I see thee in the garden with them?
Then began he to curse and to swear, <i>saying</i> ,	But he began to curse and to swear, <i>saying</i> ,	And Peter said,	Peter therefore denied again ...
I do not know the man.	I do not know this man of whom ye speak.	Man, I know not what thou sayest.	

words of accusation recorded by St Matthew and St Mark are not addressed to St Peter at all, but spoken among the groups of servants, and St Mark implies a repeated denial (*ἡρνέσθαι*). The words recorded by St John express apparently what was said by several. So also the denials recorded by St Matthew, St Mark, and St John, are not given as addressed to any particular person, as in the former case. They simply record the fact of denial.

(Table C.) Here again the narratives are complicated. There is no mention of place; but some time, "about an hour" (St Luke), has elapsed since the last denial. In St Matthew and St Mark the charge is addressed to St Peter by many ("they that stood by"). In St Luke the question and answer are both personal; in St John the question is direct, but no specific answer is recorded.

The charges in this case are all supported by some personal identification of St Peter.

If now we endeavour to realise the scene it will, I think, be clear that there were three crises, three acts of denial. The first was an isolated incident, and the others in part arose out of it. The portress made no remark when St John brought in his friend. It was not likely that she should do so. But afterwards, noticing him by the fire-light, she spoke directly to him. The slight differences in detail admit of easy explanation. St Peter's restlessness is evident throughout the scene.

After St Peter had made his denial and then withdrawn, the subject was not forgotten. The portress, when she saw him again, after some interval, on being called to the door, spoke of him to others. One and another accused him. Probably at the time he made no answer, but went away, and ventured to return to the fire. Here again a definite accusation was made and a denial followed; but the imperfect in St Mark seems to indicate that the denial was in some way repeated. The third incident is similar. Conversation had been going on. St Peter had joined in it. His dialect shewed his origin. One of the servants recognised him. Thereupon many brought the charge against him, and St Peter met his assailants at once with words fragmentarily preserved in the different narratives.

Briefly then, let the scene be realised, with all the excitement of the night trial and the universal gathering of servants and officers, and the separate details given by the different Evangelists will be found completely in harmony with the belief that there were three "denials," that is three acts of denial, of which the several writers have taken such features as seemed to be most significant for their purpose. Thus in the narrative of St John there is an evident climax in the succession of questioners: the portress, the by-

standers generally, a man who claims direct knowledge.

19—24. The true reading in *v. 24* (Annas *therefore* sent him...., ἀπέστειλεν οὖν...) involves the consequence that the examination noticed in *vv. 19—23* is not any part of the official examination before Caiaphas and the Sanhedrin (Matt. xxvi. 57, 59—68; Mark xiv. 53, 55—65), but previous to it. The same sense is given by the simple aorist without the conjunction (*Annas sent him*...), though less sharply. The character of the examination itself leads to the same result. The examination in St John is evidently informal and private (comp. Matt. xxvi. 57, note). The Lord Himself is questioned, but there is no mention of witnesses (Matt. xxvi. 60 ff.), no adjuration, no sentence, no sign of any legal process. If *v. 21* implies that others were present besides the retinue of the high-priest, they took no part in the proceedings (contrast Matt. xxvi. 66 ff.). On the other hand, if Annas was really the soul of the Sadducean faction, nothing would be more natural than that he should provide for a preliminary interrogation which might decide the course to be taken in the Sanhedrin. There might still be opposition there. As it was, the accusers were in fact driven to seek evidence from the Lord's hearers, and to confess that it was inadequate for their purpose. Thus baffled, they called forth, under the most solemn circumstances, His great confession as Messiah. It may be added that some time necessarily elapsed between the arrest of the Lord and His appearance before the formal session of the Sanhedrin. This interval gave opportunity for the private examination. The details of the various examinations, which St John has preserved, all bear upon the universal aspect of Christ's work, its openness, self-justification, truthfulness, dependence upon the divine will. It will further be noticed that as St John alone gives the private examination before Annas, so also he alone gives the private examination before Pilate. He was probably present at both.

31. The words "It is not lawful for us to put any man to death" have been interpreted to mean that the Jews could not inflict a capital sentence at this particular time (the Passover), or in the particular manner which they desired (crucifixion). But there is nothing in the context to justify such a limitation of the sense. The whole action of Pilate (comp. xix. 10) shews that the question of life and death was legally in his hands alone; and the words must be taken as a simple and direct statement that the Jews could not put to death without the governor's authority. That this was so appears from the terms which describe the procurator's power (Jos. 'Antt.' xviii. 1. 1; compare also 'Antt.' xvi. 2. 4, and xvi. 6). There is also a remarkable tradition preserved in different forms in the Talmud,

that the Sanhedrin left their proper place of assembly, Gazith, and sat in Chanjuth (forty years before the destruction of the temple). Now it was forbidden to condemn to death except in Gazith (see 'Avoda Zara,' ed. Edzard, pp. 61 ff. and notes).

The passages quoted from the New Testament (John viii. 3, 59, vii. 26; Acts v. 33, vii. 57 f., xxi. 27 ff.; [Acts xii. 4]) to prove that the Jews could put to death, only shew that the Roman governors were not unwilling to tolerate exceptional acts of violence. Compare also Jos. 'B. J.' vi. 2. 4, and 'Antt.' xx. 9. 1, where it appears that the execution of James the Just in the interval between the departure of one governor and the arrival of his successor was treated as a grave usurpation of power.

The question is discussed thoroughly and conclusively by Langen, in a paper in the 'Theol. Quartal-Schrift,' 1862, III. pp. 411 ff. Compare also the same writer's 'Die letzten Lebenst.' § 256.

NOTE ON THE READINGS IN *v.* 1, 15, 24.

1. The reading of this verse offers points of singular interest. The great majority both of ancient and later authorities give χ . $\tau\omega\upsilon$ $\kappa\epsilon\delta\rho\omega\upsilon$ (\aleph^* BCLX, &c., most cursives, and Origen, Cyril Al., and Chrysostom) (1). Two representatives of a very ancient text (\aleph^* D) give $\tau\omega\upsilon$ $\kappa\epsilon\delta\rho\omega\upsilon$ (2). Some few copies, which generally represent a later text (AS, &c.), give $\tau\omega\upsilon$ $\kappa\epsilon\delta\rho\omega\upsilon$ (3). The second and third readings may be grouped together, for both represent the Hebrew name *Kidron*, though in different forms ($\kappa\epsilon\delta\rho\omega\upsilon$ or $\kappa\epsilon\delta\rho\omega\varsigma$ — $\kappa\epsilon\delta\rho\omega\varsigma$, cedar, is feminine—and $\kappa\epsilon\delta\rho\omega\upsilon$). The first, on the other hand, substitutes for the Hebrew name a significant Greek name (*of the cedars*) which is found also in the LXX. (2 S. xv. 23; 1 K. xv. 13). No one of the versions directly supports (1), but the Memphitic reads *of the cedar tree*, while the *cedri* of some old Latin copies is uncertain. The Thebaic and the Æthiopic give *Kedros* (masc.) (2). The Vulgate, Gothic, and Armenian, give *Kedron* (3).

CHAPTER XIX.

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release him, but being overcome with the outrage of the

At first sight it seems obvious to suggest that an original reading, $\tau\omega\upsilon$ $\kappa\epsilon\delta\rho\omega\upsilon$, gave rise to two corrections on the part of ignorant scribes, who altered either the article ($\tau\omega\upsilon$ $\kappa\epsilon\delta\rho\omega\upsilon$) or the noun ($\tau\omega\upsilon$ $\kappa\epsilon\delta\rho\omega\upsilon$), in what they supposed to be a false concord.

But the division of the authorities is most unfavourable to this view. It seems incredible that no one of the most ancient Greek texts should have preserved the true reading. On the other hand, the name *Kidron* was well known, and an alteration from $\tau\omega\upsilon$ $\kappa\epsilon\delta\rho\omega\upsilon$ to $\tau\omega\upsilon$ $\kappa\epsilon\delta\rho\omega\upsilon$ would appear as plausible to a scribe as to many modern scholars.

It must be added that the use of the name χ . $\tau\omega\upsilon$ $\kappa\epsilon\delta\rho\omega\upsilon$ in the LXX. (1 K. xv. 13, and as a various reading in 2 S. xv. 23; 1 K. iii. 37; 2 K. xxiii. 6, 12), supplies fair evidence that it was current; and the fact that the article is not added to the similar forms, $\kappa\iota\sigma\sigma\omega\upsilon$ ($\kappa\iota\sigma\omega\upsilon$) and $\alpha\rho\upsilon\omega\upsilon$, proves conclusively that the name was not an accidental corruption. In Josephus the name is always declined ($\kappa\epsilon\delta\rho\omega\upsilon$, $\omega\varsigma$).

Such a paronomasia as is involved in the change from *Kidron* to "of the cedars" is perfectly natural; and the fact that cedars were found on the Mount of Olives at the time (see Note on *v.* 13) gives additional likelihood to the change. It is indeed possible that the name of the Wady and of the Torrent (וַדִּי הַשָּׁחַד = the Black) was originally derived from the "dark" trees, and not from the "dark" water.

15. The best authorities (\aleph^* AB [D]) omit the article ($\alpha\lambda\lambda\omicron\varsigma$, not \acute{o} $\alpha\lambda\lambda\omicron\varsigma$), which is not expressed in A. V.

24. An overwhelming preponderance of evidence (BC* LX 1, 33, &c.) requires the insertion of *therefore* ($\omicron\upsilon\upsilon$). This reading, which presents considerable difficulty at first sight, was variously corrected: first by substituting *now* ($\delta\acute{\epsilon}$) for *therefore* (\aleph 69, &c.), and then by omitting the conjunction altogether (A and much later MSS.); and a few authorities insert the whole clause, *Annas ... Caiaphas*, in *v.* 13, with *therefore* or *now*.

Jews, he delivered him to be crucified. 23 They cast lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

4. XIX. 1—3. *Within the Prætorium. The governor's punishment. The soldiers' mockery.*

CHAP. XIX. 1—3. The narrative of St John leaves no doubt that the "scourging" ($\epsilon\mu\alpha\sigma\tau\iota\gamma\omega\sigma\epsilon\nu$) was inflicted by Pilate as a punishment likely to satisfy the Jews. They had only just used the ominous word "crucify" (Luke xxiii. 21), though they pointed

to it from the first (xviii. 31). The governor therefore thought that as he had humoured them by the release of Barabbas they might be contented with the ignominy inflicted on the alleged pretender to royalty without insisting on His death. This is distinctly brought out in Luke xxiii. 22 ("I will therefore chastise him [$\pi\alpha\iota\delta\epsilon\upsilon\sigma\omega$], and let

^a Matt. 27.
26.

THEN ^a Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring

him go"). It is not however to be supposed that when Christ was condemned to be crucified the scourging was repeated. The passing references (*φραγελλώσας*) in St Matthew (xxvii. 26) and St Mark (xv. 15)—St Luke is silent,—though they would convey the impression that the scourging immediately preceded the crucifixion, according to the common, but not universal, custom, do not necessarily bear that meaning. There is therefore no real discrepancy between the accounts of the Synoptists and of St John. The accounts of the mockery by the soldiers are to be explained otherwise. From the narrative of St John it is evident that the Lord was insulted by the emblems of mock royalty before His condemnation. From the narrative of St Matthew it is no less evident that mockery of the same kind took place after His condemnation (Matt. xxvii. 31, *and when ... they took off ... and led ...*). St Mark is less definite as to the time, and St Luke is silent altogether about the incident. In addition to this difference as to the time, there are also some minor differences in the details of the two narratives. St Matthew and St Mark both mention emphatically "the gathering of the whole band" (Matt. xxvii. 27; Mark xv. 16); both mention the insulting homage; St Matthew mentions and St Mark implies the reed-sceptre; the outrages described in St Matthew and St Mark are greater and more varied. In a word, the scene described by St Matthew and St Mark represents a more deliberate and systematic mockery than that described by St John. It is not perhaps difficult to imagine the whole course of the mockery. The conduct of Herod (Luke xxiii. 11) probably suggested the idea of it. Pilate found it fall in with his own design to release Jesus as being too insignificant for serious treatment. The design failed. The crown and the robe were therefore removed; for it is not conceivable that any prisoner could be brought so disguised before a judge for sentence. But after the sentence was given, the men who had already entered into the spirit of the travesty made use of their opportunity to carry out the contemptuous exhibition more completely; and "the soldiers of the governor" invited "the whole band" (Matt. xxvii. 27) to join them in their fierce sport. There does not appear to be anything artificial in this interpretation of the recorded facts or inconsistent with the character of the actors. St John (as in other places) gives that which explains the origin of the proceeding.

1. *Then Pilate therefore ...*] Pilate's last appeal to the Jews (xviii. 39) had failed, and he now endeavours to save the life of Christ by inflicting such a punishment as might move His enemies to pity. This was his punishment (*Pilate took ... and scourged ...*) contrasted with v. 6, *Take ye ... and crucify ...*. Scourging was itself part of a capital sentence, but in this case it was inflicted arbitrarily by Pilate without any formal judgment.

For an account of the punishment see Matt. xxvii. 26, note. St Matthew (xxvii. 26) and St Mark (xv. 15) refer to the scourging simply as having taken place before the Lord was given over for execution. St Luke (xxiii. 22) records Pilate's offer to inflict the punishment without saying more. St John brings the two notices into union.

Recent investigations at Jerusalem have disclosed what may have been the scene of the punishment. In a subterranean chamber, discovered by Captain Warren, on what Mr Fergusson holds to be the site of Antonia—Pilate's Prætorium—"stands a truncated column, no part of the construction, for the chamber is vaulted above the pillar, but just such a pillar as criminals would be tied to to be scourged." The chamber "cannot be later than the time of Herod" (Fergusson, 'The Temples of the Jews,' p. 176; comp. p. 242).

2. *a crown of thorns*] Comp. Matt. xxvii. 29, note. The thought is rather of the victor's wreath (as Tiberius' wreath of laurel, which was seen upon his arms: Suet. 'Tib.' c. 17) than of the royal diadem.

a purple robe] Comp. Matt. xxvii. 28, note; Mark xv. 17; and also 1 Macc. viii. 14, x. 20, 62, xi. 58, xiv. 43 f. Reference has naturally been made to Rev. xix. 13 (Isai. lxiii. 1 ff.). This blood-stained robe was the true dress of a kingly conqueror.

3. *And said*] According to the best authorities, *And they came unto Him and said*. This vivid detail does not occur in the narratives of the parallel incident. The imperfect (*ἤρχοντο*, Vulg. *veniebant*) gives the picture of the separate formal acts of homage rendered by the soldiers in succession.

Hail, King of the Jews] The words are evidently a mocking echo of what they had heard. Like Pilate, they ridicule the people no less than the Lord.

smote him ...] Some old versions add "on the face." This is probably the true idea. The savage blow took the place of the kiss of homage. Comp. xviii. 22.

him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests there-

fore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought

5. vv. 4—7. *Without the Prætorium. Pilate: "Behold, the man." The Jews: "He made himself the Son of God."*

4. *Pilate therefore ...]* And Pilate ... According to the most probable reading the action is not so much a consequence (*therefore*) as a part of what has gone before, v. 1 (*Pilate therefore ... and the soldiers ... and Pilate ...*).

again] xviii. 38. Pilate had returned within the Prætorium to order the scourging.

unto them] The chief actors (xviii. 38) remain constantly present to the mind of the Evangelist, though the episode vv. 1—3 has interrupted the narrative.

I bring him ... that ye may know ... no fault (charge, i.e. crime)...] If the charge had seemed reasonable the governor would naturally have let the law take its course. That he had not done so, but brought the accused out again, was a clear proof that he held the charge against Him to be groundless. Yet with strange inconsistency he had treated Him as partly guilty in order to conciliate unrighteous accusers. But to scourge a prisoner whom he pronounced innocent seemed nothing in his eyes if he could by such means gain his end. His words therefore are an appeal at once to the sense of humanity and to the sense of justice in Christ's accusers. See also Acts xxii. 24.

forth] Up to this time Christ had been within the Prætorium, xviii. 28.

5. *Then came Jesus ...]* Jesus therefore came ... In obedience to the governor's will Christ follows His judge into the presence of the people. He knows all, and so knowing endures all in absolute submission.

wearing ...] Each emphatic detail is repeated (the crown of thorns, the purple robe). This array of mockery is presented as the natural dress of Christ (φορῶν. Comp. Matt. xi. 8; James ii. 3; Rom. xiii. 4). So He was through life the suffering King, the true Soldier.

And he (Pilate) saith unto them] Though the name of the Lord has intervened, Pilate is the chief actor now in the apostle's mind. Comp. v. 4 (*them*). Roman and Jew stand face to face before Christ; and Pilate now, as Caiaphas before (xi. 49 f.), is an unconscious prophet.

Behold, the man!] Contrast v. 14 "Behold, your King!" These words of half-contemptu-

ous pity were designed to change the fierceness of the spectators into compassion. Fear alike and envy, Pilate argues, must disappear at the sight of one enduring with absolute patience such humiliation. "Behold" is an interjection and not a verb: "See, here is before you *the man*." What lies behind that phrase is unspoken and unthought. It is however natural for us to compare the Lord's prophecy as to Himself with Pilate's appeal (Matt. xxvi. 63 ff., "tell us whether thou be ... the Son of God" ... "Thou hast said: nevertheless I say unto you: From henceforth (ἀπ' ἀπρι) ye shall see the Son of man" ...).

6. *the chief priests ... and officers (the officers) ...]* The chief priests and their subordinates at once, *when they saw him*, anticipated any possible outburst of pity. They "saw" not an object of compassion, but only Him whom they had already doomed. Therefore they give the signal and the command to others. With "loud cries" (ἐκπαύσαντες) they demand death, and the death of the vilest malefactor. For the first time the name of the cross is openly used. The sharp, short sentence, **Crucify, crucify**, exactly reproduces the feelings of the moment, and expresses the answer to Pilate's half measures. The thought is wholly of the punishment. (Contrast Mark xv. 13 f., "Crucify him.") Death, the death of a slave, nothing short of this, is the purpose of the accusers. All the Evangelists agree in representing the special demand for crucifixion as being made towards the end of the trial, after the offer to release a prisoner according to the custom of the feast (Matt. xxvii. 22, Mark xv. 13, Luke xxiii. 21).

Take ye him ... no fault ...] **Take him yourselves...no charge (crime)...** Pilate met the peremptory demand of the priests as before (ch. xviii. 31, *Take Him yourselves and ... judge ...*) by ironically referring the whole case to their own action. He will not, so he seems to say, simply ratify their decisions. They ask for crucifixion: well, let them crucify—a thing impossible—if his voice is not to be heard.

7. The Jews take up Pilate's challenge and Pilate's judgment in an unexpected manner. He had said: *Take him yourselves* (λαβ. αὐ. ὑμεῖς). They answer, If you appeal to us, we have a power which we have not yet

to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

invoked. *We have a law* (ἡμεῖς ὡς) to which you are bound to give effect, whatever you may think of it, *and according to the law* (τὸν νόμον) *we* ought to die. The emphatic “we” answers at once to the emphatic “ye” and to the emphatic “I” of the governor. *by our law*] Rather (omitting ἡμῶν), *according to the law*. Levit. xxiv. 16. Comp. Matt. xxvi. 63, 65 and notes.

made himself] cc. v. 18, x. 33, viii. 53 n. The form of expression emphasizes the heinousness of the charge. The claim was asserted in action and not only in word. Comp. v. 12, “maketh himself a king.”

the Son of God] The absence of the article (ὁ υἱὸς θεοῦ) fixes attention upon the general character of the nature claimed (*Son of God*) as distinguished from the special personality (comp. i. 1, note). A Roman would have no distinct idea of One to whom alone the title “Son of God” truly belongs.

6. vv. 8—II. *Within the Prætorium. The origin of Christ untold: the origin of authority revealed.*

8. Pilate had already recognised something mysterious in the Person and charge before him (see xviii. 29, note). The fact that Christ was said to have claimed a divine origin naturally deepened the strange fear which His presence inspired: Pilate not only *was* afraid, but he *was more* afraid. Could he have ignominiously scourged one who was in some sense sent by the national divinity? A Roman at this time, when Eastern religions were making themselves felt throughout the empire, would be able to attach a real if vague meaning to the title “Son of God;” and superstition goes with unbelief. Compare Matt. xxvii. 54, where we have an obvious echo of the same words.

that saying] Rather, *this saying* or *word* (λόγος): i.e. the general charge now brought against Christ, and not the exact title itself (ῥῆμα).

9. *And went ... judgment hall ...*] *And he went ... palace (prætorium).* The clause marks a new scene.

Whence art thou?] The question is put in a general form. Pilate looks to the answer for the relief or the confirmation of his misgivings. This indecision of the questioner, who indirectly asks from the Lord a revelation of

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above:

Himself (comp. viii. 25, x. 24), explains the silence with which he was met. That silence was fitted to lead Pilate to reflect on what he had already heard (ch. xviii. 36); and a direct answer would have been either misleading or unintelligible. Moreover, the claim of justice, which was now in question, was not in any way affected by the circumstances of the Lord's descent. Compare the parallel incident Matt. xxvii. 13 f. See also Isai. liii. 7.

10. *Then saith Pilate (Pilate therefore saith) ... Speakest thou not unto me?*] The pronoun stands with emphasis at the head of the sentence (ἐμοὶ οὐ λ.); silence before others might have been intelligible, but Pilate was supreme. His sentence was the final voice not of a party but of the law and the government: *I have power*—rightful authority (ἐξουσία) ...

to crucify ... to release] Better, *to release ... to crucify ...* The alternatives are presented with the most impressive distinctness. The order in the best authorities places the motive of hope before that of fear, which seems in itself to be more natural.

11. *Jesus answered him, Thou couldest (wouldest) have ...*] The claim of Pilate to the absolute possession of right to act as he pleases leads the Lord to speak again. There was truth and error in the claim. The two required to be distinguished in order that the real relation of the civil and the theocratic powers to the death of Christ might be laid open. In the order of the world Pilate had the authority which he claimed to have. It had been given to him to exercise authority. As the representative of the Emperor his judgment was legally decisive (Rom. xiii. 1). But still his right to exercise authority was derived, not inherent. Human government is only valid as the expression of the divine will. He therefore who exercises it is responsible, whatever he may suppose, to a higher power. So far however as any immediate result was concerned Pilate acted within the scope of the “authority which it had been given to him to exercise.” “For this reason” the High-Priest, representing the theocracy, was more guilty. Pilate was guilty in using wrongfully his civil power. The High-Priest was doubly guilty, both in using wrongfully a higher (spiritual) power

therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man

go, thou art not Cæsar's friend: who-soever maketh himself a king speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth,

and in transgressing his legitimate rules of action. He had failed to fulfil his duty and he had violated its rules. It was the privilege of his office to recognise the Messiah, and to preserve the true spiritual independence of the people. By appealing to a heathen power to execute an unjust (xi. 49 f.) sentence on Christ, he had sinned against God by unfaithfulness, as well as by unrighteousness.

given thee] It does not appear that there is (as is commonly supposed) any reference to the fact that Pilate was an unconscious instrument of the divine will. In this respect the Chief Priests were in the same position; and there was nothing in the fulfilment of the counsel of God to modify the guilt of one or the other (comp. Acts ii. 23).

That which "was given," it must be noticed, is not the authority itself, but the possession and exercise of it (*ἦν δεδομένον* not *ἦν δεδομένη*).

from above] i.e. from God. Comp. Rom. xiii. 1 f. The words correct Pilate's assertion of independence. The notion that the clause refers to the reference of the case from "a higher tribunal" (the Sanhedrin) to the Roman Court is wholly unnatural, though it has the confident support of Coleridge. In speaking of the source of Pilate's authority it has been rightly felt that the Lord indicates the source of His own being (*whence* ...?). He spoke of that which He knew and as One who knew (ch. iii. 11).

therefore for this reason, because power is a divine trust.

he that delivered me unto thee] Caiaphas, the personal representative of "the Jews" (xviii. 30—35; comp. Matt. xxvii. 2 note). The responsibility for the act is concentrated in him. There can be no reference to Judas in the surrender to Pilate (*to thee*).

hath ... sin] xv. 22, note.

7. vv. 12—16. *Without the Prætorium. The double sentence on the Accused and the accusers. The Christ rejected: the Emperor chosen.*

12. *And from thenceforth...If thou let this man go...* Upon this (omit and)...If thou release this man... Upon this, i.e. "in consequence of this answer" (comp. vi. 66, note), and not simply "after this." The calm majesty of the Lord's words confirmed Pilate's fears. He now actively "sought" himself to release Jesus: before he had endeavoured to lead the Jews to suggest his release.

the Jews] The national title stands out in

contrast with the plea which they urge. Pilate had refused to carry out a sentence based upon Jewish opinion. The official chiefs of the theocracy convert themselves therefore into jealous guardians of the rights of the empire, and accuse Pilate of negligence. The simple acceptance of the title of "king" is, they argue, a declaration of antagonism to the one emperor. The change in the tactics of the priests is remarkable. Under ordinary circumstances a Roman governor would not have scrupled to give effect to a sentence based on a national religious law. Perhaps the accusers felt that their proceedings had been irregular, and in the face of opposition judged it better to press a political rather than a religious offence. Compare Matt. xxvii. 1 note.

cried out] According to the most probable reading (*ἐκραύγασαν*) the thought found expression in one loud simultaneous cry, as distinguished from the repeated cries of a multitude (*ἐκραύγαζον* xii. 13). See vv. 6, 15, xviii. 40. On each occasion St John notices the loud, decisive utterance, though this may have found echoes. Compare Mark xv. 14 (*ἐκραζαν*) with Matt. xxvii. 23 (*ἐκραζον*).

Cæsar's friend] The phrase was a title of honour frequently given to provincial governors (see Wetstein *ad loc.*, Jos. 'Antt.' xiv. 10. 2; Luke ii. 1, note); but here it is probably used in a general and not in a technical sense: "a loyal supporter of the emperor."

whosoever (literally, *every one that*) *maketh ... speaketh against ...* i.e. controverts the emperor's authority, and so virtually sets himself against him in rebellion. Comp. Rom. x. 21 (Isai. lxx. 2).

It will be observed how completely the successive charges of the Jews noticed by St John correspond with the natural progress of the examination. They first bring a general accusation of "evil doing." Pilate refuses to accept their judgment. They then press the title "King of the Jews" (implied in xviii. 33) as seditious. Pilate dismisses the charge (xviii. 39). They next bring forward a religious offence against their own law. This increases Pilate's unwillingness to act (xix. 12). So lastly, letting drop the formal accusations, civil and ecclesiastical, they appeal to Pilate's own fears. In this way they obtained their end by personal motives (Acts xiii. 28, *ἡτίσαντο*. Comp. Luke xxiii. 24).

13. *When Pilate therefore ... that saying (these words) ...* The new plea left Pilate to choose between yielding to an indefinite sense of reverence and right, and escaping the

and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth

hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify

danger of a plausible accusation at Rome, before such a man as Tiberius (Tac. 'Ann.' III. 38). If a late date be assigned to the Crucifixion, Pilate's fear at that time would have been greater, for the suspicions of Tiberius became more cruel after the fall of Sejanus, Pilate's patron (A. D. 31, Suet. 'Tib.' 61). It was natural therefore that his fear of the emperor overcame his fear of Christ. His misrule gave him good cause for alarm, and he could easily persuade himself that there would be real peril in neglecting the information which was laid before him. A popular outbreak might follow, even against the will of the Leader whom he believed to be innocent of violent designs. His decision therefore was taken without any further discussion.

[these words] the imputation on his loyalty, the suggestion of rebellion.

brought ... forth (without)] After the *Ecce homo* the Lord had been taken within the Prætorium (v. 9). The formal sentence was given in the open court. The judgment-seat (tribunal) was placed upon a conspicuous spot, which was called in Hebrew (Aramaic) *Gabbatha*, and in Greek *Lithostroton*, "a pavement." The courts of the temple were paved (2 Chro. vii. 3, Jos. 'B. J.' VI. i. 8), and it is not unlikely that there was a paved platform at the head of the steps leading from the temple to Antonia (Acts xxi. 40), where Pilate's tribunal could be conveniently placed (see however note on Matt. xxvii. 2). There can be no reference under the Hebrew name, to such a portable mosaic floor as Julius Cæsar carried about with him for his judgment-seat (Suet. 'Cæs.' 46).

sat down in the judgment seat] It has been suggested that the verb (*ἐκάθισεν*) is transitive (1 Cor. vi. 4; Eph. i. 20), and that the sense is, "Pilate placed Him (Christ) on a seat," completing in this way the scene of the "*Ecce Homo*," by shewing the King on His throne. At first sight the interpretation is attractive, but the action does not seem to fall in with the position of a Roman governor, and the usage of the phrase elsewhere (Acts xii. 21, xxv. 6, 17) appears to be decisive against it. St John, it may be added, never uses the verb transitively.

The absence of the article before "judgment seat," in the original (*ἐν θήματος*, according to the true reading), probably indicates that this was an improvised and not a regular tribunal. Contrast Acts xii. 21, xxv. 6, 17. In Matt. xxvii. 19 the verb is different. Comp. Jos. 'B. J.' II. 14. 8 f.

in the Hebrew] in Hebrew, i.e. the vernacular dialect. *vv.* 17, 20, v. 2, xx. 16; Rev. ix. 11, xvi. 16. The adverb is found only in these places. Comp. Acts xxi. 40, xxii. 2, xxvi. 14.

Gabbatha] There can be little doubt that this represents *Gab Baitba* (גַּב בַּיְתָּבָא), "the ridge (back) of the House," i.e. the temple. Comp. Talm. Jerus. 'San.' f. 18 d, quoted by Wünsche.

14. the preparation of the passover] The day before—the "Eve" of—the Passover. See note on Matt. xxvii.

and about (it was about) the sixth hour] i.e. about 6 a.m. See Additional Note.

The marking of the day and hour fixes attention on the crisis of the history.

Behold, your King!] The words are spoken with bitterness. The people had refused to regard the appeal to their humanity (v. 5); and Pilate now implies that the wounded and mocked Prisoner is alone fit to represent them (*saith to the Jews*). At the same time, too, he may intend to remind them of the welcome which Christ had received at His entry into Jerusalem. This was the end of that enthusiasm. The priests had overruled the people.

"Behold" is here, as in v. 5, an interjection: "See, here is the king, of whom you spoke, and who befits you!"

15. *But they ...*] *They therefore.* The pronoun (*ἐκεῖνοι*) isolates the adversaries of the Lord, and sets them in this last scene apart from and over against Him. With one loud universal cry (*ἐκραύγασαν*) they disclaim all connexion with the King whom Pilate assigned to them: "Away, away with him."

Pilate, however, still presses his reproaches: *Shall (Must) I crucify your King?* The emphasis lies on the last words. From the beginning to the end the thought of kingship runs through the whole examination before Pilate.

The chief priests] There is singular force in the exact definition of the speakers here. They are not simply described as "the Jews" (xviii. 31, xix. 7), nor yet as "the chief priests and the officers" (xix. 6). The official organs of the theocracy themselves proclaim that they have abandoned the faith by which the nation had lived. The sentence "We have no king but Cæsar" (the foreign emperor) is the legitimate end of their policy, the formal abdication of the Messianic hope. The kingdom of God, in the confession of its rulers, has

your King? The chief priests answered, We have no king but Cæsar.

16 ^b Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went

forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

place the kingdom of the world. In the place of the Christ they have found the emperor. They first rejected Jesus as the Christ, and then, driven by the irony of circumstances, they rejected the Christ altogether.

16. *Then therefore he delivered...* There was now no longer room for delay. The end was reached. The last word had been spoken. So the zealots for the Roman empire were empowered to work their will. But Pilate pronounced no sentence himself. He simply let the chief priests have their way (comp. Matt. xxvii. 26; Mark xv. 15; Luke xxiii. 25). He had conceded a little against justice in false policy (v. 1), and he was driven to concede all against his will. From St Matthew it appears that he typically abjured the responsibility for the act, while the Jews took Christ's blood upon themselves (Matt. xxvii. 24, 25). So they became the real executioners, and carried out the foreign law (*he delivered Him up to them*). Yet even so their dependence was also indicated: the last clause runs not *that they should crucify* (v. 6), but *that he should be crucified*.

In this last issue it will be noticed that the Jews and Pilate were self-condemned of a double treason: the Jews of treason to their true king, on the plea of religion, and Pilate of treason to his office on the plea of loyalty.

III. THE END (xix. 17—42).

The record of the last scene of the Passion contains very much that is peculiar to St John: the challenging of the title (20—22), the last bequest (25—27), two words (28—30), the piercing of the side (31—37), the ministry of Nicodemus (39 f.). For a time at least St John was an eye-witness (vv. 26, 35).

The narrative falls into the following sections:—

1. *The Crucifixion* (17—22).
2. *The two groups of bystanders* (23—27).
3. *The fulfilment* (28—30).
4. *The two requests* (31—42).

Generally it will be observed that St John dwells on the fulfilment of the Old Covenant, on prophecies and types (vv. 24, 28, 36, 37), and on the Majesty of the Lord in suffering. In all the will of God and the will of Christ is seen to be accomplished.

In especial St John seems to insist on details (v. 29) which tended to identify the

Lord with the Paschal Lamb, both as offered and as consumed.

1. *vv. 17—22. The Crucifixion. The two and the King. The title challenged and confirmed.*

16 b. *They therefore took (received) Jesus, and he...* Pilate "delivered up" and the "chief priests" "received Jesus." The word (*παρέλαβον*) may serve to recall the phrase at the beginning of the Gospel: *His own received (παρέλαβον) Him not* (i. 11). The Jews received Christ from the hands of the Roman governor for death: they did not receive Him from the teaching of their own prophets for life. They "received" Him and "crucified" Him (v. 18), though the Roman soldiers were their instruments (v. 23; Matt. xxvii. 27). The act was theirs, even while they carried it out "by the hand of lawless men (*i.e.* Gentiles)" (Acts ii. 23; comp. iii. 15).

17. *bearing his cross*] Or, according to the better reading, *bearing the cross for himself*. From the Synoptists (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26) it appears that on the way Simon of Cyrene (see Mark l. c. note) was taken either to carry or to assist in carrying the cross. This the Lord at first bore *for Himself*; and the remarkable language of St Mark (xv. 22, *φέρουσιν*, see note) lends countenance to the belief that He sank beneath the burden. Comp. Matt. xxvii. 31 f. notes.

Many writers from the time of Melito (Routh, 'Rel. Sacrr.' i. 122) have seen in the history of Isaac (Gen. xxii. 6) a type of this incident. Comp. xviii. 12, note.

went forth] Comp. Hebr. xiii. 12 f. This "going forth" (xviii. 1) from the city answers to the "coming in" (ch. xii. 12): the "*Via dolorosa*" to the line of triumph.

Golgotha] See Matt. xxvii. 33, note.

18. *they crucified*] *i.e.* the Jews, not indeed directly but acting through the Roman soldiers (v. 23), to whom the charge of the execution was committed. For the nature of the punishment, see Matt. xxvii. 35, note.

two other] described as "robbers" (*λῃσταί*, comp. ch. xviii. 40) by St Matthew (xxvii. 38, see note) and St Mark (xv. 27), and as "malefactors" (*κακοῦργοι*, comp. xviii. 30) by St Luke (xxiii. 32). It may have been of design that these criminals were put to death with the Lord, in order to place His

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city:

and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

alleged offence of treason on a level with theirs. Comp. ch. xviii. 40, note.

in the midst] as holding the position of pre-eminence in that scene of uttermost shame. Even in suffering Christ appears as a King. St John by the addition of this clause emphasizes the thought which the other Evangelists leave to be deduced (Matt. xxvii. 38; Mark xv. 27; Luke xxiii. 33).

19. *And Pilate...title also, and...*] It was not unusual to attach to the cross the name and offence of the sufferer (see Matt. xxvii. 37, note). This St John calls by the technical Roman term "titulus" (τίτλος).

And the writing was] *And there was written*. It appears likely that St John has preserved exactly one of the forms of the "title" (the Greek). The other Evangelists speak of "the inscription of his accusation" (ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ, Mark xv. 26), "his accusation" (ἡ αἰτία αὐτοῦ, Matt. xxvii. 37), and "an inscription" (ἐπιγραφὴ, Luke xxiii. 38).

The facts that Pilate himself drew up the inscription and caused it to be placed (*wrote ...and placed it*) on the cross are mentioned only by St John. The act appears to have been an afterthought (ἐγραψεν δὲ καὶ τ.); or the form of expression may perhaps imply that the placing of the Lord "in the midst" was due to Pilate's direction. The form of the sentence, which throws the emphasis on "title" and not on "Pilate," is in favour of this view. In either case the Roman governor found expression to the last for the bitterness which had been called out in him by the opposition of the Jews (vv. 14, 15). The incidents which have been related before explain perfectly why the title was written, and how the heathen governor completed the unwilling testimony of the Jewish priest (xi. 49 f.).

20. *in Hebrew, and Greek, and Latin*] Rather, according to the best authorities, *in Hebrew, and in Latin, and in Greek*. This detail also is peculiar to St John, for the corresponding clause in Luke xxiii. 38 is an interpolation. Such multilingual inscriptions were not uncommon in the Roman provinces. The correspondence between the different texts (it may be added) was in all probability not so much verbal as substantial.

The order of the languages, according to

the true reading, answers to the position which they would naturally occupy: the national dialect, the official dialect, the common dialect. These three languages gathered up the results of the religious, the social, the intellectual, preparation for Christ, and in each witness was given to His office.

21. *Then said the chief priests...*] *The chief priests ... said therefore...* The place was public, and the inscription was so written as to be intelligible (perhaps) to all the visitors at the Feast. "The chief priests of the Jews" were consequently anxious to make it clear that they and all whom they represented were not compromised by the condemnation of "the King." Pilate's shaft went home. Perhaps we may see in the difference of form between the title assigned by Pilate, "The King of the Jews" (ὁ βασιλεὺς τ. Ἰ.), and that suggested by the priests as claimed by Jesus, "King of the Jews" (βασιλεὺς τ. Ἰ.), an instinctive unwillingness on their part to connect in any way the Messianic dignity—"the Kingship"—with Him whom they had condemned. They wished to make Him a mere ordinary usurper (comp. v. 12). Or it may have been that they would not acknowledge even by implication that such a title was possible, keeping, as pure secularists, to their former assertion, "We have no king but Cæsar."

the chief priests of the Jews] This unique title appears to be used here to emphasize the contrast between the faithless priests and the true King; and also to indicate that this priesthood had given way to another. Comp. ii. 6, 13, notes.

22. When there was no longer personal danger Pilate held to his purpose. The trait corresponds perfectly with his character, and the form of the answer is characteristically Roman, though it is found also in Rabbinic writings.

The account which Philo gives of the character of Pilate ('Leg. ad Caium,' § 38), "self-willed at once and implacable" (μετὰ τοῦ αὐθάδους ἀμετακτός), illustrates St John's description. When the people besought him to remove the shields, which he had set up in Herod's palace in honour of the emperor, he was unwilling alike to undo what he had done and to gratify any popular wish. At the

Matt. 27.
35.Or,
wrought.

23 ¶ "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, ^{Or, wrought.} woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but

cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, ^{Psalm 22, 18.} "They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's

same time he was greatly alarmed lest the Jews should expose to Tiberius his various acts of "corruption, outrage, robbery, insult, contumely; his indiscriminate and continuous murders; his unceasing and most vexatious cruelty."

2. vv. 23—27. *The bystanders. Departure seen from two points of view: (a) The soldiers: unfeeling selfishness. The last despoiling (23, 24). (b) The friends: waiting love. The last bequest (25—27).*

23. *Then the soldiers...* The soldiers therefore... as carrying out in the customary manner the sentence which they had to execute (v. 18). St John describes in minute detail what the other Evangelists state summarily (Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 34), and explains what they say of "casting lots." See Matt. xxvii. 35, note.

his garments...also the coat The large, loose, outer dress with girdle, &c. (τὰ ἱμάτια), and the close-fitting inner tunic or vest (χιτών). The former could be conveniently divided, but not the latter.

four parts Comp. Acts xii. 4 (quaternion of soldiers).

without seam Such was the tunic of the high-priest, Jos. 'Antt.' iii. 6. 4.

Chrysostom, who may write from personal knowledge, thinks that the detail is added to shew "the poorness of the Lord's garments, and that in dress, as in all other things, He followed a simple fashion."

24. *They said therefore among themselves (one to another, xvi. 17)* It is easy to imagine how St John (v. 26) watched earnestly each act, and listened as the soldiers talked over their work.

that the scripture... Omit which saith. The central thought in the original context (Ps. xxii. 18) is that the enemies of the Lord's Anointed treated Him as already dead, and so disposed of His raiment. Part was torn asunder, part was to be worn by another. St John marks how this double appropriation of Christ's dress was brought about; and he appears to have had in mind the contrast which exists in the original between the over-clothing (בגדים) and the body-dress (לבוש), though this is obscured in the LXX. transla-

tion which he quotes. Comp. Hofmann, 'Weiss. u. Erf.' II. 144 ff.

This reference to the psalm, it may be noticed, has been inserted from this place in Matt. xxvii. 35. See note there.

my raiment] *my garments.* The same word is used as in v. 23 (ἱμάτια).

25 ff. There were others at the Cross besides the soldiers. The two groups are placed in significant contrast ("the soldiers on the one hand [οἱ μὲν οὖν στ.] ... "on the other there were standing [εἰστήκεισαν δέ] ..."). At the very moment when His executors fulfil the last part of their office, Christ in calm sovereignty works for others. The soldiers at their will dispose of His raiment, but He Himself, even from the Cross, determines the relationships of life.

25. *Now there stood...* More exactly, *But there were standing* (εἰστήκεισαν, not simply stood. See xviii. 5, note). This group seems to have formed the more courageous part of "the many beholding from afar," mentioned by St Matthew (xxvii. 55 f., see notes), who therefore notices the three by name, though he does not record that they approached the Cross.

The text leaves room for doubt as to the number of the women mentioned. According to one interpretation, the name "Mary the wife of Clopas" is added as explanatory of the preceding phrase, "His mother's sister," so that three women only are specified: according to another interpretation, two pairs of women are distinguished, the first two not named but signified only, "His mother and His mother's sister;" and the second two plainly named, "Mary the wife of Clopas and Mary Magdalene." The former interpretation would involve the most unlikely supposition that two sisters bore the same name. The parallelism of the second interpretation is like St John's style, and is supported by other considerations. St Mark (xv. 40) mentions among those present "Mary Magdalene, and Mary the mother of James the less and of James, and Salome" (comp. Matt. xxvii. 56). There is no doubt as to the identity of "Mary the wife of Clopas" and "Mary the mother of James the less." It seems natural therefore to suppose that when two groups of three stand out clearly in the same connexion, in which

1 Or.
Clopas.

sister, Mary the *wife* of ¹ Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplish-

two persons are the same, that the third is also the same; and so that "the sister of the Lord's mother" is "Salome," "the mother of the sons of Zebedee." This near connexion of St John with the mother of the Lord helps to explain the incident which follows, as well as the general relation in which St John stood to the Lord. The omission of the name of Salome, on this supposition, falls in with St John's usage as to his brother and to himself. It may be added that the Peshito (Syriac) version distinctly adopts this view by inserting *and before "Mary the wife of Cleopas."*

Mary the wife of Cleophas (Clopas)] This seems to be the true meaning of the elliptical phrase (*M. ἡ τοῦ Κλωπᾶ*). "Clopas" must then be regarded as identical with "Alphæus" (Matt. x. 3). It is commonly supposed that both forms represent the Aramaic ܥܠܦܗ. The form "Cleophas" (A. V.) comes from late Latin MSS. and has no Greek authority.

There is no direct ground for identifying Cleopas (*Κλωπᾶς*) with Cleopas (*Κλεόπας*), mentioned in Luke xxiv. 18, and none therefore for supposing that this Mary was either his "mother" or his "wife" or his "daughter."

It will be noticed that Mary Magdalene is introduced abruptly, as well known, without any explanation.

26. *When Jesus therefore ...*] All who were present at the scene acted according to their true natures: priests (v. 21), soldiers (vv. 23, 24), Jews (v. 31); and so Christ fulfilled the last office of filial piety. The soldiers treated Him as already dead (v. 24, note), and He still exercised His royal power over the souls of men.

whom he loved] See ch. xiii. 23, note. The clause is at once an explanation of what follows, and a word of thanksgiving; of humility, not of pride.

Woman] Comp. ii. 4, note. Special earthly relationships are now at an end. For Christ the title of parentage ("Mother") is exchanged for the common title of respect (*γυναί*). If, as appears most likely, the "brethren" of Christ were sons of Joseph by a former marriage, and St John was the son of the sister of the Lord's mother, the difficulty which has been felt as to the charge which he received in preference to the brethren, who appear among the first believers (Acts i. 14), wholly disappears. St John was nearest to the Virgin by ties of blood. Comp. v. 25, note.

27. *Behold, thy mother!*] Here no title of address is used. To St John the Lord stood in the same relation as before. The absence of a vocative in this clause (Hebr. ii. 11) fixes attention on the meaning of that which was used before.

The four exclamations in this chapter, the two of Pilate, *Behold, the man!* (v. 5), *Behold, your King!* (v. 14), and these two of the Lord, *Behold, thy son!* *Behold, thy mother!* form a remarkable picture of what Christ is and what He reveals men to be. The word "Behold" is in each case an interjection.

And from that hour] The words are to be understood literally, but it does not follow that St John's "home" was at Jerusalem (but see note on Mark i. 20). He at once accepted and fulfilled the duties of his new sonship. The crisis of Christ's Passion ("His hour," comp. xiii. 1) closed finally His individual relation, as man, to His earthly mother. The simple connexion of the word and the deed (*and, not therefore*) is full of meaning. The act was not so much a consequence drawn from that which the Lord had said as something felt to be included in it. Perhaps St John conveyed the mother of the Lord at once to his own lodging, and himself returned.

unto his own home] Comp. xvi. 32, note. St John probably had some substance, Mark i. 20, note.

Nothing is known with reasonable certainty of the later life of the mother of the Lord. Epiphanius was evidently unacquainted with any accepted tradition upon the subject ('Hær.' LXXVIII. 11). He leaves it in doubt whether she accompanied St John to Asia Minor or not. But in the course of time surmises were converted into facts; and Nica-phorus Callisti († c. 1350, 'Hist. Eccles.' II. 3) relates that she lived with St John at Jerusalem for eleven years after the death of the Lord, and died there in her 59th year. The site of the "Tomb of the Virgin," just to the north of the garden of Gethsemane, is not mentioned by any traveller of the first six centuries, and the later tradition that the church there was built by Helena is certainly false. See Quaresmius, II. 240 ff.; Williams, 'Holy City,' II. 434 ff. From a passage in a Synodical Letter of the Council of Ephesus (A.D. 431, 'Conc.' III. 573, Labbe) it appears that, according to another tradition, the mother of the Lord accompanied St John to Ephesus and was buried there.

Psalm 69. ed, "that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge

with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is

3. vv. 28—30. *The work accomplished: the willing death.*

28. *After this*] The phrase is not indefinite, as "after these things," see ch. v. 1. The ministry of Christ to others was ended. Then notice is taken of His own suffering. But all thought is concentrated upon the Lord Himself, upon His words and His actions; and it may be for this reason that St John omits all mention of the three hours' darkness (Matt. xxvii. 45; Mark xv. 33).

knowing] Comp. ch. xiii. 1.

were now accomplished] **are now finished.** The A. V. loses the striking parallel between this clause "are now finished" (*ἡδὴ τετέλεσται*) and what follows, "It is finished" (*τετέλεσται*).

that the scripture might be fulfilled] This clause can be connected either with the words which precede ("were now accomplished that the...") or with the words which follow ("...accomplished, that the scripture might be fulfilled, saith..."). The stress which the Evangelist lays upon the fulfilment of prophetic words in each detail of Christ's sufferings appears to shew that the latter interpretation is correct. The "thirst," the keen expression of bodily exhaustion, was specified as part of the agony of the Servant of God (Ps. lxxix. 21), and this Messiah endured to the uttermost. The incident loses its full significance unless it be regarded as one element in the foreshadowed course of the Passion. Nor is there any difficulty in the phrase "are now finished" as preceding it. The "thirst" was already felt, and the feeling included the confession of it. The fulfilment of the Scripture (it need scarcely be added) was not the object which the Lord had in view in uttering the word, but there was a necessary correspondence between His acts and the divine foreshadowing of them.

be fulfilled] **be accomplished, perfected.** The word used (*τετέλεσθαι*, Vulg. *consummaretur*, for which some copies substitute the usual word *πληρωθῆναι*) is very remarkable. It appears to mark not the isolated fulfilling of a particular trait in the scriptural picture, but the perfect completion of the whole prophetic image. This utterance of physical suffering was the last thing required that Messiah might be "made perfect" (Hebr. ii. 10, v. 7 ff.), and so the ideal of prophecy "made perfect" in Him. Or, to express the same thought otherwise, that "work" which Christ came to "make perfect" (ch. iv. 34, xvii. 4) was written in Scripture, and by the realisation of the work the Scripture was "perfected." Thus under

different aspects of this word and of that which it implies, prophecy, and the earthly work of Christ, and Christ Himself, were "made perfect."

29. The act on this occasion (contrast Luke xxiii. 36) appears to have been a natural act of compassion, and not at all of mockery. The emphasis is laid upon the physical suffering of the Lord, and not upon the manner in which it was met.

Now (omit) there was ... vessel ... vinegar] It seems to be certain from Luke xxiii. 36 that the "vinegar" was thin sour wine, the ordinary drink of the soldiers. This may have been brought by them for their own use during the long watch. The mention of the "vessel set" is peculiar to St John.

and they filled ... and put it ...] **having therefore placed a sponge full of the vinegar upon hyssop they put it ...** St John's narrative leaves the persons undetermined. "They" may refer to the soldiers whose action has been described above, or "the Jews," who are in his mind the real agents throughout (v. 16). The account in St Matthew (xxvii. 48, see note) and St Mark (xv. 36), with equal vagueness, refers the action to "one of them that stood by," but since St Luke (xxiii. 36) speaks of "the soldiers" as having offered "vinegar" to the Lord at an earlier stage of His Passion, there can be little doubt that one of these, touched with awe by what had intervened, now brought in compassion the draught which had been offered in mockery before.

hyssop] In St Matthew and St Mark "a reed" is mentioned, which is probably to be distinguished from the hyssop; though the "hyssop" has been frequently identified with the caper-plant, which has stems three or four feet long. Comp. Matt. xxvii. 48, note, and the 'Dictionary of the Bible,' s. v.

30. *received*] The Lord, it will be noticed, asked for and received this slight refreshment, which restored natural forces, while He refused the stupefying potion which was before offered to Him. See Matt. xxvii. 34, note. He gave up life while in full possession of the powers of life.

It is finished] Comp. v. 28. The earthly life had been carried to its issue. Every essential point in the prophetic portraiture of Messiah had been realized (Acts xiii. 29). The last suffering for sin had been endured. The "end" of all had been gained. Nothing was left undone or unborne. The absence of a definite subject forces the reader to call up

finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on

the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and

each work which was now brought to an end. Comp. Luke xviii. 31, xxii. 37, and the phrase of St Paul, 2 Tim. iv. 7. See Matt. xxvii. 50, note.

gave up the ghost (His spirit)] The death itself is described as a voluntary act (Tertull. 'Apol.' ch. 21, p. 58, "Suffixus spiritum cum verbo sponte dimisit prævento carnis officio"). Among later writers who dwell on this idea, Augustine (*in loc.*) may be specially quoted: "Quis ita dormit quando voluerit, sicut Jesus mortuus est quando voluit? Quis ita vestem ponit quando voluerit, sicut se carne exiit quando vult? Quis ita cum voluerit abit, quomodo ille cum voluit obiit? Quanta speranda vel timenda potestas est iudicantis, si apparuit tanta morientis?" In this sense the words stand in close relation with the phrase of St Paul, *He gave up Himself* (παρέδωκεν εαυτόν, Eph. v. 2, 25; Gal. ii. 20). Comp. 1 Pet. ii. 23, and, under another aspect, Acts vii. 59. St Luke (xxiii. 46) gives the words which the Lord used (παραιθεμαι, Ps. xxxi. 5). Such a willing surrender of life was an exact fulfilment of what the Lord had said of Himself, ch. x. 17 f. Under these circumstances it may not be fitting to speculate on the physical cause of the Lord's death, but it has been argued that the symptoms agree with a rupture of the heart, such as might be produced by intense mental agony (Stroud, 'The physical cause of the Death of Christ,' 1847, 1871; see note on v. 34). In connexion with St John's language here it may be noticed that in the Apocalypse he seems to avoid the word "died" in speaking of the Lord: i. 18, ii. 8 (γενέσθαι νεκρός); yet see c. xii. 33, xi. 51. The phrases in the parallel accounts are different, Matt. xxvii. 50 (ἔφηκεν τὸ πνεῦμα); and Mark xv. 37; Luke xxiii. 46 (ἐξέπνευσεν).

The "seven words from the Cross," which are preserved some by one Evangelist and some by another, form a whole which requires to be studied by itself. One is given by St Matthew and St Mark only. Three are peculiar to St Luke, and three to St John. The following list presents the order in which they appear to have been uttered.

(a) Before the darkness.

1. *Father, forgive them; for they know not what they do* (ποιούσιν), Luke xxiii. 34.

2. *Verily I say, To day shalt thou be with me in paradise* (Luke xxiii. 43).

3. *Woman, behold, thy son!* ... *Behold, thy mother!* (John xix. 26 f.).

(β) During the darkness: towards the close.

4. *My God, my God, why didst thou forsake me?* (Matt. xxvii. 46; Mark xv. 34).

(γ) At the close of the darkness.

5. *I thirst* (John xix. 28).

6. *It is finished* (John xix. 30).

7. *Father, into thy hands I commend my spirit* (Luke xxiii. 46).

The last word of the Lord which St John records is a voice of triumph. Comp. xvi. 33.

4. vv. 31—42. *The two requests: shame turned to honour.*

(a) *The request of the Jews. The sign of life in the crucified Lord* (vv. 31—37).

31—37. The main thought of this section is that of the Life of the Lord in Death. The sign of life is called out by wanton insult: the unconscious agency of enemies effects the fulfilment of the divine purpose.

The incidents are peculiar to St John. Yet see the early addition to St Matt. xxvii. 49, "But another took a spear and pierced His side, and there came out water and blood."

31. *The Jews therefore* [...] The connexion is not with that which immediately precedes, for the Jews did not yet know of Christ's death. But the narrative goes back to follow out the conduct of the chief actors in the tragedy (vv. 7, 20); they had wrought their will, and now they were eager to satisfy the letter of the Law: Deut. xxi. 22 f. Jos. 'B. J.' iv. 5. 2. Comp. xviii. 28.

Under any circumstances the dead bodies ought to have been removed before night; but this obligation became more urgent on the day of the Crucifixion, since that day preceded a great Festival, "the first day of unleavened bread" (Exod. xii. 16; Lev. xxiii. 7), which, according to the common view, coincided on this occasion with the weekly Sabbath (see Matt. xxvi., note), so that the day was "a great day" in itself, and by the concurrence of two "Sabbaths."

besought] Rather, *asked* (ἠρώτησαν), as for that which they might reasonably expect to be granted.

legs... broken] This terrible punishment (σκελοκομία, *crurifragium*) was inflicted (like crucifixion) upon slaves (Sen. 'De ira,' III. 32) and others who had incurred the anger of irresponsible masters (Suet. 'Aug.' 67; 'Tib.' 44; Sen. 'De ira,' III. 18; comp. Euseb. 'H. E.' v.

brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

21). It was no part of the punishment of crucifixion itself, but was inflicted in this case, and perhaps generally in Jewish crucifixions (Lact. iv. 26), in order to hasten death. Compare Lipsius, 'De cruce,' II. 14. The punishment was abolished, together with crucifixion, by the first Christian emperor Constantine (Lipsius, III. 14).

32. *Then...the soldiers*] *The soldiers therefore*,—to whom the carrying out of the execution had been committed—*came* from their place of guard to fulfil these new instructions.

the first...the other...] starting perhaps from the two sides at which they had been stationed.

34. The wantonness of the soldiers' violence was in part checked (*they brake not his legs*), but one of them, in order, no doubt, to learn the certainty of the Lord's death, pierced His side. The word which describes the wound (ἐνυξεν) is used both of a light touch (Ecclus. xxii. 19) and of a deep gash (Jos. 'B. J.' III. 7. 35). Here there is no doubt that the latter is described, both from the weapon used (λόγχη, Vulg. lancea, the long lance of a horseman) and from the object of the blow. The word is quite distinct from that used in v. 37 (ἐξεκέντησαν, pierced through, or deeply: 1 Chro. x. 4). The reading of the Latin Vulgate, opened (aperuit), comes from a false reading of the Greek (ἤνοιξεν for ἐνυξεν).

blood and water] It has been argued (with the greatest plausibility and authority by Dr Stroud, 'The physical cause of the Death of Christ,' ed. 2, 1871) that this is a natural phenomenon. The immediate cause of death was (it is said) a rupture of the heart, which was followed by a large effusion of blood into the pericardium. This blood, it is supposed, rapidly separated into its more solid and liquid parts (*crassamentum and serum*), which flowed forth in a mingled stream, when the pericardium was pierced by the spear from below. But it appears that both this and the other naturalistic explanations of the sign are not only inadequate but also inconsistent with the real facts. There is not sufficient evidence to shew that such a flow of blood and water as is described would occur under the circumstances supposed, and the separation of the blood into its constituent parts is a process of corruption, and we cannot but believe that even from the moment of death the Body of the Lord underwent the beginnings of that change which issued in the Resurrection. The

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he

issuing of the blood and water from His side must therefore be regarded as a sign of life in death. It shewed both His true humanity and (in some mysterious sense) the permanence of His human life. Though dead, dead in regard to our mortal life, the Lord yet lived; and as He hung upon the cross He was shewn openly to be the source of a double cleansing and vivifying power, which followed from His death and life.

The Sign by which this revelation was made becomes intelligible from the use of the terms "blood" and "water" elsewhere in the writings of St John. 1. "Blood" is the symbol of the natural life (comp. i. 13); and so especially of life as sacrificed; and Christ by dying provided for the communication of the virtue of His human life: vi. 53—56, xii. 24 ff. Comp. Rev. i. 5, v. 9, vii. 14. 2. "Water" is the symbol of the spiritual life (see iv. 14, iii. 5, and vii. 38; [Zech. xiv. 8]); and Christ by dying provided for the outpouring of the Spirit: xvi. 7. Comp. Rev. xxi. 6, xxii. 1, 17, [vii. 17]. The cleansing from sin and the quickening by the Spirit are both consequent on Christ's death.

Thus we are brought by this sign of "blood and water" to the ideas which underlie the two Sacraments and which are brought home to faith in and through them; and the teaching of the third and sixth chapters is placed at once in connexion with the Passion. It is through the death of Christ, and His new life by Death, that the life of the Spirit and the support of the whole complex fulness of human life is assured to men. The symbols of the Old Covenant (Hebr. ix. 19) found their fulfilment in the New.

Comp. 1 John v. 6 ff. Lightfoot quotes a remarkable tradition from 'Shemoth R.' 122 a, based on the interpretation of Ps. lxxviii. 20 (וַיִּזְכֹּר מֵיִם), that "Moses struck the rock twice, and first it gushed out blood and then water."

For a summary of the patristic interpretations of the passage see Additional Note.

35. See Introduction, pp. xxv. ff.

He that hath seen (ὁ ἑωρακός) hath borne witness (μεμαρτύρηκεν, not ἐμαρτύρησεν), and his witness is true: and he knoweth that he saith things that are true that ye also may believe.

his witness is true (ἀληθινή)] i.e. it answers to the full conception of adequate testimony. Comp. viii. 16, 14 and notes.

ye] ye also, even as the apostle himself,

knoweth that he saith true, that ye might believe.

36 For these things were done, ^{Exod. 12, 46.} that the scripture should be fulfilled, ^{Numb. 9.} A bone of him shall not be broken.

37 And again another scripture ^{Psalm 34.} saith, ^{20.} They shall look on him whom ^{Zechar. 12.} they pierced. ^{10.}

38 ¶ And after this Joseph of ^{57.} Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nico-

who had had the privilege of witnessing these signs of the truth of the Gospel.

believe] On this absolute use of the word see i. 7.

36. *For these things were done* (rather, *came to pass*) ...] The stress is laid upon the correspondence of the two facts with the details of type and prophecy. It was wonderful, as the events fell out, that the legs of Christ were not broken: it was further wonderful, when He had escaped this indignity, that His side was pierced. The first fact pointed the student of Scripture to the fulfilment in Jesus of the symbolism of the Law: the second to the fulfilment in Him of the promises as to the representative of Jehovah. For the two passages quoted are not to be regarded only as isolated quotations, but also as indicating the two great lines of preparatory teaching to which they severally belong.

the scripture] i.e. the passage of scripture. See ii. 22, note.

A bone... Exod. xii. 46; (Num. ix. 12). Comp. i Cor. v. 7. The ordinance extended to the burnt-offerings (Lev. i. 6, *into his pieces*). That which was offered to God might not be arbitrarily mutilated. It was fitting that it should be brought to Him in its full strength. And conversely God preserves "the righteous" (Acts iii. 14, &c.), so that "not one of his bones is broken" (Ps. xxxiv. 20), even in his uttermost distress. The spiritual correspondence of the fact with the phrase in the Psalm should not be overlooked.

37. *They shall look...* Zech. xii. 10. See note. Comp. Introduction, p. xiv. "The Jews" are the subject of the whole sentence. The Crucifixion was their act (v. 16); and in unbelief and in belief they represent the world. It is important to notice that the prophetic vision is referred to Christ under a twofold aspect. As presented by the prophet himself, it is the vision of a Saviour late recognised by a penitent people (comp. ch. xii. 32). As applied in the Apocalypse, it is primarily the vision of one slain returning to Judgment (Rev. i. 7). Perhaps these two aspects of Christ's death are reconciled in that final Truth which lies at present beyond our sight. *pierced*] v. 34, note.

(b) *The request of Joseph of Arimathea. The quickening of love in disciples* (vv. 38—42).

38—42. Just as the last section deals with the unconscious ministry of enemies, this deals with the devoted ministry of friends. The Death of the Lord evoked in disciples that courage which had been latent during His lifetime (*secretly*, v. 38, *by night at the first*, v. 39). From this point of sight it is natural that the ministry of the women should be passed over (Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55 f.): their continued service revealed no sudden growth of love or self-sacrifice.

All the Evangelists record the request of Joseph. St John alone notices the offering and the presence of Nicodemus (vv. 39 f.).

38. *after this*] More exactly, *after these things* (μετὰ ταῦτα): the phrase marks an indefinite, general, sequence and not a direct sequence (μετὰ τοῦτο, v. 28). Comp. vi. 1, note. The form of expression is of importance here because it shews that the Evangelist does not (as has been supposed) place the request of Joseph after the incident related in vv. 32 ff., but simply after the issue of the crucifixion: comp. Mark xv. 44 f.

Joseph of Arimathea] Matt. xxvii. 57 ff. (*a rich man*); Mark xv. 43 f. (*an honourable councillor*, i.e. a member of the Sanhedrin); Luke xxiii. 50 f. (*a good man and just...*). See notes on these passages.

for fear of the Jews] xii. 42, vii. 13. St Mark adds most significantly, with a clear reference to this fact: *Joseph... went in boldly unto Pilate...* literally, *having dared* (τολμήσας), having ventured on an act foreign to his natural temper (Mark xv. 43, note).

besought] v. 31, note.

take away] The permission given to Joseph is in complete harmony with the instructions given to the soldiers (v. 31 f., *that they might be taken away*). Joseph would be able to prefer his request after the death of the Lord (Mark xv. 44), and before the bodies were removed in the ordinary course. Thus he "took down" the Lord's Body (Mark xv. 46; Luke xxiii. 53), either assisting in or directing the act.

gave him leave] This was in accordance with Roman law except in extreme cases. See the passage quoted by Wetstein on Matt.

demus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

xxvii. 58. An avaricious governor was able to sell the privilege of burial (Cic. 'Verr.' v. 45), yet Pilate did not do this (Mark xv. 45, *ἐδωρήσατο*): see note in *loc.* and contrast Matt. xxviii. 14. Compare also the burial of the bodies of John the Baptist (Matt. xiv. 12) and St Stephen (Acts viii. 2) by their friends. *the body of Jesus*] According to the best authorities, *his body*.

39. *And there came also ...*] The order of the words, corresponding to that in the former clause, seems to suggest the thought that the act of Joseph gave Nicodemus courage to join him.

which...came to Jesus (to him)] iii. 1 ff., vii. 50. The addition of the words "by night" here (not in vii. 50 according to the true reading) is designed apparently to contrast this open act of reverence to Christ, done before the day had closed, with the secrecy of his first visit. The use of the phrase "at the first" probably implies at the same time that Nicodemus had come to Christ on other occasions; though it may indicate only the beginning of the Lord's ministry (comp. ch. x. 40).

and brought (bringing) a mixture (or, according to a probable reading, a roll) of myrrh and aloes] Comp. Ps. xlv. 8, "All thy garments are myrrh and aloes..." The compound was made of the gum of the myrrh tree (comp. Matt. ii. 11; 'Dict. of Bible,' s. v.) and a powder of the fragrant aloe wood.

The amount of the preparation ("about a hundred pound weight," that is, a hundred Roman pounds of nearly twelve ounces) has caused some needless difficulty. The intention of Nicodemus was, without doubt, to cover the Body completely with the mass of aromatics (comp. 2 Chro. xvi. 14): for this purpose the quantity was not excessive as a costly gift of devotion.

40. *Then took they ...*] *They took therefore ...* as uniting in the pious service.

around (bound) it in linen clothes (cloths)] The exact word used (*σθόδια*) is found also in Luke xxiv. 12, a verse which appears to have been a very early addition to St Luke's Gospel. The diminutive form which is used in Greek medical writings for bandages, seems to distinguish these "swathes" in which the Body was bound from "the linen cloth" (*σινδών*) mentioned by the other Evangelists,

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

in which it was "wrapped" (*ἐνετύλιξεν* as contrasted with *ἐδησαν*).

the manner of the Jews] as contrasted with that (e.g.) of the Egyptians, who removed parts of the body before embalming (Herod. ii. 86 ff.). The phrase may, however, only mark the Jewish custom of embalming as contrasted with burning: comp. Tac. 'Hist.' v. 3.

to bury] Or more exactly, *to prepare for burial*. Comp. ch. xii. 7; Matt. xxvi. 12; Mark xiv. 8. The same word (*ἐνταφιάζειν*) is used in the LXX. for the "embalming" of Jacob (Gen. l. 2 f.). The process indicated is the simple wrapping of the dead body in swathes of linen cloth covered with thick layers of the aromatic preparation.

41. *a garden*] Comp. xviii. 1. The scene of the betrayal and the scene of the triumphant rest answer one to the other. The detail is peculiar to St John.

Josephus relates of Uzziah ('Ant.' ix. 10. 4, *κήποις*), and of Manasseh ('Ant.' x. 3. 2, *παρδείσοις*), that they were buried in their "gardens."

a new sepulchre] St Matthew adds that it belonged to Joseph (xxvii. 60, see note), and all the Synoptists notice that it was cut in the rock. The fact that "no one had ever yet been laid in it" (comp. Luke xxiii. 53) is emphasized (as it appears) to shew that the Lord was not brought into contact with corruption.

42. *There ... because ...*] The embalment could not (according to their views) be deferred, and for this ample provision was made. But it is implied that the sepulchre in which the Lord was laid was not chosen as His final resting-place.

laid they] From another point of view it is said most naturally (Acts xiii. 29) of "the Jews and their rulers" generally, that "they placed" Christ in the tomb. It was the act of both, on the one side from the aspect of devotion and on the other from the aspect of hatred.

Jesus] Comp. xi. 11, note.

the Jews' preparation day] Comp. ii. 13, xi. 55, "the passover of the Jews;" xix. 21, "the chief priests of the Jews." This use of the term "preparation" is unfavourable to the view that it is used simply for the day of the week (Friday).

ADDITIONAL NOTES on CHAP. XIX.

NOTE ON ST JOHN'S RECKONING OF HOURS.

St John mentions a definite hour of the day on four occasions:

- (1) i. 39, *about the tenth hour.*
- (2) iv. 6, *about the sixth hour.*
- (3) iv. 52, *at the seventh hour.*
- (4) xix. 14, *about the sixth hour.*

He also records this saying of the Lord, "Are there not twelve hours in the day?" (xi. 9).

The question therefore arises whether the incidents of which the time is given furnish any clue to the mode of reckoning: whether, that is, the hours were reckoned from 6 *p.m.* to 6 *a.m.* and from 6 *a.m.* to 6 *p.m.* according to the common ancient mode followed by the Jews, or from midnight to noon, and from noon to midnight, according to the modern Western mode.

The different passages will first be examined separately, in order that it may be seen how far the context helps to determine the answer.

(1) i. 39. After the mention of the hour, it is said that the disciples abode with Jesus "that day" (τὴν ἡμέραν ἐκέλην). It appears likely also that Jesus left the Baptist early in the day (i. 35 ff.). It is then scarcely conceivable that it was 4 *p.m.* (4 *a.m.* is out of the question) before He reached the place "where He abode;" and even less conceivable that the short space of the day then remaining should be called "that day," which, in fact, appears to have been full of incident. On the other hand, 10 *a.m.* suits both conditions. It is an hour by which a wayfarer would seek to have ended his journey; and it would leave practically "a day" for intercourse.

(2) iv. 6. In this case the hour marks a pause on a journey: the visit of the disciples to a town to purchase provisions; a coming of a woman to the well to draw water. It can scarcely be questioned that these three things fall in better with 6 *p.m.* than with noon. It is most unlikely that a woman would come from a distance at midday to the well, and on the other hand, evening was the usual time: Gen. xxiv. 11. It is more natural that the purchases would be made when the day's travel was over. Sychar too was at about the usual distance of a day's journey from within the borders of Judæa, and arrangements would probably be made to spend the night outside the city, which was afterwards entered by special invitation (iv. 30, 40). If the incident fell in summer (v. 1, Additional Note) there would be ample time for the conversation and the return to the city.

(3) iv. 52. The uncertainty of the site of Cana causes a little difficulty in determining the time required for the journey from Capernaum to Cana. This may however be fairly reckoned at about four or five hours. (Comp. Jos. 'Vit.' c. 17: a night journey from Cana

to Tiberias.) It is then possible that the father may have planned that his journey to and from Cana should be included in one natural day, and that he did not meet his servants till after 6 *p.m.*, when they would perhaps speak of 1 *p.m.* as "yesterday, about the seventh hour" (comp. Luke xxiii. 54); though such a usage of "yesterday" appears to be distinctly at variance with St John's own usage of "day:" xx. 19 (comp. Luke xxiv. 29, 33). Still it is more likely that the words of Jesus were spoken to the nobleman at Cana in the evening at seven o'clock, when it was already too late for him to return home that night, and that he returned to Capernaum on the next morning, when his servants met him on the way. In this case, of course, the sense, and not the phrase of the servants is given.

(4) xix. 14. In this place it is admitted that the date of noon cannot be brought into harmony with the dates of St Mark (xv. 25). But if we suppose that the time approximately described was about 6.30 *a.m.* it is not difficult to fit in all the events of the trial: see p. 288.

So far then the examination of the passages themselves is decidedly favourable to the supposition that the modern Western reckoning of the hours is followed by St John. The mention of "twelve hours in the day" has no bearing on the decision one way or other; for we commonly use the same phrase though we reckon from midnight to noon.

It must however be admitted that this mode of reckoning hours was unusual in ancient times. The Romans (Mart. iv. 8) and Greeks, no less than the Jews, reckoned their *hours* from sunrise. But the Romans reckoned their civil *days* from midnight (Aul. Gell. iii. 2; comp. Matt. xxvii. 19, "this day,") and not from sunrise, or from sunset (as the Jews). And there are also traces of reckoning the hours from midnight in Asia Minor. Polycarp is said ('Mart. Pol.' c. 21) to have been martyred at Smyrna "at the eighth hour." This, from the circumstances, must have been 8 *a.m.* Pionius again is said to have been martyred (at Smyrna also) at "the tenth hour," which can hardly have been 4 *p.m.*, since such exhibitions usually took place before noon. These two passages furnish a sufficient presumption that St John, in using what is the modern reckoning, followed a practice of the province in which he was living and for which he was writing.

The subject has been discussed at length by Dr Townson, 'Discourses,' pp. 215—250; and again, quite lately, with great exactness, by Mr McClellan, 'New Testament,' i. pp. 737 ff.

NOTE ON "THE ACTS OF PILATE."

The part which Pilate occupies in the history of the Passion attracted the attention of

Christian writers at an early time. He came to be regarded by many as the representative of the better instincts of heathendom overpowered by the relentless malice of the Jews. A large and popular literature grew up, consisting of "Acts," "Letters" and legends of the death of Pilate. Of these writings, the "Acts," which form the first part of what is known as "the Gospel of Nicodemus," are the most important and the most ancient. The "Acts" were in circulation in the middle of the second century; and the texts still preserved have, as it appears beyond all doubt, been formed, by successive revisions and interpolations, from that original. In its present shape the narrative may probably be referred to a Greek text of the 4th century. Much of it is unquestionably earlier. But even when regarded only as a late and apocryphal commentary on the records of the Gospels, it has great interest. The narrative is found in Greek and Latin copies; and a Coptic fragment also remains as old as the 5th century. All the MSS. give substantially the same outline, though the variations in detail and language are very considerable.

The narrative opens with the formal complaint of a body of Jews, headed by "Annas and Caiaphas," and including "Gamaliel" and "Alexander" (Acts iv. 6), addressed to Pilate. They accuse Jesus of saying that He is "Son of God and King," of wishing to abrogate the law, and of violating the sabbath by cures, wrought by evil arts (*γόνις ἐστί*), and pray that He may be brought before him. Pilate orders an officer to summon Him. The officer, who had been present at the triumphal entry, spreads a robe before Him to walk on; and when Jesus enters the court, the standards bend before Him in the hands of their bearers. The same act of adoration is afterwards repeated when the Jews depute twelve of the strongest of their number to hold the standards. Pilate, in amazement, is about to rise, when the message of his wife (a proselyte, Procula) is brought to him. "See," said the Jews, "He is, as we told you, an enchanter." On this, Pilate asks Jesus, "What do these witness against Thee? Sayest Thou nothing?" Jesus answered, "If they had not had authority (*ἐξουσία*), they would have spoken nothing: each one has authority over his own mouth to speak good and bad: they themselves shall see to it." "What shall we see?" is the rejoinder. "We have seen that Thou wast born of fornication: that Thy Birth brought the slaughter of the infants at Bethlehem: that Thy father and Thy mother fled in fear to Egypt." On this, certain of the Jews attest that the mother of the Lord was duly wedded to Joseph. Then follows St John xviii. 29—37, transcribed almost verbally; but Pilate's last question is not left unanswered: "Truth," Jesus saith to him, "is from heaven." Pilate saith: "Is there not truth on earth?" Jesus

saith to Pilate: "Seest thou? How are they that speak the truth judged by those that have the authority upon earth?" The Jews then press the charge of blasphemy. "What shall I do to Thee?" Pilate asks of Jesus. "As it was given thee," is the answer. "How given?" Jesus saith to him: "Moses and the prophets prophesied of my Death and Resurrection." On this, when Pilate charges the Jews to inflict the punishment which is due, they answer, "We wish Him to be crucified." This demand leads to the most remarkable addition to the Gospel narrative. A number of the disciples, Nicodemus, the paralytic of Bethesda, a blind man, a leper, the woman who had the issue of blood (Veronica), and others, plead for the Saviour who had healed them.

Pilate therefore again seeks to set Christ free, but is finally met by the cry, "We acknowledge Cæsar for our king, not Jesus. The Magi brought gifts to Him as a king, but Herod sought to kill Him." "Is this He," he then asks, "whom Herod sought?" And when he hears that He is, he washes his hands, places the guilt upon the accusers, and gives his sentence: "Thy nation hath proved Thee to be king, I therefore pronounce that Thou be scourged and then crucified in the garden where Thou wast taken; and that two malefactors, Dysmas and Gestas, be crucified with Thee."

It is needless to pursue the narrative further, or to dwell upon the strange contrast which it offers to the Gospels. The thought of Pilate as the executor of the divine will which runs through it finds its most remarkable expression in an account of his execution by the order of "the Emperor." After he had ended a prayer to the Lord for pardon, a voice came from heaven, saying, "All the generations and the families of the Gentiles shall bless thee, because under thee (*ἐν τῷ σοῦ*) were fulfilled all these things that were spoken by the prophets about me; and thou too hast to appear as my witness at my second coming, when I shall judge the twelve tribes of Israel and those that confessed not to my name" ('Parad. Pil.' § 10).

The texts of the different copies of the "Acts" and other writings are given most completely by Tischendorf in his 'Evangelia Apocrypha,' 203 ff. Thilo has given an elaborate commentary on the *Evangelium Nicodemi* in his 'Codex Apocryphus N. T.' I. 490 ff., and his 'Prolegomena,' § 8 pp. cxviii. ff., give a very full literary history of the book. Tischendorf has published a slight essay on the relation of the Acts to the Gospels ('Pilati circa Christum judicio'... 1855), and the date and composition of the book have been discussed by Lipsius (1871) after other German scholars. "The Gospel of Nicodemus" was translated into Anglo-Saxon; and it was repeatedly printed in English in the sixteenth century.

ON THE PATRISTIC INTERPRETATION OF
XIX. 34.

The patristic interpretation of ch. xix. 34 offers an instructive example of the method and characteristics of ancient commentators. It will therefore be worth while to quote at some length without further discussion the views of the Greek and Latin fathers upon the passage. The reader will judge how far there is any general consent between the different writers or any clear independence of judgment in dealing with the original text.

I. GREEK FATHERS:

The earliest writer¹ who distinctly refers to the passage is CLAUDIUS APOLLINARIUS (c. 170 A.D.).

Apollinaris speaks of the Lord as Him "who had His holy side pierced (*ἐκκεντηθείς*, John xix. 37), who poured forth from His side the two elements that again purify (*τὰ δύο πάλιν καθάρσια*), water and blood (the order is changed), word and spirit..." (Routh, 'Rel.' I. 161). The introduction of the word "again" appears to connect the water and the blood with the use of water and blood under the old Covenant. As to the deeper meaning of the sign, Apollinaris, according to the most probable view, interprets it of the word of the gospel (*λόγος*), and of the sanctification of the spirit (*πνεῦμα*), that is of the historic and of the inward testimony. There may be also a further but obscure reference to the human and divine natures of the Lord.

ORIGEN in two places dwells upon the phenomenon as a divine sign. "In the case of all other dead bodies," he writes, "the blood is coagulated, and pure water does not flow from them. But in the case of Jesus the marvel in His dead body was that even in the dead body there was blood and water poured forth from His sides" ('c. Cels.' II. c. 36; cf. c. 69.).

"How great," he writes again, "was His mercy that for our salvation He not only was made Flesh, but descended even to the dead, and in death itself has the marks of the living. For water and blood came forth from His side" ('Comm. in Thess.' IV. 15, quoted by Jerome 'Ep. ad Minerv. et Alex.' § 10, if indeed the quotation from Origen extends so far. In a fragment of his commentary on the Galatians [v. 268 ed. Lommatzsch] he treats the sign as a proof of the reality of the Lord's body).

¹ A passage quoted by Clement from a Valentinian writer ('Excc. ex Theod.' § 61) must be excepted, in which the issuing of the blood and water is interpreted of the expulsion of the passions from the Body of the Lord. Irenæus alludes to the "mixed cup" (v. 2. 3; [IV. 33. 2]), but without any reference to St John. In another early writing, the 'Letter of the Churches of Vienne and Lyons' (Euseb. 'H. E.' v. 1), the effusion of water appears to be connected with ch. vii. 38.

EUSEBIUS OF CÆSARÆA ('Dem. Ev.' x. 8, p. 504) treats the passage as a fulfilment of Ps. xxii. 14, "I am poured out like water," without dwelling further upon it.

CYRIL OF JERUSALEM applies the twofold issue to the two baptisms of blood and water ('Cat.' III. 10): "The Saviour redeeming the world through the cross, being pierced in His side, brought forth (*ἐξήγαγεν*) blood and water, in order that some in seasons of peace may be baptized in water, others in seasons of persecution may be baptized in their own blood (*ἐν οἰκείois αἵμασιν*, the blood of their death)."

CHRYSOSTOM ('Hom.' LXXXV. *in loc.*) interprets the fact of the two sacraments: "Not without a purpose (*ἀπλῶς*) or by chance did those springs come forth, but because the Church consisteth of these two together (*ἐξ ἀμφοτέρων τούτων συνίστηκε*). And those that are initiated know it, being regenerate by water (*ἀναγεννώμενοι*) and nourished (*τρέφόμενοι*) by the Blood and Flesh. Hence the Sacraments (*τὰ μυστήρια*) take their beginning; in order that when thou drawest near to the awful Cup thou mayest so approach, as drinking from the very Side."

CYRIL OF ALEXANDRIA (*ad loc.*) thinks that "God appointed the fact as an image and firstfruits, so to speak, of the Mystic Blessing (*Εὐλογία*; see Suicer, *s.v.*) and Holy Baptism. For Holy Baptism is really of Christ and from Christ; and the power of the Mystic Blessing springs (*ἀνέφυ*) for us out of the Holy Flesh."

The recently discovered work of MACARIUS MAGNES has an interesting note on the passage, though the text is unhappily corrupt: "One of the soldiers pierced the side... in order that when blood flowed and water in a gushing stream, by the blood they may be delivered who occupied the place of captivity, and by the water they may be washed who bear the stripes of sins. Certainly this hath been done not without a purpose, but of Providence, as though the divine forethought laid down that it should come to pass; for since [from the side came the origin of sin] it was necessary that from the side should flow the source of salvation: from the side came the sting (*ἡ πληγή*), from the side the spring (*ἡ πηγὴ*); from the side the malady, from the side the cure..." (I. 18).

The same thoughts occur in a homily 'On the Passion' (§ 25), falsely attributed to Athanasius (IV. 186 ff., ed. Migne), as also in Apollinarius, Euthymius, Theophylact, and Tertullian, quoted below; and more particularly in a quotation from Antiochus of Ptolemais in Cramer's 'Catena,' *ad loc.*

A very remarkable note of APOLLINARIUS [of Laodicea] is given in the 'Catena' of Cordierius upon the passage: "The Lord offered

a side for a side: the woman [Eve] was a side, and the evil which came from here is undone (λύεται) by the Lord's Passion. For from that side proceeded the counsel which brought ruin on man; but from the holy side water is poured forth and blood, through which the world is cleansed, as we get ourselves washed of our sins, since the elements which were separated in the Law come together in Him. For there were [under the Law] sprinklings of blood for purification (πρὸς καθάρσιν), and baptisms by water for sanctification (πρὸς ἁγισμὸν). Since therefore all things were devised beforehand in regard to Christ, the Body of the Lord furnished both these to the world, sacred blood and holy water, even when it was already dead in human fashion; for He hath in Himself great power of life."

JOHN OF DAMASCUS ('De fide,' IV. 9) gives the same interpretation: Christ "caused to flow for us from His holy and undefiled side a fountain of remission: water for regeneration and washing (ἐπίκλυσις) of sin and corruption; blood as a drink to furnish life everlasting (πότον ζωῆς αἰδίου πρόξενον)."

EUTHYMIUS ZIGABENUS (*ad loc.*) gives both the interpretations, that of the two baptisms and of the two sacraments. The latter is given in the words of Chrysostom and may be an interpolation. The former has some details of interest. "The event (he writes) is supernatural, and clearly shews that He who was pierced was more than man. For blood will not proceed from a dead man, though one pierce the body ten thousand times. Further, the Saviour is pierced in the side by a spear because the side of Adam was pierced by sin, that is Eve, healing the wound of (Adam's) side by the wound of (His own) side. And He causes blood and water to issue, fashioning (καινοουργῶν) two baptisms, that by blood (of martyrdom), and that by water (of regeneration), and by the stream of these He washes away the stream of sin."

THEOPHYLACT (*ad loc.*) gives the interpretation of Chrysostom, adding among other things the reference to Eve, and then connects the twofold issue with "the mixed chalice:" "Let the Armenians," he says, "be ashamed who do not mix water with the wine in the Mysteries. For they do not believe, as it seems, that water also was poured forth from the side, which is the more marvellous, but only blood; and hence they do away with the greater part of the marvel; I mean that the blood is a mark that the Crucified was man, but the water that He was more than man, that He was God." Compare Binterim, 'Denkwürdigkeiten,' IV. 2, p. 55, where an opposite interpretation is quoted; and Anselm, 'Ep.' CVII.

II. LATIN FATHERS:

TERTULLIAN regarded the twofold issue as typical of the two baptisms of water and of blood. "Martyrdom," he writes, "is another baptism...whence also water and blood, the elements of both washings (*utriusque lavacri paratura*), flowed from the wound in the Lord's side" ('De Pudic.' c. XXII. p. 435).

At the same time, while he fully develops this application, he appears also to indicate a reference to the Eucharist in the mention of "the blood." "We have also a second washing (*lavacrum*), itself a distinct one (*unum et ipsum*), namely, that of blood; of which the Lord says, 'I have a baptism to be baptized with' (Luke xii. 50), when He had been already baptized. For He had come 'through water and blood,' as John wrote (1 John v. 6), to be baptized by water, to be glorified by blood. Hence to make us 'called' by water, 'chosen' by blood, He sent forth these two baptisms from the wound of His pierced side; that so those who believed on His blood might be washed with water, and those who had washed with water might also drink His blood. His [baptism of blood] is the baptism which both stands in place of (*representat*) the baptism of water (*lavacrum*) when it has not been received, and restores [its blessing] when it has been lost." ('De Bapt.' c. XVI. p. 203; comp. c. IX.)

In another place he compares the death of Christ with the sleep of Adam (Gen. ii. 21 ff.), for He so died "that from the wound inflicted on His side the Church, the true Mother of the living, might be shaped." ('De An.' c. XLIII. p. 304.)

There is not, as far as I am aware, any reference to the incident in the genuine works of CYPRIAN. But in the works appended to his writings the water and blood are explained of the two baptisms ('De Singul. Apostt.' p. 392 Rig.), and more generally of the cleansing power of Christ's Passion both initially and through the whole life. ('De Pass. Chr.' p. 339.)

NOVATIAN (c. 10) sees in the sign a proof of the reality of Christ's Body.

AMBROSE starts from the main idea of Origen, and then interprets the sign generally. "After death the blood in our bodies coagulates; but from that body still incorrupt though dead the life of all flowed. For water and blood came forth: the former to wash, the latter to redeem" ('in Luc.' x. § 135).

And again: "Why water? why blood? Water to cleanse: blood to redeem. Why from the side? Because whence came the guilt, thence came the grace. The guilt was through the woman: the grace was through the Lord Jesus Christ" ('De sacram.' v. 1).

JEROME follows Tertullian in referring the

sign to the "two Baptisms." (Ep. LXIX. (ad Oceanum) § 6): "The side of Christ is wounded by the spear, and the sacraments of baptism and martyrdom are poured forth together (*pariter*)."

RUFINUS ('Comm. in Symb.' § 23) also interprets the sign of the two baptisms with the addition of some new thoughts. "This," he writes, "has a mystical meaning, for Christ had said that out of his belly shall proceed living waters (vii. 38). But He caused blood to issue also (*produxit*), which the Jews prayed to come upon themselves and upon their children. Hence He caused water to issue to wash the believing, and blood to condemn the faithless. It may also be understood to represent the two-fold grace of baptism: the one which is given by the baptism of water, the other which is sought through martyrdom by the shedding of blood: for both have the name of baptism. Further, if the question is asked why it was from the side rather than from any other member that the Lord is said to have caused water and blood to issue, I think that the woman [Eve] is indicated in the side through the rib (Gen. ii. 21, 22). And so because the fountain of sin and death issued from the first woman, who was a rib of the first Adam, the fountain of redemption and life is made to issue from the rib of the second Adam."

AUGUSTINE interprets the issue of "the two Sacraments:" "The sleep of the man" (Adam), he writes, "was the death of Christ; for when He hung lifeless on the Cross, His side was pierced by the spear, and thence flowed forth blood and water, which we know to be the sacraments, by which the Church [the antitype of Eve] is built up ('de Civ.' XXII. c. 17).

And again (*ad loc.*): "The soldier did not smite or wound, but opened (*aperuit*, according to the false reading *ἤνοιγεν*) Christ's side, that in some sense the door of life should be laid open there, whence the Sacraments of the Church flowed, without which there is no entrance to the life which is true life. That blood was poured out for the remission of sins: that water tempers the cup of salvation (*salutare poculum*); this gives both the laver and the cup (*potus*)."

PRUDENTIUS, with a poet's license, represents the spear-wound as piercing through the breast of Christ from right to left, as C. a Lapide understands him. From one opening (the larger) flowed the blood, from the other, the water.

"O novum cæde stupenda vulneris miraculum!

Hinc cruoris fluxit unda, lymphæ parte ex altera:

Lymphæ nempe dat lavacrum, tum corona ex sanguine est."

('Cath.' IX. 85 ff. Compare Areval's note.)

"Ipse loci (sc. cæli) est dominus, laterum cui vulnere utroque,

Hinc cruor effusus fluxit et inde latex.

Ibitis hinc, ut quisque potest, per vulnera Christi,

Evectus gladiis alter, et alter aquis."

('Peristeph.' VIII. 15 ff.)

"Trajectus per utrumque latus laticem atque cruorem

Christus agit: sanguis victoria, lymphæ lavacrum est."

('Dittoch.' XLII.)

LEO applies the passage to illustrate the doctrine of Christ's Manhood and Deity (Ep. XXVIII. 'ad Flav.' § 5). "When the side of the Crucified was opened (*aperto*) by the soldier's spear, let [the impugner of the true doctrine of Christ's Person] understand whence flowed the blood and the water, that the Church of God might be refreshed (*rigaretur*) both by the laver and by the cup ... 'There are three that bear witness, the spirit and the water and the blood, and these three are one:' the spirit, that is, of sanctification, and the blood of redemption, and the water of baptism, which 'three' are 'one' and remain undivided, and nothing in them is separated from its connexion; for the Catholic Church lives and advances in this faith, that neither is the manhood in Christ Jesus believed without His true divinity, nor His divinity without His true humanity."

One later comment may be added. RUPERT OF DEUTZ ('Comm. in Joh.' XIII. pp. 365 f.) explains the sign of the whole virtue of the Lord's Passion transferred to men: "We are redeemed by blood: we are washed by water ... The Lord was baptized in His own Passion, and when already dead by that issue enabled us to share in His saving death ... Therefore not blood only, nor water only, flowed from the Saviour's side; because the divine order of our salvation requires both. For we were not redeemed for this that He should possess us such as we were before ... In order then that there might be that by which we could be washed from our sins, water, which could only wash bodily impurities, was united to blood, which is the price of our redemption, and from that union obtained virtue and power to be worthy of cooperating with the Holy Spirit to wash away the invisible impurities of sins."

CHAPTER XX.

1 *Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection.*

11 *Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.*

IV. THE NEW LIFE. (C. XX.)

1. St John's record of the Resurrection corresponds with his record of the Passion. It is not simply a history, still less an exhaustive history, but a revelation of spiritual truth through outward facts. Writing in the centre of a Christian Church to those who were familiar with the historic groundwork of the Gospel, the Evangelist recounts from his own experience just those incidents which called out in the disciples the fulness of belief triumphant over personal sorrow, and common fear, and individual doubt. Each historical character is also typical: each detail has a permanent lesson. And as related to the whole plan of the Gospel St John's narrative of the Resurrection is the counterpart and complement to his narrative of the Passion. His history of the Passion is the history of the descent of selfishness to apostacy: his history of the Resurrection is the history of the elevation of love into absolute faith. It lays open a new Life in Christ, and a new life in men.

2. The incidents recorded by more than one of the other Evangelists which are omitted by St John are:

The angel's message to the two Marys and Salome (Matt., Mark).

The appearance to two disciples, not apostles (Luke, Mark).

The last charge and promise (Matt., Mark).

3. Other incidents omitted by St John are recorded by single Evangelists:

ST MATTHEW.

The earthquake: the descent of the angel who removes the stone: the panic of the guards.

The report of the guards, and the device of the high priests (xxviii. 1 ff.).

Words at the appearance on the Galilean mount. (Comp. Mark xvi. 15 ff.)

ST MARK.

Reproaches of the disciples for unbelief (xvi. 14).

ST LUKE.

An appearance to St Peter (xxiv. 34; comp. 1 Cor. xv. 5).

The conversation on the way to Emmaus (xxiv. 13 ff.; comp. Mark xvi. 12 f.).

Words at the meeting with the eleven and others (xxiv. 36 ff.).

The appearance before the Ascension (xxiv. 44 ff.).

Compare also Acts i. 1—12, ii. 24—33, iii. 15, v. 30 ff., x. 40 ff., 1 Cor. xv. 5—8.

The enumeration of the appearances of

the Lord "raised on the third day according to the Scriptures," which is given by St Paul in this last passage, is of the deepest interest. The introduction of the phrase "he was seen" ($\epsilon\phi\theta\eta$) in vv. 5, 6, 7, 8, breaks them up into four groups, separated (as it may be reasonably concluded) in time and place.

(1) *To Peter: to the "twelve" (Jerusalem).*

(2) *To above five hundred brethren at once (Galilee).*

(3) *To James: to "all the apostles" (Jerusalem).*

(4) *To St Paul himself.*

It will be observed that St Paul says nothing of the appearance to Mary Magdalene. He is silent indeed as to all the events directly connected with the sepulchre.

The use of the phrase *he was seen* ($\epsilon\phi\theta\eta$) in no way limits the appearance to a vision as distinguished from a real personal manifestation of the Risen Christ. (Acts vii. 26. Comp. Acts xiii. 31.)

4. The main incidents peculiar to St John are:

The gift of the power of absolution.

The appearance on the second Lord's day.

To these must be added the incidents of ch. xxi.

That however which is most characteristic of St John here, as elsewhere, is the clear revelation of individual traits by the course of the events; St Peter, St John, Mary Magdalene, St Thomas, stand out with a distinct personality in these two last chapters.

5. While there are very great differences in the details of the several Evangelic narratives, there are also remarkable points of agreement between them, both as to the general features of the history, and as to its circumstances.

All the Evangelists concur in the following main particulars:

No description is given of the act of Resurrection.

The manifestations were made only to believers. (Contrast the account in the apocryphal "Gospel of Nicodemus.")

The manifestations were made not only to separate persons, but to companies.

They were determined by the Lord's pleasure: He sheaved Himself.

They were received with hesitation at first.

No mere report was accepted.

The Revelation issued in a conviction of the presence of the Living Lord with the disciples.

There is agreement also as to several characteristic circumstances:

The visit of women to the sepulchre in the early morning was the starting-point of hope.

^a Matt. 28.
^f Mark 16. x.

THE ^a first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre,

and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh

The removal of the stone first raised questionings.

The revelations of angels preceded the manifestation of the Lord Himself.

The Lord revealed Himself to Mary Magdalene first.

6. It is most difficult to construct with any certainty a consecutive view of the few unconnected incidents which have been preserved. The following table gives a provisional arrangement of the facts connected with the first Easter-Day.

Approximate time.

Just before

6 p.m. Mary Magdalene and Mary the Saturday. [mother] of James go to view the sepulchre (Matt. xxviii. 1).

After

6 p.m. The purchase of spices by Mary Magdalene, Mary the [mother] of James and Salome (Mark xvi. 1).

Very early on Sunday. The Resurrection, followed by the earthquake, the descent of the angel, the opening of the tomb (Matt. xxviii. 2—4).

5 a.m. Mary Magdalene, Mary the [mother] of James and Salome, probably with others, start for the sepulchre in the twilight. Mary Magdalene goes before the others, and returns at once to Peter and John (John xx. 1 ff.).

5.30 a.m. Her companions reach the sepulchre when the sun had risen (Mark xvi. 2).

A vision of an angel. Message to the disciples (Matt. xxviii. 5 ff.; Mark xvi. 5 ff.).

6 a.m. Another party, among whom is Joanna, come a little later, but still in the early morning (Luke xxiv. 1 ff.). Comp. Mark xvi. 1 note. A vision of "two young men." Words of comfort and instruction (Luke xxiv. 4 ff.).

6.30 a.m. The visit of Peter and John (John xx. 3—10). A vision of two angels to Mary Magdalene (John xx. 11—13). About the same time the company of women carry their tidings to the apostles (Luke xxiv. 10 ff.).

7 a.m. The Lord reveals Himself to Mary Magdalene (John xx. 14—18; Mark xvi. 9).

Not long after He reveals Himself, as it appears, to the company of women who are returning to the sepulchre. Charge to the brethren to go to Galilee (Matt. xxviii. 9 ff.).

Approximate time.

4—6 p.m. The appearance to the two disciples on the way to Emmaus (Luke xxiv. 13 ff.; Mark xvi. 12).

After 4 p.m. An appearance to St Peter (Luke xxiv. 34; comp. 1 Cor. xv. 5).

8 p.m. The appearance to the eleven and others (Luke xxiv. 36 ff.; Mark xvi. 14; John xx. 19 ff.).

The main difficulties are due to the extreme compression of St Matthew's narrative, in which there is no clear distinction of points of time. The incidents and the spectators are brought together in a general picture. (Comp. Matt. xxviii. 9, note.)

7. It will strike the careful student that there is a remarkable order in the types of faith in the Lord's Resurrection which St John notices successively. The "beloved disciple" "believes" in consequence of a triple sign, without any manifestation of the Lord Himself (xx. 8). Mary Magdalene believes, not through sight or even through sound, but through the personal voice of love (xx. 14—16). The "disciples" believe when they see the Lord's wounds (xx. 20). St Thomas believes when his own test is offered to him (xx. 27 f.). It seems impossible to regard these slowly widening victories of love without feeling the permanent significance of their common lesson. There is however a faith higher than all these which in various degrees depended on outward experience (xx. 29).

8. The main record of St John falls into four divisions:

(1) The actual facts. The triple sign verified (xx. 1—9).

(2) The revelation to personal love. The Lord transfigures devotion (vv. 10—18).

(3) The revelation to fearful disciples. The Lord gives peace and authority to His society (vv. 19—23).

(4) The revelation to the anxious questioner. The Lord gives conviction by sight and blessing to faith (vv. 24—29).

The central thought of the whole is the passage from sight to faith.

After the narrative of the Resurrection is completed there follows a brief notice of the scope of the Gospel (vv. 30 f.).

1. The actual facts. The triple sign verified (vv. 1—9).

This section falls into two parts. The evidence of Mary Magdalene (vv. 1 f.), the evidence of St Peter and St John (vv. 3—9). Mary attests the first sign, the opened sepulchre; St Peter and St John attest the two other signs, the empty sepulchre, and the

to Simon Peter, and to the ^bother disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and

carefully ordered grave-clothes. Comp. Matt. xxviii. 1 ff.; Mark xvi. 1 ff.; Luke xxiv. 10—12.

CHAP. XX. 1. *The first day of the week*] But on the Comp. Matt. xxviii. 1, note.

Mary Magdalene] Comp. xix. 25. St Luke alone of the Evangelists mentions her before the history of the Passion, Luke viii. 2.

when it was yet dark] Mary Magdalene appears to have reached the sepulchre before the other women of her company. Comp. Matt. xxviii. 1; Mark xvi. 2, and notes. St Luke combines the varied ministry and testimony of all the women in one notice, xxiii. 55 f., xxiv. 10.

the stone ... from the sepulchre] All the Evangelists mention the removal of "the stone," and St Mark notices this especially as the sight which first attracted the attention of the visitants to the sepulchre, Mark xvi. 4. The Synoptists speak of "rolling away" (ἀποκυλίω) the stone (comp. Tristram, 'Land of Israel,' pp. 396 f., ed. 3). The phrase used by St John is very peculiar; "taken, lifted out of" (ἡρμένον ἐκ), as filling up the opening of the sepulchre.

2. *Then she runneth ...*] *She runneth therefore* Apparently Mary Magdalene made no further search. She hastily (if rightly) concluded that the sepulchre must be empty from what she saw at a distance. The stone would not have been removed unless with the object of taking away the body. It is clear that she had no vision of angels before she returned, and received no message, as those with whom she is associated by St Mark (xvi. 1) and St Matthew (xxviii. 1).

cometh to Simon Peter] In spite of his fall, which was by this time probably known, St Peter was still regarded as one of the natural leaders among the disciples, comp. Luke xxii. 32.

the other disciple, whom Jesus loved] The word here used for *loved* (ἐφίλει, Vulg. *amabat*) is different from that used in xiii. 23, xxi. 7, 20 (ἡγάπα, Vulg. *diligebat*), and marks a personal affection (comp. xi. 5). At the same time the difference of this phrase ("the other disciple whom ...") from the corresponding phrase ("that disciple whom ...," xxi. 7) leads to the conclusion that both disciples alike are described here as objects of the same feeling. Simon Peter was one marked by the personal affection of the Lord even as St John was "the other."

that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and look-

The repetition of the pronoun ("to Simon Peter ...," "to the other ...") suggests some distinction in their place of lodging. The mother of the Lord, it cannot be forgotten, was with St John.

They have taken] The rapid boldness of the conclusion is characteristic of a woman's eager nature. The subject is indefinite: it may be "the Jews" (comp. xix. 4), or it may be "those who provided the temporary resting-place" (xix. 42, comp. v. 15).

the Lord] For her the dead body is still "the Lord." Comp. xix. 42. For the absolute use of the term see iv. 1, note.

we know not] By the plural Mary identifies herself with those who had started on the visit with her, though in fact she had not waited till they came to the tomb. Compare v. 13, "I know not," in connexion with "my Lord," spoken in her solitude to (apparent) strangers.

3. The form of the sentence is singularly expressive. Peter at once takes the lead ("went forth," aorist); *the other disciple* attaches himself, as it were, to his decisive guidance, then both are represented on their way, *and they went on their way toward* (not and came to) *the sepulchre*. Comp. Matt. xxviii. 1, note. Compare xii. 22 for the singular, and iv. 30 for the combination of aor. and imp. See also vi. 17. For the incident compare Luke xxiv. 12, note, 24.

4. *So they ran both together*] Literally, *But they began to run* (ἔρρεον), *the two together*. Mary is naturally forgotten in the description. St John recalls that which was most vividly impressed upon him at the time.

did outrun] Literally, *ran on in front* (προέδραμεν) *more quickly than Peter*, as the younger man; starting on suddenly (so the tense seems to imply), perhaps when he came in sight of the sepulchre.

5. *stooping down, and looking in*] The original word (παρακύπτω), which is thus paraphrased, occurs in v. 11 and in the parallel passage, Luke xxiv. 12, and again in 1 Pet. i. 12; James i. 25. The idea which it conveys is that of looking intently with eager desire and effort (literally *bending beside*) at that which is partially concealed. Comp. Eccles. xiv. 23, xxi. 23; Song of Sol. ii. 9.

saw] *seeth*. The simple sight here (βλέπει) is distinguished from the intent regard (θεωρεῖ) of St Peter when he entered the sepulchre; and in this connexion it is significant

ing in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen

clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

that St John does not see "the napkin," the small cloth, lying apart.

yet went he not in] A natural feeling of awe would arrest one of the character of St John. He had already seen enough to fill his soul with anxious thoughts.

6. *Then cometh Simon Peter*] *Simon Peter therefore also cometh*, while St John still lingers outside.

went into] at once without a look or a pause.

and seeth the linen clothes lie... and he beholdeth the linen cloths (and v. 7) lying. The abrupt change of tense marks a break in the progress of the thought. The entrance is courageously made: then follows the experience. The word *beholdeth* (*θεωρεῖ*, see 12, 14) expresses the earnest intent gaze of the apostle as his eye passes from point to point.

7. *the napkin*] Comp. xi. 44.

about (upon) his head] The absence of the name is noticeable. The mind of the writer is filled with the thought of Christ. Compare v. 15.

wrapped together in a place by itself] Literally, *apart in one place*. There were no traces of haste. The deserted tomb bore the marks of perfect calm. The grave-clothes had been carefully removed, which would be a work of time and difficulty, and laid in two separate places. It was clear therefore that the body had not been stolen by enemies; it was scarcely less clear that it had not been taken away by friends.

8. *Then (Therefore) went in also that (the) other...*] He no longer shrank from entering the grave which had been now certainly found empty. *He went in... and saw* (*εἶδε*) and believed. All is gathered in one sentence without break or change of form (contrast v. 6). He "saw" what St Peter had seen, the clear signs of the removal of the body of the Lord, and "believed."

The exact interpretation of the word "believed" is difficult. It is not likely that it means simply "believed that the body had been removed as Mary Magdalene reported." Such a conclusion was rather a matter of natural and immediate inference from what he saw. The use of the word absolutely rather points to the calm patient acceptance of a mystery as yet in part inexplicable with full

confidence in the divine love. The threefold sign of the stone removed, the empty sepulchre, the grave-clothes leisurely arranged, indicated something still to be more fully shewn, and the apostle waited in trustful expectation for the interpretation. Perhaps the word may have even a fuller sense, and imply that St John believed in some way that the Lord was alive. There is thus a sharp contrast between "believed" and "knew" (comp. vi. 69, note). In such a case there ought to have been no scope for faith; the fact should have been one of knowledge. If the apostles had really entered into the meaning of the Scriptures they would have known that the Life, the Resurrection, of Christ was a divine necessity for which death was a condition. But St John, like the other disciples ("they knew not"), had failed to read the lesson of the Old Testament, even by the help of the Lord's teaching. Now he is in some sense separated from them (*he believed... they knew not*).

9. *For as yet...*] Comp. Luke xxiv. 21; Mark xvi. 14. The belief in the Resurrection was produced in spite of the most complete unreadiness on the part of the disciples to accept it. So far from being based on a previous interpretation of scripture, the fact itself first illuminated the sense of scripture. Comp. Luke xxiv. 25, 45. The chief priests knew of the Lord's words as to His rising again, and in their fear took measures to counteract them (Matt. xxvii. 63 ff., see note), while the disciples in their love failed to recall the same words for their consolation. This contrast is a revelation of character, and will be recognised as profoundly true, if account be taken of the different conceptions which unbelievers and disciples had of the Person and of the Death and of the Resurrection of Christ.

the scripture] The reference is probably to Ps. xvi. 10. Comp. Acts ii. 24 ff., xiii. 35. The Evangelist speaks of some express testimony (*ἡ γραφή*, comp. xvii. 12, note), and not of the general contents of scripture (*κατὰ τὰς γραφάς*, 1 Cor. xv. 3 f.).

must] This divine necessity (*δεῖ*) is shewn to run through the last unexpected events of the Lord's earthly life; Matt. xxvi. 54; Mark viii. 31; Luke ix. 22, xvii. 25, xxii. 37, xxiv. 7, 26, 44, (46); John iii. 14, xii. 34, note; Acts i. 16. See also ii. 4 (*ῥα*), note.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Wo-

man, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the

2. *The revelation to personal love. The Lord transfigures devotion (vv. 10—18).*

The details of this section are peculiar to St John. The bare fact is mentioned, Mark xvi. 9. It is significant that the first manifestation of the Risen Lord was granted to the patient watching of love. In this sense, Prov. viii. 17 found fulfilment. The late tradition (Sedul. 'Carm. Pasch.' v. 361 ff.) which represents the Lord as appearing first to His mother rests on no authority.

10. *Then the disciples went away...* The disciples **therefore...**, as feeling that nothing more could be learnt upon the spot.

The angels which had been seen by the women did not appear to the apostles. Such manifestations necessarily follow the laws of a spiritual economy. Comp. v. 12.

11. *But Mary*] whose return has not been noticed, remained when the apostles went away: "A stronger affection riveted to the spot one of a weaker nature" (Aug.). Yet she did not venture to enter the sepulchre, even after the apostles had done so. She **continued standing** (ἐστῆκε) at the sepulchre without, i. 35, note.

and (so) as she wept, she stooped down, and looked...] just as St John had done: v. 5.

12. *And seeth...the one (one) at the head, and the other (one) at the feet*] like the cherubim on the mercy-seat, between which the "Lord of hosts dwelt," Exod. xxv. 22; 1 S. iv. 4; 2 S. vi. 2; Ps. lxxx. 1, xcix. 1.

seeth] beholdeth. Both here and in v. 14 the word (θεωρεῖ) suggests the idea of a silent contemplation for a time.

two angels] Comp. v. 10, note. This is the only place where angels are mentioned in the narrative of the Evangelist. Comp. i. 52, xii. 29 (v. 4 is an early interpolation).

in white] Matt. xxviii. 3; Mark xvi. 5; Acts i. 10. The same elliptical phrase is used Rev. iii. 4. Comp. Matt. xvii. 2, and parallels, Rev. iii. 5, 18, iv. 4, vi. 11, vii. 9, 13, xix. 14.

13. *they say unto her*] The pronoun (ἐκεῖνο) which is inserted here, like the name

which is inserted in v. 15, marks the pause during which Mary regarded those before her without speaking.

Mary repeats, with two significant variations, the words which she had addressed to the apostles (v. 2). It is easy to understand how they were repeated in her heart again and again as the sum of all her thoughts; but she now says *My Lord* (not *the Lord*), and *I know* (not *we know*); the relation and the loss are, in this case, regarded as personal, and not as general. The familiar boldness of the words, spoken without special excitement or alarm, shews how the whole soul of the speaker was absorbed in one object.

The extreme simplicity of the narrative, it may be added, reflects something of the solemn majesty of the scene. The sentences follow without any connecting particles till v. 19. (Comp. c. xv.)

14. *When (omit And) she had thus said, she turned...*] as unwilling to continue a conversation which promised no help. The vision of angels makes no impression upon her. We can imagine also that she became conscious of another Presence, as we often feel the approach of a visitor without distinctly seeing or hearing him. It may be too that the angels looking towards the Lord shewed some sign of His coming.

and saw...] and beholdeth... Comp. vv. 6, 12.

knew not] She was pre-occupied with her own reflections. We see that only which we have the inward power of seeing. Till Mary was placed in something of spiritual harmony with the Lord she could not recognise Him. Comp. Luke xxiv. 16; Matt. xxviii. 17; ch. xxi. 4.

15. The first words of the Lord, His first recorded words after the Resurrection, are a repetition of the angel's words, but with an important addition. He partly interprets the grief of the mourner by asking, *Whom seekest thou?* She has lost some one (not something; i. 38).

the gardener] and therefore a friend, Matt. xxvii. 60; ch. xix. 41 f. The conjecture

gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary.

She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended

was natural, both from the place and from the time.

if thou (emphatic; "if thou and not our enemies,") *have* (**hast**) *borne Him...Him...Him*] Mary makes no answer to the inquiry. Her heart is so full of the Person to whom it referred that she assumes that He is known to her questioner: "palam omnibus esse credit, quod a suo corde nec ad momentum recedere potest" (Bern. 'In Cant.' vii. 8). The trait is one of those direct reflections of life which mark St John's Gospel.

and I...] Love makes her strength appear to be sufficient.

16. We must suppose a short pause, during which Mary resumes her former position, and receiving no answer, becomes lost in her grief again. While she is thus lost Jesus "callet her by name," *Mary* (Μαριάμ); and in that direct personal address awakens the true self (Luke viii. 2; Mark xvi. 9). What the word of common interest (*woman*) could not do, the word of individual sympathy does at once (comp. ch. x. 3).

She turned] once again (as v. 14), but this time with a clear answer of reverent recognition, and *saith unto him*, in Hebrew, *Rabboni*, *Master* (Teacher). Yet the title, while it reveals her devotion, reveals also the imperfection of her faith (contrast v. 28).

in Hebrew] The words must be added to the text. The exact term in the original text (Ἑβραϊστί) is found only in St John's Gospel and in the Apocalypse. The notice of this detail for Greek readers seems to mark clearly what was the language of the most intimate intercourse of the Lord and His disciples. Comp. Acts xxii. 2, xxvi. 14.

Rabbuni (*Rabbuni*)] The word occurs also in Mark x. 51. It is strictly "my Master," but, as in Rabbi, the pronominal affix ceased to have any very distinct force. Here only is the term "Master" applied to the Lord after the Resurrection. The exact term (רַבּוּנִי, or רַבִּי) is used as a title of respect in the Targums (Gen. xxiii. 15). The interpretation "Master" (διδάσκαλε), which is added by the Evangelist, fixes the meaning, and excludes the higher sense of "the divine Lord" (רַבּוּנוֹ, עֲלֵינוּ), which has been sometimes given to it, as if it expressed a recognition of the Lord's higher Nature. The preservation of the form is one of those little touches which stamp the Evangelist as a Jew of Palestine (Delitzsch, 'Ztschr. f. luther. Theol.' 1878, s. 7). It is said that the form preserved in the original

text (*Rabbuni*), which has been lost in the Vulgate and A. V. (*Rabboni*), is "Galilæan" (Böttcher, 'Lehrb.' § 64): if this be so, the trait is more significant.

17. *Touch me not; for I am...*] The words imply, what a few copies here state by an interpolated clause, that Mary started up and ran to Christ, perhaps to clasp His feet (comp. Matt. xxviii. 9), and the exact form (μή ἅπτοῦ) implies further that she was already clinging to Him when He spoke. Thus she expressed in word and act the strength and the failure of her love, which the Lord disciplined and raised by His answer. The reason by which the Lord checked this expression of devotion can be differently apprehended. The "for" may refer (1) to the whole sentence which follows (*I am not...your God*), or (2) only to the first clause (*I am not...Father*). In the first case the imminent, though not realised, Ascension of the Lord would be regarded as forbidding the old forms of earthly intercourse. In the second case the Ascension would be presented as the beginning and condition of a new union. The latter seems to be unquestionably the true view, and falls in with the moral circumstances of the incident. Mary substituted a knowledge of the humanity of Christ for a knowledge of His whole Person: "Quod vides hoc solum me esse putas: noli me tangere" (Aug. 'In Joh.' xxvi. 3). She thought that she could now enjoy His restored Presence as she then apprehended it. She assumed that the return to the old life exhausted the extent of her Master's victory over death. Therefore in His reply Christ said: "Do not cling to me, as if in that which falls under the senses you can know me as I am; for there is yet something beyond the outward restoration to earth which must be realised, before that fellowship towards which you reach can be established as abiding. *I am not yet ascended to the Father*. When that last triumph is accomplished, then you will be able to enjoy the communion which is as yet impossible ('Sic tangitur ab iis a quibus bene tangitur, ascendens ad Patrem, manens cum Patre, æqualis Patri.' Aug. l. c.). Meanwhile, this is the reward of thy love, that thou shalt bear the message of the coming and more glorious change to those to whom thou didst bear the tidings of what seemed to be thy loss and theirs." Comp. Bern. 'Serm. in Cant.' xxxiii. 9 f. The spiritual temper of Mary will be seen to be the exact opposite of that of

to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told

the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19. ¶ ^c Then the same day at ^c Mark 16. evening, being the first day of the ¹⁴

Thomas. She is satisfied with the earthly form which she recognises. Thomas, having thought that the restoration of the earthly life was impossible, rises from the recognition of the earthly form to the fullest acknowledgment of the divine: v. 28.

Touch] The idea appears to be that of "holding," in the desire to retain, and not of "touching" with a view to ascertain the corporeal reality of the Presence. Under other circumstances the Lord invited the disciples to "handle" His Person; Luke xxiv. 39, v. 27; comp. 1 John i. 1.

my Father] The most ancient authorities omit the pronoun, reading **the Father**. The general conception of Fatherhood is given first, and this is afterwards defined and distinguished.

but go to my brethren...] The new title (Matt. xxviii. 10) follows from the use of the words "the Father." Spiritual relationships now take the place of natural relationships. Comp. xix. 26, note; Matt. xii. 48 f. The title occurs very significantly in the record of the first action of the Christian society: Acts i. 15 (*in the midst of the brethren*).

I ascend...] Not "I shall ascend," but "I am ascending." In one sense the change symbolized by the visible Ascension was being wrought for the apostles during the forty days, as they gradually became familiarised with the phenomena of Christ's higher Life.

The message which Mary was charged to bear was one of promise as well as of fulfilment. Christ did not say "I have risen again," as though the disciples could as yet understand the meaning of the words, but "I ascend." The end was not to be grasped yet. The Resurrection was a beginning as well as a fulfilment.

unto my Father, and your Father] He who is *the Father* is Father of Christ and Father of men in different ways; of Christ by nature, of men by grace. And just as the Lord separated Himself from men while He affirmed His true Humanity by taking to Himself the title of "the Son of Man," so here, while He affirms the true divine sonship of believers, He separates their sonship from His own. Comp. Hebr. ii. 11; Rom. viii. 29.

my God, and your God] In His perfect humanity Christ speaks of the Father as His God: Matt. xxvii. 46. Comp. Rev. iii. 2, 12 (not ii. 7).

In the epistles of St Paul the compound

title "the God and Father of our Lord Jesus Christ" is not unfrequent: Rom. xv. 6; 2 Cor. i. 3, xi. 31; Eph. i. 3. Comp. 1 Cor. xv. 24.

18. *came and told*] **cometh and telleth**. The exact form of expression is remarkable: "cometh telling" (ἐρχεται...ἀγγέλλουσα), and not "having come (or coming) telleth." The emphasis is thrown on Mary's immediate departure on her mission. For this purpose she was ready to leave the Lord at once. In the best authorities her words are partly direct and partly oblique: *She...telleth, I have seen the Lord; and how that he said these things unto her.*

3. *The revelation to fearful disciples. The Lord gives peace and authority to His society* (vv. 19-23).

The details of this section are peculiar to St John—the closed doors, the fear of the Jews, the absence of St Thomas, the mission, the promise; but the fact of the appearance to the assembled disciples on the evening of the first Easter day is recorded by St Luke, xxiv. 36, and St Mark, xvi. 14 (ἀνακειμένους).

The clauses in St Luke which correspond most closely with St John (Luke xxiv. 36 b, 40) appear to have been very early [apostolic] additions to his original text.

19. *Then the same day at evening, being the first day...*] **When therefore it was evening on that day, the first day...** The form of expression is singularly full and emphatic.

When therefore...] The appearance to Mary Magdalene was (so to speak) necessarily supplemented by an appearance to the Church. The several revelations to individuals (Luke xxiv. 31, 34) prepared the way for this manifestation to the body; and gave occasion for the gathering of the disciples. It could not but be that the tidings, which must have been spread through the company of believers, should cause many to come together, and perhaps to the "upper room" where the Last Supper was held. Comp. Acts i. 13.

on that day] that memorable day, the birthday of Christian life. Comp. i. 39 (40), v. 9, xi. 53, (xiv. 20, xvi. 23, 26), xix. 27, 31, xxi. 3; Mark iv. 35. The phrase corresponds with *that year*; xi. 49, note.

evening] Comp. Luke xxiv. 29, 33, 36. The hour was evidently late, about 8 p.m. Time must be allowed for the return of the disciples from Emmaus, who were not likely

week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his

side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith

to leave Jerusalem till after the evening prayer (Acts iii. 1).

when the doors were shut] Comp. v. 26. The clause can only have been added to mark the miraculousness of the Lord's appearance. He came not in any ordinary, natural way (comp. Luke xxiv. 31). It is vain to speculate as to the manner in which He came. All that is set before us is that He was not bound by the present conditions of material existence which we observe. The Evangelist, it must be added, simply states the facts. He does not, as some later commentators, represent the Lord as coming through the closed doors, or entering in any definite manner.

where the disciples were (omit *assembled*)] "the eleven and they that were with them" in the words of St Luke (xxiv. 33). Though St Thomas was absent, the apostles as a body ("the eleven") were assembled.

for fear of the Jews] Comp. vii. 13. This clause explains the careful closing of the room. Rumours of the Resurrection had been spread, and it was as yet uncertain what policy the popular leaders would adopt.

Peace be unto you] This was the ordinary salutation (comp. Luke x. 5), which is still in use, but here it was employed with a peculiar force. The disciples were troubled, alarmed, fearful (comp. Luke xxiv. 37), and the Risen Lord by His Presence announced confidence and victory. Compare Gen. xliii. 23 and ch. xiv. 27, the last words spoken (and perhaps spoken in the same room) before the Lord "went out" to His Passion.

20. *when he had so said (said this), he shewed unto them his hands and his side*] Literally, according to the most ancient text, *both His hands and His side unto them*. There is a solemn pathos in the full form of description. St Luke notices "His hands and His feet" (xxiv. 40). St John had specially recorded the piercing of the side, and hence he naturally recalled that wound.

Then were the disciples] **The disciples therefore were glad...** At first "they believed not for joy" (Luke xxiv. 41); but the joy of kindled hope became only fuller when it was changed into the joy of conviction; *when they saw* (*ιδόντες*, comp. xvi. 16) *the Lord*, and knew beyond all doubt (20) that it was He Himself.

the Lord] v. 2.

21. *Then said Jesus* (Jesus therefore

said) *to them again...*] The necessary preparation was now completed. When doubt was overcome the new work was announced. The first "Peace" was the restoration of personal confidence: the second "Peace" was the preparation for work. Both however are equally extended to all present.

as my Father (the Father) hath sent me...] The mission of Christ is here regarded not in the point of its historical fulfilment (*sent*), but in the permanence of its effects (*hath sent*). The form of the fulfilment of Christ's mission was now to be changed, but the mission itself was still continued and still effective. The apostles were commissioned to carry on Christ's work, and not to begin a new one. Their office was an application of His office according to the needs of men. See Additional Note.

22. *breathed on them*] Comp. Gen. ii. 7 (LXX.). The same image which was used to describe the communication of the natural life, is here used to express the communication of the new, spiritual, life of re-created humanity.

The "breath" (*πνεῦμα*) is an emblem of the Spirit, iii. 8; and by "breathing," as Augustine observes, the Lord shewed that the Spirit was not the Spirit of the Father only but also His own.

The act is described as one (*ἐνεφύσησε*) and not repeated. The gift was once for all, not to individuals but to the abiding body.

on them...unto them] There is nothing to limit the pronoun to "the ten." It appears from Luke xxiv. 33, that there was a general gathering of the believers in Jerusalem (*those with them*: in v. 24 "the twelve" are evidently distinguished from "the disciples"). There is a Jewish legend that when Moses laid his hand on Joshua, God said, "In this world only individuals possess the gift of prophecy, but in 'the world to come' (the Messianic age) all Israelites shall be seers: Joel iii. 1" ('Midrash Tanchuma,' 65 c, quoted by Wünsche).

Receive] Literally, *Take* (*λάβετε*). The choice of word seems to mark the personal action of man in this reception. He is not wholly passive even in relation to the divine gift. The same word is used of "life" (x. 17 f.) and "words" (xii. 48). The phrase recurs Acts viii. 15, 17, 19, (x. 47, *ἐλ. τὸ π. τὸ α.*), xix. 2.

unto them, Receive ye the Holy Ghost:

^d Matt. 18.
13.

23 ^d Whose soever sins ye remit,

they are remitted unto them; and whose soever sins ye retain, they are retained.

the Holy Ghost] Or rather, in order to express the absence of the article, *a gift of the Holy Ghost* (comp. vii. 39), even the power of the new life proceeding from the Person of the Risen Christ. The presence of this new life of humanity in the disciples communicated to them by Christ was the necessary condition for the descent of the Holy Spirit on the day of Pentecost. The Spirit which the Lord imparted to them was His Spirit, or, as it may be expressed, the Holy Spirit as dwelling in Him. By this He first quickened them, and then sent, according to His promise, the Paraclete to be with them, and to supply all power for the exercise of their different functions. The relation of the Paschal to the Pentecostal gift is therefore the relation of quickening to endowing. The one answers to the power of the Resurrection, and the other to the power of the Ascension (Godet); the one to victory and the other to sovereignty. The characteristic effect of the Pentecostal gift was shewn in the exercise of supremacy potentially universal. The characteristic effect of the Paschal gift was shewn in the new faith by which the disciples were gathered into a living society (comp. Luke xxiv. 45). All those interpretations of the words which limit them to a particular gift, as of working miracles, or of knowledge, or the like, fall completely short of the meaning which points to an endowment not occasional but perpetual. To regard the words and act as a promise only and a symbol of the future gift is wholly arbitrary and unnatural.

23. The pronouns in this case are emphatic. The main thought which the words convey is that of the reality of the power of absolution from sin granted to the Church, and not of the particular organization through which the power is administered. There is nothing in the context, as has been seen, to shew that the gift was confined to any particular group (as the apostles) among the whole company present. The commission therefore must be regarded properly as the commission of the Christian society and not as that of the Christian ministry. (Comp. Matt. v. 13, 14.) The great mystery of the world, absolutely insoluble by thought, is that of sin; the mission of Christ was to bring salvation from sin, and the work of His Church is to apply to all that which He has gained. Christ risen was Himself the sign of the completed overthrow of death, the end of sin, and the impartment of His Life necessarily carried with it the fruit of His conquest. Thus the promise is in one sense an interpre-

tation of the gift. The gift of the Holy Spirit finds its application in the communication or withholding of the powers of the new Life.

The promise, as being made not to one but to the society, carries with it of necessity, though this is not distinctly expressed, the character of perpetuity; the society never dies (comp. v. 21). In this respect the promise differs essentially from that to St Peter (Matt. xvi. 18 f., see note), which was distinctly personal. And the scope of the promise differs from that formerly given to the society (Matt. xviii. 18 f., see note), which concerns the enactment of ordinances and not the administration of that which is purely spiritual. At the same time this promise carries that forward to a higher region. As that promise gave the power of laying down the terms of fellowship, so this gives a living and abiding power to declare the fact and the conditions of forgiveness. The conditions, as interpreted by the apostolic practice, no less than by the circumstances of the case, refer to character (comp. Luke xxiv. 47). The gift, and the refusal of the gift, are regarded in relation to classes and not in relation to individuals. The use of the plural appears in some degree to indicate this (*ἅν τινων, αὐτοῖς*); and still more the necessity of giving to "retain" an application corresponding to that of "remit." It is impossible to contemplate an absolute individual exercise of the power of "retaining;" so far it is contrary to the scope of the passage to seek in it a direct authority for the absolute individual exercise of the "remitting." At the same time the exercise of the power must be placed in the closest connexion with the faculty of spiritual discernment consequent upon the gift of the Holy Spirit. Comp. 1 John ii. 18 ff.

remit] This is the only place in St John's Gospel where the word occurs in this connexion. Comp. 1 John i. 9, ii. 12. The use is frequent in the Synoptists.

remitted...retained] The use of the perfect in these two words (*ἀφένονται*, according to the most probable reading, and *κεκράτηνται*) expresses the absolute efficacy of the power. No interval separates the act from the issue. There is perfect harmony, perfect coincidence, between the divine voice through the society and the divine will.

retain] hold fast, so that they may not pass away from him to whom they attach. The word (*κρατεῖν*) is used several times in the Apocalypse of "holding fast doctrine" and the like (ii. 13 ff., 25, iii. 11).

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

4. *The revelation to the anxious questioner. The Lord gives conviction by sight and blessing to faith (vv. 24—29).*

This section is entirely peculiar to St John.

24. *Thomas*] Comp. xi. 16, note.

the twelve] Comp. vi. 67, note.

was not with them] The cause of the absence of St Thomas is not expressed or hinted at. It is easy to imagine that one of his temperament (see xi. 16) would prefer to wait in solitude for some light upon the mystery of the Passion.

25. *The other disciples therefore...*] The assurance of joy was of necessity conveyed to him who had not received it; and it was given in its completest form, *We have seen the Lord*, where the absence of a pronoun in the original throws the stress upon the verb.

The reply of St Thomas reveals how he had dwelt upon the terrible details of the Passion. The wounds of the Lord are for him still gaping, as he had seen them. He must be able to reconcile that reality of death with life before he can believe. Just as before (xi. 16) he sets the most extreme case before himself and will face that. It is further to be remarked that the Lord had offered the test of touch to the disciples on the former occasion (Luke xxiv. 39, 40). It is likely therefore that St Thomas shaped his words according to what they had told him (v. 20, *hands, side*). The correspondence is full of interest.

print...print] The reading *place* for *print* (τόπον for τύπον) in the second instance is nothing more than an early and natural mistake. The repetition of the same word is significant; and the A. V. has obliterated another example of the same use by substituting, here and in v. 27, *thrust thy hand* for *put (βάλου) thy hand* in the second clause.

I will not believe] The emphatic denial (οὐ μὴ πιστεύσω, comp. vi. 37) corresponds with the temper which hopes at once and fears intensely. "Thou fool (Raca)," is a Jewish saying, "if thou hadst not seen thou wouldest not have believed: thou art a mocker" ('Baba Bathra,' 75 a, quoted by Wünsche).

26. *after eight days...*] During this

interval, as far as appears, the disciples were left to ponder over and take into their hearts the facts of Easter Day. No fresh manifestations seem to have been made to them. At length therefore they were free, as the Festival and the Sabbath were over, to go to Galilee. Yet it was natural for them to look for some fresh token of hope on the first weekly return of the day of the Resurrection. Nothing is said of the time of their gathering. It may have been in the evening (*i.e.* the beginning of the Jewish day), when they were preparing for their departure from Jerusalem on the morrow. However this may have been Thomas, in spite of his unsatisfied misgivings, had not left their company. He shewed faith in act if not in thought. On the other hand the ten had not excluded him, though unconvinced, from their society.

again...within...] The words imply that the gathering was held in the same place and under the same circumstances as before. Yet it is perhaps not without meaning that the words "for fear of the Jews" (v. 19) are not repeated. The power of the new life had freed them from this, though their doors were closed. The phrase "his disciples" (v. 19 "the disciples"), when the Lord's name has not preceded, will be noticed. Comp. xix. 4, note.

then came Jesus] The original unconnected phrase is far more solemn: *Jesus cometh*.

27. *Then saith he...*] By recalling St Thomas' own words the Lord shews that He was present at the very time when St Thomas was questioning His Resurrection.

behold] *see* (ἴδε, v. 25). One look was enough.

be not...] Rather, "become not." Belief and unbelief both grow. St Thomas "was" not, but he "was on the way to be," faithless. And yet further the tense of the verb (μὴ γίνου) marks the process as continually going on. The transformation is regarded as present and not as a future result.

The exact correspondence of the two words "faithless," "believing," in the original (ἀπιστος, πιστός) cannot be adequately rendered in English: "unbelieving" ... "believing," and "faithless" ... "faithful," both fall short of the idea.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly

did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

chap. 21.
25.

28. Everything combines to shew that St Thomas did not employ the test which he had himself proposed (*e.g. hast seen, not hast felt*). The presence of the Lord enabled him to feel at once that what he had unconsciously desired was something more than could be assured to him by mere sensible testing. He recognised the Lord, but that was not all. So far the criterion which he imagined might have brought conviction. But he knew also that his Lord was more than man. Having set before himself distinctly the extent of his hope he was better able than others to perceive how the revelation of the Lord went beyond it. In his example it is seen that faith is not measured by sight, while it is the interpretation of actual phenomena.

And (omit) Thomas... My Lord and my God] The words are beyond question addressed to Christ (*saith unto him*), and cannot but be understood as a confession of belief as to His Person (comp. 'Syn. Ec.' v. Can. 12, *De tribus capitulis*) expressed in the form of an impassioned address. The discipline of self-questioning, followed by the revelation of tender compassion and divine knowledge, enabled St Thomas to rise to the loftiest view of the Lord given in the Gospels. His sublime, instantaneous confession, won from doubt, closes historically the progress of faith which St John traces. At first (ch. i. 1) the Evangelist declared his own faith: at the end he shews that this faith was gained in the actual intercourse of the disciples with Christ. The record of this confession therefore forms the appropriate close to his narrative; and the words which follow shew that the Lord accepted the declaration of His Divinity as the true expression of faith. He never speaks of Himself directly as God (comp. v. 18), but the aim of His revelation was to lead men to see God in Him.

29. *Thomas, because ...*] Omit *Thomas*. There is a power and clearness in the confession which rests on thought and vision, but the Lord shews a happier triumph. The first clause of His reply is half interrogative, half exclamatory (comp. xvi. 31). Then follows the great promise for all ages, based on the experience of the first week of the proclamation of the good tidings: *Blessed are they that saw not and yet believed*, believed not simply from the word of others but from actual experience, which told them that Christ

was risen, because He was indeed with them. Report, like sight, is the occasion, and not the final stay of faith. The change of tense in the participle (*περίστευκας ... ἰδόντες*) evidently marks the statement as realised already in the Christian society. There must have been many disciples who had only heard of the appearances on Easter Day, and of these some at least had believed. Their "happiness" (*μακάριοι*, comp. Matt. v. 3 ff.) lay in the fact that at once they were in sympathy with the facts of the unseen order.

This last and greatest of the Beatitudes is the peculiar heritage of the later Church. Comp. 1 Pet. i. 6 ff.

The close and purpose of the record (vv. 30, 31).

30. The particle of connexion in this verse is difficult to express (*πολλὰ μὲν οὖν ... ταῦτα δὲ ...*). The Evangelist seems to say, looking back upon the representative events which he had related, crowned by the events of the Resurrection: "*So then (οὖν)*, as naturally might be expected by any reader who has followed the course of my narrative, *many other signs did Jesus ... but out of the whole sum these are written ...*" (For the construction see Mark xvi. 19 f.; Luke iii. 18 f.; Acts viii. 4 f., and often; the *μὲν* answers to *δε* in v. 31, and the *οὖν* marks the transition.) The "signs" referred to cannot be limited to those of the Risen Christ, though these illuminated and interpreted the remainder. The clause "in the presence of His disciples," however, belongs primarily to these, inasmuch as they were confined to the experience of believers. The statement is of primary importance in connexion with the scope of the Gospel. It was not St John's purpose to write a "Life" of the Lord. His work was a Gospel and not a biography.

31. *that ye might...ye might have life through]* *that ye may...ye may have life in...* The object of the Gospel is described under its two main aspects, intellectual and moral. It was designed to produce a two-fold conviction, and through this the enjoyment of a life-giving faith: *these things are written in order that readers may believe, that Jesus—perfect man—is the Christ, the fulfiller of the hopes and promises of Israel* (comp. Matt. i. 16), and also *the Son of God* (comp. Luke iii. 23, 38), the fulfiller of the destiny of mankind; and then, in virtue of this belief,

held as a present power, *may have life in His name*, that is, in fellowship with Him as revealed in the fulness of His double nature. This declaration of the purpose of the Gospel corresponds most closely with the Apostle's declaration of the purpose of his Epistle, 1 John i. 3, 4. In both cases a historic message is made the spring of the highest blessing of "life," of divine "fellowship."

have life] Comp. 1 John v. 13. The

general relation between the Christology of the Gospel and of the first Epistle of St John is of the highest interest and significance. In the Gospel the Evangelist shews step by step that the historic Jesus was the Christ, the Son of God (opposed to mere "flesh"); in the Epistle he re-affirms that the Christ, the Son of God, was true man (opposed to mere "spirit:" 1 John iv. 2). The correspondences and differences are equally striking.

ADDITIONAL NOTE on CHAP. XX. 21.

In this verse the tenses of the verbs (*ἀπέσταλκε* [not *ἀπέστειλε*] and *πέμπω*) (I.), and the difference of the verbs themselves (*ἀποστέλλω*—*πέμπω*), require to be noticed (II.).

I. The mission of Christ is sometimes (1) contemplated in the one specific fact of the Incarnation (*ἀπέστειλε* aor.); sometimes (2) it is contemplated in its abiding issues (*ἀπέσταλκε*, perf.). A study of the passages in which the two forms are severally used will bring out their exact meaning.

1. In the following passages the aorist (*ἀπέστειλε*) is used; iii. 17, 34, viii. 42 (in combination with the perfect *ἐλήλυθα*), x. 36, xi. 42, xvii. 3, 8 (with *ἐξήλθον*), 18 (with *ἀπέστειλα* of the disciples), 21, 23, 25. In these passages there is no variation of reading. In the following passages *ἀπέστειλε* is unquestionably the true reading, though the variant *ἀπέσταλκε* occurs in some early authorities: v. 38 (with *πιστεύετε*), vi. 29 (with *ἵνα πιστεύητε*), vi. 57 (with *ζῶ*), vii. 29 (with *εἰμί*); 1 John iv. 10.

In all these cases it will be found that the exact force of the teaching lies in the actual fact of Christ's mission.

2. The perfect (*ἀπέσταλκε*) is far more rare. It occurs without any variation in 1 John iv. 14 (with *τεθαύμαθα* and *μαρτυρούμεν*). It is also unquestionably the true reading in v. 36, xx. 21; 1 John iv. 9, though the variant *ἀπέστειλε* is found in these passages.

The use of the perfect elsewhere is sufficiently frequent to shew that it preserves its proper sense, and describes a mission which continues in its present effects. Comp. ch. v. 33, Luke iv. 18; Acts vii. 35 (read *ἀπέσταλκεν σὺν χειρί*), ix. 17, x. 20, xv. 27, xvi. 36; 2 Cor. xii. 17 (in connexion with *ἐπλευνέκτησα, συναπέστειλα*).

The combined use of the aorist and perfect in 1 John iv. 9 ff. is singularly instructive.

II. The contrast between the verbs (*ἀποστέλλω*, *πέμπω*) in the two clauses is obviously significant. Both verbs are used of the mission of the Son, and of the mission of believers, but with distinct meanings. The former (*ἀποστέλλω*) corresponds with the

idea of our own words "despatch" and "envoy," and conveys the accessory notions of a special commission, and so far of a delegated authority in the person sent. The simple verb *πέμπω* marks nothing more than the immediate relation of the sender to the sent.

The passages in which *ἀποστέλλω* is used by St John of the Mission of the Son have been already quoted.

It is used of the mission of the disciples: iv. 38, xvii. 18. Comp. Matt. x. 5, 16, xxi. 34, 36, xxiii. 37; Mark vi. 7; Luke ix. 2, xxii. 35.

The force of the word is illustrated by the other passages in which it is found: i. 6, 19, 24, iii. 28, v. 33, vii. 32, xi. 3. These passages help to bring out the meaning of the phrase in xviii. 24, by which it is implied that the Lord was "despatched" to Caiaphas as already bearing His condemnation, and stamped with the mark of Annas.

The usage of *πέμπω* in St John as applied to the Mission of the Son is distinguished grammatically from that of *ἀποστέλλω*. *Ἀποστέλλω* is always used in finite tenses, and *πέμπω* is always used in the participial form (e.g. *ὁ πέμψας με, ὁ πατὴρ ὁ πέμψας*), though *ὁ ἀποστείλας* is found elsewhere: Matt. x. 40; Mark ix. 37; Luke ix. 48, x. 16.

Πέμπω is used of disciples here and in ch. xiii. 20. It is also used of the Spirit, xiv. 26, xvi. 7.

The two words appear in close connexion, i. 19, 22, 24, iv. 34, 38 (a contrast to this passage), v. 36, 37, 38, vi. 29, 38, 44, 57, vii. 28, 29. In chapters xii.—xvi. *πέμπω* only is used; in ch. xvii. only *ἀποστέλλω*, and so also in Ep. 1.

The general result of the examination of these facts seems to be that in this charge the Lord presents His own Mission as the one abiding Mission of the Father; this He fulfils through His church. His disciples receive no new commission, but carry out His. Comp. Matt. xxviii. 20; Hebr. iii. 1. They are not (in this respect) His envoys, but in a secondary degree envoys of the Father. Comp. 2 Cor. v. 20; Col. i. 24. Their work too begins with the reception of the new life (*I am sending, not I will send. Compare I ascend*).

CHAPTER XXI.

- 1 *Christ appearing again to his disciples was known of them by the great draught of fishes.*
 12 *He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep:*
 18 *foretelleth him of his death: 22 rebuketh his curiosity touching John.* 25 *The conclusion.*

EPILOGUE, ch. xxi.

This chapter is evidently an appendix to the Gospel, which is completed by ch. xx. It is impossible to suppose that it was the original design of the Evangelist to add the incidents of ch. xxi. after ch. xx. 30 f., which verses form a solemn close to his record of the great history of the conflict of faith and unbelief in the life of Christ. And the general scope of the contents of this chapter is distinct from the development of the plan which is declared to be completed in ch. xx. The manifestation of the Lord which is given in detail in it is not designed to create faith in the fact of His Resurrection, but to illustrate His action in the Society; He guides and supports and assigns their parts to His disciples.

On the other hand it is equally clear that xxi. 1—23 was written by the author of the Gospel. The style and the general character of the language alike lead to this conclusion; and there is no evidence to shew that the Gospel was published before the appendix was added to it.

The occasion of the addition is probably to be found in the circulation of the saying of the Lord as to St John (xxi. 23). The clear exposition of this saying carried with it naturally a recital of the circumstances under which it was spoken.

The contents of the chapter are peculiar to St John.

The narrative falls into two main divisions:

- I. The Lord and the body of disciples. Their work: His gift (xxi. 1—14).
- II. The Lord and individual disciples. His determination of their work (xxi. 15—23).

The two last verses (24, 25) contain an identification of the writer of the Gospel, and a renewed testimony (comp. xx. 30) to the infinite multiplicity of Christ's works.

I. THE LORD AND THE BODY OF DISCIPLES (1—14). This section falls into two parts:

- i. The work of the disciples first wrought of their own pleasure (1—3), and then in obedience to the Lord's directions (4—11).
- ii. The Lord's gift of sustenance (12—14).
- i. The Work of the Disciples (1—11).

CHAP. XXI. 1. *After these things*] Comp. v. 1, vi. 1. Such an indefinite mark of time is not unsuitable to the character of this narrative as an appendix to the original plan of the Gospel.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee,

shewed himself] Rather, **manifested himself**. The same word (*phανερώω*) is used of the appearances of the Lord after the Resurrection in the conclusion of St Mark's Gospel, xvi. 12, 14. The active form, which occurs in this verse only (contrast v. 14), marks the appearance as depending on the Lord's will. He was so pleased to reveal Himself. Comp. ii. 11, vii. 4. This special manifestation of the Risen Christ is part of the whole "manifestation" through the Incarnation (ch. i. 31; 1 John i. 2, iii. 5, 8; comp. 1 Tim. iii. 16; 1 Pet. i. 20) which is consummated at the Return (1 John ii. 28, iii. 2; comp. Col. iii. 4; 1 Pet. v. 4).

again] The word does not exclude the idea of other intervening manifestations, but places the narrative which follows as parallel with the former narratives in being a manifestation to "the disciples" (xx. 19, 24 f.), that is, in all probability, the apostles, the disciples in the narrower sense, though "the twelve" were not all assembled on this occasion, but at most "seven" only. See note on v. 2.

at the sea of Tiberias] Comp. vi. 1. This name does not occur elsewhere in the Gospels. The return of the disciples to Galilee is indicated in Matt. xxviii. 7; Mark xvi. 7. Before the Ascension they came again to Jerusalem and continued there till after Pentecost (Acts i. 4). The words in Luke xxiv. 44 ff. appear to be a summary of teaching at different times during the forty days. It is important to observe that St John takes account of both groups of appearances of the Risen Lord. St Matthew only notices the appearance to "the eleven" in Galilee, and St Luke only appearances at Jerusalem.

and on this wise shewed he himself] More exactly, **and he manifested himself on this wise**. The repetition of a prominent word is characteristic of St John's style. The Evangelist states the fact first, and then, as it were after a pause, goes back to recall the details of it. Comp. xiii. 1 ff.

2. *There were together*] The enumeration which follows seems to shew that all present belonged to the same neighbourhood.

Thomas] In Acts i. 13, Thomas is joined with Philip, so that he may have been of Bethsaida (i. 44).

Nathanael] See i. 45. The addition "of Cana" throws light upon the connexion of

and the *sons of Zebedee*, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

i. 45 ff. and ii. 1 ff., where the detail is not given.

the sons of Zebedee] Matt. xx. 20, xxvi. 37, xxvii. 56.

two other] The record of the first chapter suggests that these two may have been Andrew (i. 41) and Philip (i. 43 ff.). Yet it is more probable that these two were "disciples" in the wider sense, and that St John places himself and his brother last among the apostles. Under any circumstances the position of "the sons of Zebedee" in the enumeration is not that which any other writer than St John would have given to them.

3. *Simon Peter*] Even here St Peter takes the lead in action. The disciples seem to have continued their ordinary work, waiting calmly for the sign which should determine their future. Comp. Luke xxii. 36; 2 Thess. iii. 8; Acts xviii. 3.

We also go] Literally, *come*.

They went forth] from the house, probably at Capernaum or Bethsaida, in which they were now staying.

a ship (the ship)] Omit *immediately*. Comp. vi. 17 ff. In the first place where the word occurs (vi. 17) there is no article according to the true reading. Here "the ship" is mentioned as part of the ordinary equipment for the fisher's work. It may be naturally supposed that when St Peter "left all" (Luke v. 11) those who retained possession of his property respected his right when he reclaimed it. The word "immediately" must be omitted.

in that night] The emphatic pronoun (*ἐν ἐκείνῃ τῇ ν.*) perhaps implies that the want of success was unusual with them. The night was the most favourable time for fishing. Comp. Luke v. 5.

4. *when the morning was now come*] The true reading (*γενομένης for γενομένης*) gives the more vivid picture: *when the day was now breaking*. The exact time is significant for the interpretation of the incident.

stood...on...] Came, as the phrase implies (*ἵστη εἰς*), from some unknown quarter, and stood on *the beach* (*αἰγιαλός*). See Acts

5 Then Jesus saith unto them, ¹Children, have ye any meat? They ¹Or, *Sirs*. answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter

xxvii. 39 f., xxi. 5; Matt. xiii. 2, 48. Comp. xx. 19, 26. Interpreters at all times have pointed to the significant contrast in the positions of the Lord and the disciples, He on the firm ground, they on the restless waters.

but (rather howbeit)...knew not...] The clause is added as something strange (*μέντοι*, iv. 27, xii. 42). It is vain to give any simply natural explanation of the failure of the disciples to recognise Christ. After the Resurrection He was known as He pleased, and not necessarily at once (ch. xx. 14 ff.; Luke xxiv. 31). Yet it is easy to understand that the disciples were preoccupied with their work, as Mary Magdalene with her sorrow (xx. 14, an exact parallel), so that the vision of the divine was obscured.

5. *Then Jesus (Jesus therefore)...*] as desiring to bring them to a knowledge of Himself. The words might be taken as the question of one who wished to buy what they had.

Children] The original word (*παῖδια*) marks the difference of age or position, and not the tie of relationship (*τεκνία*, ch. xiii. 33). Comp. 1 John ii. 13, 18 (*παῖδια*) with 1 John ii. 1, 12 (true reading *τεκνία*), 28, iii. 7, 18, iv. 4, v. 21). Here it is probably no more than a familiar address. The form of the question in the original (*μήτι*) suggests a negative answer. See iv. 29.

meat] Probably something to eat with bread (*προσφάγιον*, which answers to the Attic *ῥῆψον*). This was commonly fish, so that the synonymous word (*ὀψάριον*) came to be used for fish (ch. vi. 9 f.).

6. *on the right side*] The definiteness of the command (contrast Luke v. 4) explains the readiness with which it was obeyed.

to draw it] up into the boat (*ἐλκύσαι*), as contrasted with the "dragging" (*σύρειν*) it after the boat. In the end it was "drawn" up to the land (v. 11). Wilson speaks of the fish in the lake as being seen "in dense masses" ('Recovery of Jerusalem,' p. 341).

7. *Therefore that disciple...*] He was able to read in a moment by a certain sympathy with Christ the meaning of the sign. In this

heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come

to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

power of insight Christ's love to him was illustrated, so that the title becomes, as it were, a thanksgiving. See ch. xiii. 23.

Now when Simon Peter heard... Simon Peter therefore having heard... The revelation came to him from without, and no longer from within (Matt. xvi. 17), but he at once acted upon it. He could not wait for the slow progress of the boat, but with swift resolve "cast himself into the sea" (contrast Matt. xiv. 28 ff.), having first "girt his coat (*ἐπενδύτης*, an upper garment. See LXX. 1 S. xviii. 4, "robe;" 2 S. xiii. 18; the word was adopted in later Hebrew for the "frock" of labourers) about him," with instinctive reverence for the presence of his Master. While engaged in his work he was "naked," that is, probably, stripped of all but his light under-garment (comp. 1 S. xix. 24; Isai. xx. 2; Amos ii. 16), though at present the word applies literally to Galilæan fishermen; but these poor men, who have no boats, occupy a different position from the apostles (Tristram, 'Land of Israel,' pp. 425 ff. ed. 3).

8. *in a little ship*] *in the boat* (τὸ πλοῖον). The change of word may point to the use of some smaller vessel which was attached to the "ship," as the words are distinguished in vi. 22; or it may be a more exact description of the vessel.

for they... The clause explains how they could easily do what is described, and soon gain the shore. The distance was about a hundred yards.

9. *As soon then as... they saw...* So when... they see... They hasten to meet the Lord before they have secured their prize (v. 10). *The fire of coals*, i.e. of charcoal (*ἀνθρακιά*, xviii. 18), the *fish* (*ὀψάριον*), and the *bread* (loaf, *ἄρτος*), are spoken of in such a way as to suggest the thought that they were provided supernaturally. The Lord provides as He will, through human labour naturally, or otherwise.

fish... bread... Rather, *a fish... a loaf...* Compare v. 13, *the fish... the loaf...* The thought of unity seems to be distinctly presented (1 Cor. x. 17).

10. The command was probably given in

order to mark the gifts of the Lord as gifts to be used. Perhaps the use of *ὀψάριον* (fish as food) here as contrasted with *ἰχθύς* (fish generally) in the next verse emphasizes the idea.

11. *Simon Peter therefore went up*] Peter at once—again first in action—enters the vessel to which the net was fastened, and then draws it up after him on to the land.

an hundred and fifty and three] Jerome quotes an opinion that there were so many kinds of fish, and adds that one of each kind was taken to shew the universality of the work of the apostles ('In Ezech.' xlvii. 9). For other interpretations see Additional Note. The record of the exact number probably marks nothing more than the care with which the disciples reckoned their wonderful draught. The significant differences between the circumstances of the miraculous draught of fishes at the beginning of the Lord's ministry (Luke v. 1 ff.), and of this after the Resurrection, have frequently been noted. Augustine draws them out very well. The one miracle, he says, was the symbol of the Church at present, the other of the Church perfected; in the one we have good and bad, in the other good only; there Christ also is on the water, here He is on the land; there the draught is left in the boats, here it is landed on the beach; there the nets are let down as it might be, here in a special part; there the nets are rending, here they are not broken; there the boats are on the point of sinking with their load, here they are not laden; there the fish are not numbered, here the number is exactly given ('In Joh.' cxxii. 7). It seems impossible not to acknowledge that there is a spiritual meaning in these variations of the two narratives which consistently converge to distinct ends.

ii. The Lord's Gift (12—14).

The completion of the apostles' work, halloed now by the offering of first-fruits, is followed by the bestowal of the Lord's blessing. As He had made their labour fruitful, so now He gives them of His Own. The absence of connecting particles in the true text of vv. 12 f. gives a peculiar solemnity to the description.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more

12. *dine*] Rather, *breakfast* (ἀριστή-*sarē*). The ἀριστον was the morning meal, as contrasted with the afternoon meal (δειπνον). Comp. Luke xiv. 12. In St Matthew xxii. 4 ff., the guests invited to "the breakfast" refuse the invitation and go away to their day's work.

The Lord seems to have been still standing at some little distance when He gave the invitation. The disciples held back in awe. They "knew that it was the Lord;" and still it is evident that He was in some way changed.

And none ... ask] Omit *And*. The original word for *ask* (ἐξεδόαι) describes precise and careful inquiry and examination, Matt. ii. 8, x. 11. There is a conviction of reality which (in a sense) precludes certain forms of investigation as unfitting.

13. *Jesus then ...*] Omit *then*. As the disciples hang back "Jesus cometh," and gives to them of "the bread" and "the fish" which He had Himself provided. The articles in the original (τὸν ἄρτον, τὸ ψάριον) point back to v. 9. Nothing is said either as to the use of the fish caught (v. 10) or of the Lord Himself sharing the meal. He appears only as the Giver of the food which He brings, and this fact probably explains the absence of the customary "blessings" or "thanksgiving" (vi. 11; Luke xxiv. 30).

14. *This is now ...*] 2 Pet. iii. 1. Comp. v. 1. The "third" time most probably refers to manifestations to "the disciples" in a body. St John himself relates three appearances before this, the first being to Mary Magdalene, xx. 11 ff. Perhaps the form of expression (*this is now* [ἤδη] ...) may be chosen with a view to distinguish this appearance, which was not preserved in the popular tradition, from the later appearances which were preserved in it. It is possible also that "the third time" may describe "groups" or "days" of appearances; the appearances on the first day being reckoned as one appearance; but the exact interpretation of the words seems to be more natural.

II. THE LORD AND INDIVIDUAL DISCIPLES (15—23).

This section also falls into two parts:

i. The work of St Peter: to act (15—19).

ii. The work of St John: to wait (20—23). *shewed himself*] was manifested. See v. 1 n.

The contents are peculiar to St John.

i. The work of St Peter. The apostolic charge (15—17); the personal issue (18, 19).

15. *So when they had dined (breakfasted)...*] After the common meal the personal charge followed naturally.

saith to Simon Peter, Simon, son of Jonas (John, and so vv. 16, 17; see i. 42, note)] The contrast of the names is significant. The address of the Lord, thrice repeated, recalls the first words addressed to St Peter (i. 42), when he received the surname Cephas (Peter). At the same time it must be observed that the Lord never addresses St Peter by his new surname; nor does St Paul speak of him by the Greek form of it (Peter) according to the true text, but only as Cephas. On the other hand, the surname is commonly used either alone or with Simon in the narrative of the Gospels, and always in the Greek form. This varying usage, which exactly corresponds with the circumstances under which the title was substituted for the original name, is a striking indication of the exactness of the records, and specially of the exactness of the record of the Lord's words (Matt. xvi. 17, xvii. 25; Mark xiv. 37; Luke xxii. 31; comp. Acts x. 5 ff.).

son of Jonas (John)] The mention of St Peter's natural descent here (comp. i. 42; Matt. xvi. 17) appears to direct attention in the first place to the man in the fulness of his natural character, as distinguished from the apostle.

lovest thou me more than these?] i.e. more than these, thy fellow-disciples, love me. The reference is probably to St Peter's words (ch. xiii. 37; Matt. xxvi. 33), in which he had claimed for himself the possession of supreme devotion (comp. xv. 12 ff.). In the record of St Matthew (*i.e.*) this profession is placed in immediate connexion with the Lord's promise of an appearance in Galilee after His Resurrection, which gives peculiar force to the question. It is unnatural to suppose that "*these*" is neuter, and that the Lord refers to the instruments or fruits of the fisher's craft.

lovest (ἀγαπᾷς, Vulg. diligis)] It will be noticed that the foundation of the apostolic office is laid in love and not in belief. Love (ἀγάπη) in its true form includes Faith (comp. 1 Cor. xiii. 13).

Yea, Lord...] St Peter in his answer affirms his personal attachment to the Lord, appealing to the Lord's own knowledge; but his

than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee,

profession differs in two important points from the question proposed. He does not assume any superiority over others (*more than these*): and he lays claim only to the feeling of natural love (*φιλω σε*, Vulg. *amo te*), of which he could be sure. He does not venture to say that he has attained to that higher love (*ἀγαπᾷν*) which was to be the spring of the Christian life (ch. xiii. 34, xiv. 15, 21, 28, &c.). Moreover now he says nothing of the future, nothing of the manifestation of his love (xiii. 37). Comp. Bernard, 'Serm. de div.' xxix. fin.

thou (emphatic) *knowest*] Experience had taught St Peter to distrust his own judgment of himself. Even when the fact is one of immediate consciousness he rests his assertion on the Lord's direct insight.

Feed my lambs] In response to the sincere confession the Lord imposes a charge which shews that He accepts the apostle's answer. The privilege and the work of love are identical. The image is now changed. The fisher's work is followed by the shepherd's work. Those who are brought together and taken out of "the many waters" need to be fed and tended. This office of the shepherd with which St Peter is entrusted is regarded under three different aspects. The first portrayed here is the simplest and humblest. The little ones in Christ's flock need support, which they cannot obtain of themselves; this the apostle is charged to give them.

Feed] The original word (*βόσκειν*), which occurs again in v. 17, is found elsewhere in the New Testament only of swine (Matt. viii. 30, 33; Mark v. 11, 14; Luke viii. 32, 34, xv. 15). As distinguished from the word which follows (v. 16, *ποιμαίνειν*) it expresses the providing with food.

16. A short pause, as we must suppose, followed; and then the question was repeated a second time, but so that the thought of comparison is omitted: *Simon, son of John, lovest* (*ἀγαπᾷς*) *thou me*? St Peter's answer is identically the same as before. He still shrinks from taking to himself the loftier word. In reply the Lord lays upon him a new part of the shepherd's duty: *Tend*—be shepherd of—*my sheep*. The lambs require to be fed; the sheep require to be guided. The watchful

care and rule to be exercised over the maturer Christians calls for greater skill and tenderness than the feeding of the young and simple.

Feed] *Tend* (*ποιμαίνε*), Acts xx. 28; 1 Pet. v. 2; Matt. ii. 6. Comp. Rev. ii. 27, &c.; Jude 12. The Vulgate does not distinguish *feed* and *tend* (*pascere, pascere*).

17. *lovest thou* (*φιλεῖς*, Vulg. *amas*) *me*] When the Lord puts the question "the third time," He adopts the word which St Peter had used. Just as the idea of comparison was given up before, so now the idea of the loftiest love is given up. It is as if the Lord would test the truth of the feeling which St Peter claimed.

The three questions could not but recall the three denials; and the form of this last question could not but vividly bring back the thought of the failure of personal devotion at the moment of trial. So *Peter was grieved* not only that the question was put again, but that this *third time* the phrase was changed; that the question was not only put once again, but at the same time put so as to raise a doubt whether he could indeed rightly claim that modified love which he had professed. His "grief" lay in the deep sense that such a doubt might well be suggested by the past, even if it were at the time ungrounded. Men might reasonably distrust his profession of sincerity after his fall, but he appealed to the Lord (*Thou* (*σύ*) *knowest*...).

The answer of St Peter meets the points in the changed question. He leaves out the affirmation (*Yea, Lord*) of his former reply and throws himself wholly on the Lord, upon His absolute knowledge, and upon His special knowledge. *Lord, Thou knowest* (*οἶδας*) *all things*, and at this moment *Thou seest* (*γινώσκεις*) *that I love Thee*. The knowledge to which he appeals is not only that of divine intuition, but of immediate observation. Comp. ii. 25, note. The Vulgate again fails to distinguish the two words.

In reply the Lord completed His commission, *Feed* (*βόσκει*) *my sheep*. The mature no less than the young Christians require their appropriate sustenance. Provision must be made for their support as well as for their guidance. And this is the last and most difficult part of the pastor's office.

When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands,

and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God.

my lambs...my sheep...my sheep...] It will be noticed that the Lord retains His own right to those who are committed to the apostle's care. Comp. 1 Pet. v. 2 f. Augustine paraphrases admirably: "Si me diligis, non te pascere cogita, sed oves meas sicut meas pascere, non sicut tuas; gloriam meam in eis quære, non tuam, dominium meum non tuum..." ('In Joh.' cxxiii. 5).

18. The threefold apostolic charge resting on the assurance of personal love was given. The revelation of the personal issues of that love followed. There was a most true sense in which the bold declaration of the apostle (xiii. 37) was destined to find a literal fulfilment: *Verily, verily, I say to thee.....*

Verily, verily] The Risen Christ uses once more His familiar formula.

When thou wast young (*νεώτερος*, Vulg. junior, lit. younger)] The earlier outward freedom of St Peter in his youth is contrasted with his final complete outward bondage. At the moment he stood between the two states. Perhaps the thought of a converse growth of spiritual freedom underlies the image.

when thou shalt be old] The martyrdom of St Peter is placed in the year A.D. 64, and he seems to have been already of middle age (Matt. viii. 14).

stretch forth thy hands] as helpless and seeking help.

gird thee] bind thee as a condemned criminal.

whither thou wouldest not] The way to a violent death must always be terrible, because unnatural; and that exactly in proportion as the violation of nature by such an end is realised. Comp. xii. 27.

19. *This spake he* (Now this he spake) signifying (comp. xii. 33, xviii. 32) *by what* (what manner of) *death...*] The crucifixion of St Peter at Rome is attested by Tertullian ('Scorp.' 15) and later writers. Origen further stated that he was crucified with his head downwards at his own request (Euseb. 'H. E.' iii. 1). Though the language of the Lord has very commonly been adapted to the details of crucifixion, it does not appear that it points directly to anything more than martyrdom, when "another girded him," and he was taken "whither he would not." The "stretching forth the hands" can hardly be referred primarily to the position on the cross, since this detail is placed first.

he should glorify God] Literally, *he shall glorify*. The construction in xviii. 32 is

different. The Evangelist throws himself back to the time when the death of St Peter was as yet future. As martyrdom was a "glorifying God," so conversely the martyr himself was said to be "glorified" by his death. Comp. vii. 39, xii. 23, and Suicer s. v. *δοξάζειν*.

Follow me] The end of martyrdom having now been shewn, the Lord repeated the command given before under different circumstances to others (i. 43; Matt. viii. 22, ix. 9, xix. 21), "Follow me." What had been impossible before the apostle's fall became possible for him now (xiii. 36 ff.).

The command itself, as given before and after the Resurrection, has necessarily different though analogous meanings. During the Lord's earthly life following Him implied the abandonment of previous occupations (Matt. ix. 9) and duties (Matt. viii. 22); attendance upon Him even when He entered on strange and mysterious paths; participation in disgrace and danger (Matt. x. 38). Now to "follow Christ" required further the perception of His course; the spiritual discernment by which His movements can still be discovered; and yet further the readiness to accept martyrdom as the end.

These different thoughts appear to have a place in the words *follow me*, but the command had also, as appears from the next verse (*following*), a literal meaning also, though it is impossible to decide for what purpose the Lord called St Peter away from the other disciples.

Augustine's comment on the promise of the glory of future martyrdom to the penitent and restored apostle is pregnant with thought: "Hunc invenit exitum ille negator et amator; præsumendo elatus, negando prostratus, fiendo purgatus, confitendo probatus, patiendo coronatus; hunc invenit exitum ut pro ejus nomine perfecta dilectione moreretur, cum quo se morituum perversa festinatione promiserat. Faciat ejus resurrectione firmatus, quod immature pollicebatur infirmus. Hoc enim oportebat ut prius Christus pro Petri salute, deinde Petrus pro Christi prædicatione moreretur. Præposterum fuit quod audere cœperat humana temeritas, cum istum disposuisset ordinem veritas. Animam suam se positurum pro Christo Petrus putabat, pro liberatore liberandus; cum Christus venisset animam suam positurus pro suis ovibus in quibus erat et Petrus; quod ecce jam factum est... Jam pretio pro te fuso, nunc est [Petre] ut sequareis emptorem, et sequareis omnino usque ad mortem crucis" ('In Joh.' cxxiii.

And when he had spoken this, he saith unto him, Follow me.

chap. 13.
23. & 20. 2.

20 Then Peter, turning about, seeth the disciple ^awhom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

4). It is impossible to translate adequately this epigrammatic African Latin.

ii. The work of St John.

20. *Peter (omit Then), turning about*] The command of the Lord appears to have been accompanied by some symbolic action. As St Peter literally obeyed the call thus expressed under a figure, and moved away from the group of the apostles, something attracted his attention, and he "turned about" to the direction indicated (*ἐπιστραφείς*, Mark v. 30). The whole picture is full of life.

the disciple...] Comp. xiii. 23, note. *which also leaned (leaned back)...the supper*] The reference is to the special act of the apostle (*ἀνέπεσεν*), and not to the position which he occupied at the table (*ἦν ἀνακείμενος*, xiii. 23). The notice is added here to explain the close connexion of St John with St Peter, and the confidence with which St John ventured to follow even without a special invitation.

21. *Peter therefore...*] No question could be more natural. The fact that St John was following was itself an unspoken question as to the future, an asking of the Lord's will.

Lord, and...] The original is singularly brief and pregnant, "Lord, and this man, what?" (*Κύριε, οὗτος δὲ τί;* Vulg. *Domine, hic autem quid?*) What of him? What shall he suffer or do? what shall be his lot?

22. In the Lord's answer the emphasis is laid upon the pronouns "him" and "thou" (*ἐὰν αὐτὸν θ...σὺ μοι ἀκ.*). The thought is of the individual offices of disciples. St Peter's fortune corresponded with his work, and so too St John's.

If I will (comp. xvii. 24, note) *that...*] The hypothetical form of the sentence veils the divine counsel. Experience has shewn what that was.

abide till I come] The exact force of the original is rather "while I am coming" (*ὥς ἔρχομαι*). The "coming" is not regarded as a definite point in future time, but rather as a fact which is in slow and continuous realisation. The prominent idea is of the interval to be passed over rather than of the end to be reached. Comp. ix. 4, xii. 35 f.; Mark vi. 45 (*ἀποδύει*); 1 Tim. iv. 13; Luke xix. 13

(*ἐν ᾧ*); Matt. v. 25. "Abiding" is the correlative to "following;" and according to the manifold significance of this word it expresses the calm waiting for further light, the patient resting in a fixed position, the continuance in life.

The "coming" of the Lord is no doubt primarily "the second coming" (*παρουσία*, 1 John ii. 28); but at the same time the idea of Christ's "coming" includes thoughts of His personal coming in death to each believer. And yet further the coming of Christ to the Society is not absolutely one. He "came" in the destruction of Jerusalem. Thus St John did tarry till the great "coming," nor is there anything fanciful in seeing an allusion to the course of the history of the Church under the image of the history of the apostles. The type of doctrine and character represented by St John is the last in the order of development. In this sense he abides still. Comp. xiv. 3, note; and Rev. ii. 5, 16, iii. 11, xvi. 15, xxii. 7, 12, 20.

what is that to thee?] The arrangement of the various parts in the whole body of the Church does not concern men. That rests with the divine will, and the divine will is unfolded in the course of life.

23. *Then went this saying...*] *This saying (word) therefore went...* the words which the Lord had spoken. These were inexactly repeated, and taken to affirm "that that disciple dieth not." The tradition that St John was sleeping in his grave at Ephesus, and that the moving dust witnessed to the breathing of the saint beneath, survived for a long time. Augustine mentions it doubtfully "on the authority of grave men" ("In Joh. cxxiv. 2).

among the brethren] This use of the phrase which is common in the book of the Acts (ix. 30, &c.) is found here only in the Gospels (comp. ch. xx. 17; Luke xxii. 32).

yet Jesus...] The manner in which the error is corrected seems to shew clearly that it had not been refuted by fact, or, in other words, that this Epilogue to the Gospel was written by St John. The apostle, still alive and looking to the uncertainty of the future, rests on the simple repetition of the precise language of the Lord. He does not claim to know all that He meant; he repeats what He

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

^b chap. 20.
30.

25 ^b And there are also many other

things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

said. The true interpretation of the words was for history.

It is obvious that St Peter and St John occupy in this narrative representative positions both as to their work and as to the issue of their work. The one is the minister of action whose service is consummated by the martyrdom of death: the other is the minister of thought and teaching whose service is perfected in the martyrdom of life. Augustine ('In Joh.' cxxiv. 3) has a very interesting comparison of the two charges, which is thus summed up: "Perfecta me sequatur actio, informata meæ passionis exemplo: inchoata vero contemplatio maneat donec venio, perficienda cum venero." See also the Preface to the Commentary of Rupert of Deutz.

CONCLUDING NOTES: vv. 24, 25.

These two verses appear to be separate notes attached to the Gospel before its publication. The form of v. 24, contrasted with that of xix. 35, shews conclusively that it is not the witness of the Evangelist. The words were probably added by the Ephesian elders, to whom the preceding narrative had been given both orally and in writing. See Introduction, p. xxxv. The change of person in v. 25 (*I suppose*, compared with *we know*) marks a change of authorship. It is quite possible that this verse may contain words of St John (comp. xx. 30), set here by those who had heard them.

24. *testifieth...testimony*] beareth witness...witness. The witness is spoken of as present, but the form of the phrase (*ὁ μαρτυρῶν*, contrast *ὁ γράψας*) does not in itself shew conclusively that the apostle was alive at the time when the note was written (comp. i. 15), though this is the most natural interpretation (comp. v. 32, 33).

these things] The phrase may be referred to the whole contents of the Gospel (xx. 31), or be limited to the narrative of ch. xxi.

we know] The plural (contrast xix. 35) taken in connexion with *this is the disciple* and *I suppose* (v. 25) seems to be undoubtedly a true plural, and not a usage like 1 John i. 1. Compare Col. iv. 3, where there is a corresponding change from the apostolic group (Col. i. 1) to St Paul himself.

true] true in fact (*ἀληθής*). The thought is not brought out here as in xix. 35, that it satisfies the ideal conditions of testimony (*ἀληθινή*). The words read like an echo of 3 John 12.

25. *I suppose*] The word (*οἶμαι*) is rare in the N.T. (comp. Phil. i. 17; James i. 7). From the form of the sentence (*ἐὰν γράφηται... χωρήσειν*) it appears that the recollection of the other deeds was still fresh, so that the record of them was possible.

could not contain] The bold expression answers to a deep truth. A complete account (*every one*) of the perfect human (*Jesus*) life of the Lord would be practically infinite.

Amen] is no part of the original text.

ADDITIONAL NOTES on CHAP. XXI.

11. The precise statement of the number has naturally attracted the attention of commentators from early times, and the interpretations which have been assigned to it do more than form a sample of ingenious combinations. They illustrate a method of viewing Scripture which, however different from our own, was at one time nearly universal. It will then be not without use and interest to notice one or two of the prominent explanations of the number which have been offered.

There is, as far as I have noted, no explanation of the number preserved in the great ante-Nicene fathers, Clement, Irenæus, and Origen, Tertullian and Cyprian. But Cyril of Alexandria (†444) and Augustine (†430) have probably preserved earlier interpretations in their own comments.

CYRIL OF ALEXANDRIA (*in loc.*), followed by

AMMONIUS the PRESBYTER (Cramer 'Cat.' *in loc.*), Euthymius (doubtfully) and Theophylact (*ad loc.*), regards the number as being significant in its three simple elements: 100 + 50 + 3. The 100, he says, represents the fulness of the Gentiles, for 100 (= 10 × 10) is "the fullest number," and as such it is used to describe the Lord's full flock (Matt. xviii. 12) and full fertility (Matt. xiii. 8). The 50 represents "the remnant of Israel according to election," which falls short of completeness ($50 = \frac{100}{2}$). The 3 indicates the Holy Trinity, to whose glory all alike are gathered.

AUGUSTINE ('In Joh. Tr.' cxxii.) adopts a more complicated interpretation. *Ten*, he says, is the number of the Law. But the Law without grace kills. To the number of the Law therefore we add *seven*, the number of

the Spirit, in order to obtain the fulness of the divine revelation as a power of life. But, he then adds, the sum of the numbers from one to seventeen inclusive is one hundred and fifty-three ($1+2+3$ &c. $+17=153$). So that the number 153 signifies all those who are included in the saving operation of divine grace, which makes reconciliation with the Law. Nor is this all. The *three* is the symbol of the Trinity; and the triple fifty brings out the idea of unity in the Spirit, who is revealed in a sevenfold operation ($50=7 \times 7+1$).

GREGORY THE GREAT adopts in part the symbolism of Augustine, but employs it even more ingeniously. The Evangelist, he writes, would not have given the exact number unless he had deemed that it contained a mystery. All action under the Old Testament is ruled by the Decalogue; and under the New Testament by the *seven* gifts of the Spirit (Isai. xi. 2). Our action, therefore, under both aspects can be represented by $10+7$. But it is by faith in the Holy Trinity that action is made effectual. We therefore multiply 17 by 3 and obtain the number 51, which expresses the idea of true rest, being unity added to the number of the year of jubilee. This symbol of rest (51) is again multiplied by three and we gain the result 153, the symbol of the elect citizens of the heavenly country, the final heirs of rest ('Hom.' xxiv. 4).

RUPERT OF DEUTZ ('In Joh.' xiv.) regards the three numbers as representing the proportions of three different classes united in one faith. The "hundred" are the married, who are the most numerous, the "fifty" the widowed or continent who are less numerous, the "three," the least in number, are the virgins. "But," he adds, "there is much that has been profitably written on this 153 by learned divines, which the careful reader will easily find."

BRUNO ASTENSIS (xith—xiith cent.; the homilies were wrongly published under the name of Eusebius of Emesa) adopts a simpler

view. "Three," he says, "has the same significance as $150=3 \times 50$. There are three parts of the world, Asia, Africa, Europe. Therefore $150+3$ represents the sum of all the faithful throughout the world." (*In loc.* [Hom. LXXI.] Migne, 'Patrol.' cXLV. 599.)

It may be worth while to add, if such interpretations seem alien from our way of thinking, that Volkmar has recently surpassed them in extravagance. He gravely argues ('Mose Prophetie' 61 f.) that the number represents *Simeon Bar Jona Kepha*. To obtain this result he is obliged to leave out one letter in *Kepha*, and to give the Hebrew letters values inconsistent with ancient usage.

NOTE ON THE READINGS IN *vv.* 15 ff.

The readings in the three charges of the Lord are somewhat perplexed.

15. Βόσκε τὰ ἀρνία μου. So Σ ABLX and almost all: Vulg. *agnos*. But C*D read πρόβατα, and old Lat. *oves*. In this case however the reading cannot be doubtful. The substitution of πρόβατα shews the tendency of scribes.

16. Ποίμαινε τὰ προβάτιά μου. So BC, "some old copies."

But Σ ADX and nearly all others read πρόβατα. Old Lat. *oves*. Vulg. *agnos*.

The reading here may be fairly considered doubtful. The force of the diminutive is seen below.

17. Βόσκε τὰ προβάτιά μου. So ABC.

But Σ DX and nearly all others πρόβατα. Lat. *oves* (some *agnos*). Δ ἀρνία.

In this case there can be little doubt that πρόβατα is the true reading. The diminutive, which is a form of tender endearment, goes naturally with βόσκε. In the second charge there is no special fitness in the diminutive, though the use of the diminutive throughout has an appropriateness to the circumstances.

THE ACTS OF THE APOSTLES.

INTRODUCTION

BY CANON COOK, THE EDITOR.

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§ 1. GENERAL STATEMENT.

THE first point which strikes the reader of this Book is that it purports to have been written by the author of "a former treatise" addressed to the same person, Theophilus; a treatise which gave an account of all the acts and words of our Lord from the beginning to the conclusion of His earthly ministry, terminated by His Ascension.

This statement at once throws us back upon the only one of the four Gospels—the only work in fact known to Christian antiquity—which answers to this description, viz. the third Gospel, which from a very early period was attributed to St Luke. No Father indeed of primitive Christendom ever questioned the fact that both the Gospel and the Acts were written by that Evangelist, well known from the Epistles of St Paul as a companion of the Apostle, more especially in the last part of his missionary career, and during his imprisonment at Rome. The internal evidence to the identity of authorship and to the composition of this book by a companion of St Paul is not less conclusive.

It was reserved for writers of a school remarkable for learning and ingenuity, but not less remarkable for temerity, to question both the authenticity of the Book, and the truthfulness of the compiler. With the arguments adduced by those scholars it will be our duty to deal in this Introduction; here it may suffice to state that at present they stand almost alone in their rejection of the Book. They belong to the extreme section of the rationalists of Tübingen, who adhere, not, however, without important modifications, to the views of Ferdinand Baur, the first who advanced the hypothesis of a fundamental discord between the leaders of the early Church. In fact both points, the identity of authorship, and the authorship by a companion of St Paul, are now generally received both in Germany and France, and that not only by scholars who accept unreservedly the statements and notices of Holy Writ, but by those who subject all its contents to a searching and jealous scrutiny, even by many who reject without scruple any facts involving the recognition of supernatural interposition, and who readily admit attacks upon the cha-

racter and authority of the chief representatives of early Christendom.

Among the most conspicuous of these scholars for learning, ability, and historical tact, we may refer in Germany to Credner and Bleek, in France to Ernest Renan. In Credner's Introduction, § 104, we find this statement: "The Acts of the Apostles describes itself as a continuation of the third Gospel; and the common object of both writings (Luke i. 3); the common peculiarities in regard to language and style; the common building up of doctrine on Pauline principles and foundation; the common striving after exactness, with evident deficiency in historical tact"—notice the tone of the writer—"prove irrefragably (*unwiderlegbar*) that the author of the third Gospel, the physician Luke, must on no account be separated from the author of the Acts of the Apostles." Credner published his Introduction in 1837. The opinion of Bleek is expressed with equal force in his Introduction, published in 1862, and republished by Mangold, a critic much farther advanced in sceptical tendency, in 1875¹.

Special importance will be attached to the judgment of Ernest Renan on a matter to him of purely scientific interest. In the Introduction to 'Les Apôtres,' published 1866, we read, p. x., "Une chose hors de doute, c'est que les *Actes* ont le même auteur que le troisième Évangile, et sont une continuation de cet Évangile.—Les préfaces qui sont en tête des deux écrits, la dédicace de l'un et de l'autre à Théophile, la parfaite ressemblance du style et des idées fournissent à cet égard d'abondantes démonstrations." After a full consideration of objections alleged by the school of Tübingen, Renan says, p. xiv., "Je persiste à croire que le dernier rédacteur des *Actes* est bien le disciple de Paul qui dit 'nous' aux derniers chapitres." Again, after examining other hypotheses as to the name of this disciple, he concludes, "Nous pensons donc que l'auteur du troisième Évangile et des *Actes* est bien réellement Luc, disciple de Paul."

¹ The results of late critical investigations are stated briefly and clearly by Meyer, 'Apostelgeschichte,' Einleitung, p. 3 f.

§ 2. THE TITLE OF THE BOOK.

The title "The Acts of the Apostles" is generally assumed not to have been given to this work by St Luke himself. It is, however, of high antiquity¹. It is extant in the oldest MSS.² Some of the most ancient Versions, the Coptic, the Syriac, and the Arabic Erpenii, retain the Greek word unchanged, a fact which proves very early and general acceptance. We find it in the Canon Muratori³ as the recognized designation of the Book, and it is repeatedly used by early Fathers from Clement Alex. downwards. It is also to be remarked that the title "Acts" was given to some of the earliest and best known Apocryphal Books, e.g. the Acts of Peter, Euseb. 'H. E.' iii. 3. 2; Jerome 'De Vir. Ill.' c. 1; of Paul, Eus. 'H. E.' iii. 25. 4; quoted by Clement and Origen; the Acts of Peter and Paul; and the Acts of Paul and Thekla, written by a very ancient Presbyter, who was deposed for the forgery, see Tertullian 'de Baptismo,' c. 17, a fact noticeable as shewing the jealous caution of the early Church⁴. It may be inferred that the title Acts of the Apostles had been previously received as the proper designation of this Book.

The propriety of the designation has been often questioned. The book does not profess to record the Acts of all the Apostles, of whom few are specially men-

¹ A weighty argument is thus supplied in support of the position which assigns the authorship to a writer of the Apostolic age. The fact that the name was given to the Book by writers of the second or third centuries involves a long interval of previous reception.

² Either in the form Ἡράξεις 'Ἀποστόλων, Acts of Apostles, omitting both articles, as in B, D, or simply Ἡράξεις, as in M. This reading is adopted by Tischendorf in his eighth edition. The original form was probably Ἡράξεις τῶν 'Ἀποστόλων, as we find it quoted by Clem. Alex. 'Strom.' v. 12. 23. The Book is often quoted by early Fathers as Ἡράξεις, but apparently as a compendious form in place of the well-known title.

³ See § 6.

⁴ A good account of these apocryphal writings, which are of some importance in their bearings upon early Christian history, is given by Hilgenfeld in the second part of his work, somewhat strangely entitled 'Novum Testamentum extra Canonem Receptum.' Other apocryphal Acts are enumerated by Bleek, 'Einleitung,' § 131.

tioned; nor all the Acts of those most prominent in the narrative, St Peter and St Paul. On the other hand, it gives full notices of disciples not reckoned among the Apostles, as of the Deacons St Stephen and St Philip. But taking the title in its earliest form we find in it a certain fitness. As the Gospel records acts and words of our Lord, so this Book records acts of the Apostles by which His last injunction and promise were fulfilled. This brings into striking light the singular importance of the work. The Gospel, of which Renan says "that it is the most beautiful book in existence¹," was yet but one of four records, each having its own special character: among them St Luke's holds the third place in order. It contains much that is not distinctly brought out, or that is altogether omitted, by the other Evangelists; yet it is not absolutely indispensable to a knowledge of the Saviour's personal work. But this Book stands alone². It is the only source from which we derive any direct, nay, in many points, any positive, knowledge of most momentous facts which belong to the very foundations of the Christian faith. From this Book, alone we learn the primary facts touching the establishment and organization of the Church; its formation as a visible society, and its development under the Personal Influence of the Holy Spirit. The first twenty years would be, so to speak, a blank so far as regards the history of the first Christians—a blank with some rays of scattered light from the Epistles, of which the earliest was written A.D. 52—had not St Luke been moved by the Spirit to record what he learned touching that period during his intercourse with St Paul. The Christian Church recognizes two festivals of supreme importance. For Easter-day we have the Resurrection recorded in the four Gospels, and standing foremost in every Epistle as the foundation of Christian hopes; for Pentecost we have the Coming of the Holy Ghost, the fulfilment of our Lord's last promise, the earnest and pledge of His continuous triumphs; of

that fulfilment we have the record in this Book alone.

The statements here advanced demand separate and detailed consideration, with which the following paragraphs will be occupied. A general survey of the contents of the Book will be necessary in order to supply the facts and suggest the inferences of chief importance in view of modern controversies, more especially those which concern the plan of the work and the main object contemplated by the author.

§ 3. CONTENTS OF THE BOOK.

FIRST PART, *from A.D. 33 to A.D. 44.*

The first chapter distinctly marks the object contemplated by the writer. In the preceding treatise the general object specified in the Introduction (see Luke i. 4), viz. that of supplying the positive facts on which the elementary instruction of the reader was based, had been attained, so far as regards our Lord's personal ministry, by an account of all that He had done and taught up to the time of His Ascension. In this treatise the same object is pursued by an account of the accomplishment of the Mission, which at the time of His Ascension He formally entrusted to the Apostles "whom He had chosen." The foundation, establishment, and more especially the extension of the Church, beginning with 120 disciples at Jerusalem, and reaching, within the lifetime of the Apostles, "unto the uttermost parts of the earth," are either directly recorded, or indicated by representative events.

Chapters i., ii.

Date, A.D. 33: according to Eusebius, Ussher, Pearson, Spanheim, Tillemont, Basnage, Michaelis, Schott, and Lewin who fixes on Sunday, May 24, for the Feast of Pentecost¹.

¹ It appeared expedient to insert chronological notices in this account, instead of dealing with the subject in a separate paragraph, which, if exhaustive, must have far exceeded the limits of an Introduction. The principal authorities for each notice are given, thus enabling the reader to judge the weight of testimony. Lewin's work, the '*Fasti Sacri*,' has been used throughout, and followed without hesitation when he agrees with Wieseler and Anger, especially since in most cases he is supported by the preponder-

¹ "Le plus beau livre qu'il y ait." '*Les Évangiles*,' p. 282. For his remarks on the characteristics of the third Gospel, see § 5.

² See Hilgenfeld, '*Einleitung*,' p. 574.

In this section we have the following points: the Ascension; the completion of the Apostolic body in the interval between the Ascension and Pentecost; the Descent of the Holy Ghost; the first discourse by St Peter, as mouthpiece and representative of the Apostles; and the immediate baptism of 3000 converts; followed by a succinct statement of the principles and observances of the members of the Church.

The Catholicity of the Church, thus inaugurated, is at once indicated (1) by the nationalities of the Converts, representing every country which was reached by the Gospel within the first century; and (2) by the gift of tongues, differing in form from other manifestations of the same power, and prefiguring the extension of Christendom to all languages of the human race¹.

Chapters iii.—viii.

From A.D. 33 to A.D. 37: according to L. Capelle, Basnage, Eichhorn, De Wette, and Lewin.

The five following chapters, including a period of some four years, are exclusively concerned with the establishment of the Church in Jerusalem, the first portion of the work assigned to the Apostles; see ch. i. 8. It proceeded rapidly. In accordance with our Lord's promise, "Ye shall receive power" (see also Mark xvi. 18; John xiv. 12), a miracle was wrought by the two chief Apostles, followed by a discourse of St Peter, with the immediate result of a vast increase of converts. We read at once of the first persecution, exemplifying two principles, which pervade the history of Christendom. Each persecution is the direct result of a manifestation of spiritual life in word or deed. In this case the ruling powers in Jerusalem, Sadducean in principle, were specially moved by the preaching of the

Resurrection through Jesus. Each persecution is also the direct cause or occasion of a new and stronger manifestation. Confronted with the Sanhedrin "Peter filled with the Holy Ghost," iv. 8, declared the fulness and exclusiveness of salvation in the name of Jesus Christ. When the Apostles were restored, reluctantly on the part of the Council, "to their own company," they joined with them in the first recorded example of united Christian prayer; and "gave with great power witness of the Resurrection of Jesus Christ."

We then come into contact with two effects of the outward extension and internal development of the Church. On the one hand an outburst of self-sacrifice, Christian love in its first freshness, connected with the name of Joseph Barnabas; on the other an example of self-seeking, hypocrisy and lying against the Holy Ghost in Ananias and his wife; at once a warning, and, in the sudden punishment, an intimation of power inherent in the Apostles, as charged with the Government of the Church.

Ch. v. 12, a second persecution, provoked by the increasing power and popularity of the Apostles, probably also by the publicity of their preaching in the porch of Solomon, issued in a further extension of the Church; see ch. vi. 1. It revealed also an internal discord between the members of the persecuting body. For the first time the priestly party, Sadducean in principle, was opposed by a man who represented the nobler tendencies of the teachers of the law, and the moderate or liberal party of the Pharisees¹. Many traces of this opposition are found in the Talmud, and occasional notices in this book, cf. ch. xxiii. 6, 9; and in the Epistles. Its results, however, were of doubtful

ance of other great chronologers, ancient and modern, among whom Eusebius, Jerome, the writer of the 'Paschal Chronicle,' Ussher, Pearson, Spanheim, Tillemont, and Winer hold the foremost place. A synopsis of the views of all these and many others is given by Wieseler at the end of his 'Chronologie des Apostolischen Zeitalters.'

¹ So all the great Teachers of the Church; so too the more candid writers of the school represented by Hilgenfeld; see his 'Einleitung,' p. 557.

¹ See the notice of Gamaliel further on, § 7. It appears to have escaped notice that Gamaliel takes precisely the same position which Derenbourg, a Jewish writer of very high authority, assigns to his grandfather Hillel (see 'Histoire de la Palestine,' p. 183), both as a Pharisee of the highest influence, and also as an opponent of the priests, who at the time of Gamaliel belonged to the Sadducean faction and bore an evil character, especially for subservience to heathens, and for luxury, covetousness and reckless cruelty. See Derenbourg, *l.c.* p. 232. His account of Gamaliel is most important, p. 239 f.

benefit. On the one hand, numerous converts from that party were brought over to the Church; see ch. xxi. 20; on the other hand, they certainly brought with them much of the leaven which wrought disastrous effects in Jerusalem, in Antioch, and in Rome; and which presented most serious obstacles to the progress of Christianity in every country visited by St Paul.

Towards the close of this first period, probably in A.D. 36, we read of an internal disturbance, originating with the Hellenistic Jews, an indication of troubles likely to accompany a further advance of the Church. In this case it was at once suppressed by the wisdom of the Apostles, and it gave occasion to an important advance in the organization of the Church. Seven Deacons, a new order of ministers¹, were appointed. Their names may indicate an Hellenistic origin, but their duties probably extended to the whole community, and were certainly not confined to merely external acts. One of them is conspicuous among the first and most active missionaries, see ch. viii. 5; and xxi. 8; another, Stephen, stands foremost among the heroes of faith—bearing a name which, as is far from unusual in Scriptural and even in secular history, has a peculiar appropriateness in the case of the first Christian who won the crown of martyrdom². The trial and discourse of that great Saint, his death and dying words, must have been recorded with special interest, as they are certainly recorded with unusual care by St Luke; nor can there be any doubt that he derived his knowledge of them from St Paul, an eye-witness, who repeatedly refers to them, and echoes the leading points of the discourse in his speeches³ and Epistles. The martyrdom of St Stephen occurred most probably soon after the Feast of Pentecost, *i.e.* early in May, A.D. 37. At that time there was

no Roman Governor resident in Judæa. Pilate had been deposed towards the close of A.D. 36, and his successor did not arrive until Theophilus, one of the five sons of Ananus, was High Priest, about Pentecost A.D. 37. For a full inquiry into the date and circumstances, see Lewin, 'Fasti Sacri.'

This event marked a great crisis. The disciples, who were scattered by the persecution, preached the word everywhere in Judæa and Samaria, ch. viii. 1, and thus prepared the way for the fulfilment by the Apostles, see v. 25, of the second part of our Lord's injunction, ch. i. 4. The Gospel was preached at Samaria with singular success by Philip, who thus takes the foremost place amongst Christian missionaries; Peter and John were sent by the Apostles to confirm the converts; a fact at once indicating the dependence of both on the general body, and their prominent position in it; and also the reservation of powers given by our Lord (*i.e.*) to the Apostles and their representatives. Here we read of Simon, usually called Simon Magus, a man known from Josephus as an agent of corruption, better known from early Christian writers as the originator of unchristian heresies; and again from fabulous legends¹ widely circulated in the 2nd and 3rd centuries, in which, as modern critics hold, he was maliciously identified in character and works with St Paul. The notices in this chapter are such as might be expected from one who wrote before the gnostic heresies, of which the germs are traceable in this record and in the Epistles of St Paul², were developed, and before any calumnious misrepresentations had been spread abroad

¹ See notes on ch. vi. This point has been contested, but the decisive judgment of our own Church, as expressed in the Ordination Service, is supported by the concurrence of all ancient authorities. The incidental notice of an advance towards a complete organization of the Church is characteristic of St Luke.

² Hilgenfeld notices this, with an evident intention of suggesting an unhistorical origin of the name.

³ See § 8.

¹ The so-called Clementine Homilies and Recognitions, which are most unfairly represented as indicating the general feelings or traditions of Hebrew Christians. They were mere fabrications, the latter especially being evidently intended to be read as an amusing fiction; and they owed their celebrity at Rome mainly to the support which they incidentally gave to the unhistorical claim of the Roman Bishop. This point is drawn out most forcibly by Bryennios, the Metropolitan of Serræ, in the Introduction to his edition of the 'Epistles of St Clement of Rome,' published at Constantinople, A.D. 1875.

² See especially Bp Lightfoot 'On the Colossian Heresy,' in his introduction to the Commentary on St Paul's Epistles to the Colossians and to Philemon.

touching the relations between the old and new members of the Apostolic body.

In the same chapter, *vv.* 26 to 40, we have in the conversion of the Ethiopian chamberlain an instance of the way in which a knowledge of the Gospel was transmitted to regions which were not visited by the Apostles or their immediate successors; and we learn the nature of the arguments which were most effectively applied by the first missionaries to persons already more or less conversant with the Old Testament.

Chapter ix. 1—22. *Conversion of St Paul.*

A.D. 37, some time after Pentecost.

The ninth chapter brings before us this event, next in importance to those which concern the Person and work of Christ, and to the coming of the Holy Ghost. It opened the way for the complete accomplishment of our Lord's command.

In the account here given we remark several points bearing upon late controversies. (1) St Paul's complete independence of the original Apostles at and after his conversion, a point on which, in accordance with every notice in the Epistles, he lays special stress, *Gal. i. 11, 12.* (2) Although Saul was directed to seek out Ananias, a man in high esteem among the Jews, by whom he was baptized, yet his instruction in his future work was given by Christ; compare *v. 16* with *Gal. i. 12.* (3) Immediately after receiving that instruction, he preached that Jesus¹ was the Son of God; and having been strengthened he afterwards proved, *i.e.* demonstrated from the Scriptures, that Jesus was the very Christ: both points specially enforced in his discourses and Epistles.

vv. 23—30. The visit of St Paul to Jerusalem, A.D. 40 (Lewin, Basnage, Schott, Heinrich²).

"After many days," an expression which in other passages is equivalent to some

¹ The reading "Jesus" instead of "Christ" is supported by high MS. authority, see note on *ch. ix. 20.* Though St Luke does not expressly mention, he evidently assumes an interval between the first and second preaching, during which Saul received an access of spiritual strength.

² This date is contested; but Lewin's conclusion, 'F. S.' p. 264, is on the whole satisfactory.

years, St Paul's life was threatened by the Jews, but saved by his fellow-Christians, among whom there was certainly no dissension. He went to Jerusalem, where after some hesitation he was received by the Apostles, on the commendation of Barnabas. He remained long enough to dispute with his old comrades, Hellenistic Hebrews; from whose machinations he was saved, as at Damascus, by Hebrew Christians, and passing by Cæsarea went to Tarsus¹.

Ch. ix. 31—xi. 30. *Growth of the Church from A.D. 40 to 44.*

An interval of rest and progress followed, during which churches were established in all the regions to which our Lord's personal ministry had extended: while preparation was made for a far wider increase by Saul's abode at Tarsus.

We have then an account of St Peter's work, the healing of Æneas at Lydda, followed by extensive conversions in the West of Judæa, *v. 35*; and the raising of Tabitha² at Joppa, where the Apostle remained a considerable time.

The culminating point in St Peter's ministry now comes before us. We read of the admission of Cornelius by baptism into the Church, with full participation of its privileges. The case of Cornelius differs from all previously recorded: he was not a Hebrew, nor a circumcised proselyte; but, like the centurion in the Gospels, he was already a proselyte in heart, in spirit, and in devout observances. As such he marked an intermediate stage; and his baptism was assigned specially to that Apostle who was to receive from Christ "the keys of the king-

¹ The alleged discrepancy between this account and St Paul's statements in *Gal. i.* will be considered further on, § 4, p. 323.

² These and other miracles of St Peter are regarded by some as bearing an intentional resemblance to those recorded of St Paul; *ch. xiv. 8, 10, and xx. 9, 10.* The resemblance is natural, so far as they are what St Paul calls "signs of an Apostle;" but the difference is far more striking. In each case the words and acts of St Peter recall those of our Lord, and differ altogether from those attributed to St Paul. They differ moreover as displays of power; Tabitha is restored by a word to life, Eutychus to consciousness by a striking act; again each miracle of St Peter is followed by immediate conversions; but those of St Paul issued either in open antagonism, or in simple confirmation of faith already held.

dom of heaven," Matt. xvi. 19, but who had not as yet any special commission to open the gate generally to the Gentiles.

This act, however, gave occasion to the first serious contention within the Church touching points of doctrine and of observance. St Peter, anticipating the decision of the Church, had admitted the converted Gentile, not only to full communion, but to personal intercourse, tarrying with Cornelius certain days (x. 48) and eating with his household (xi. 3). After full explanation the Church, including the opponents, acquiesced in St Peter's act, and glorified God.

This section is assumed by some to be directly opposed to St Paul's statements. It is however confirmed most remarkably, so far as regards St Peter, by St Paul's own account, who tells us (Gal. ii. 12) that when St Peter went to Antioch he actually *did eat* with the Gentile converts, thus shewing distinctly his own feelings towards them; and St Paul expresses not less surprise than indignation at his change of conduct, when, in deference to the prejudices of those who were more immediately under his charge, he receded from that position. In the case now under consideration we do not read that the Apostles distinctly approved the course of Peter in eating with the Gentiles, but that they *held their peace* (ἡσυχασαν): their approval seems to have been limited to the reception by baptism into the Church. When controversy again arose, a formal decision was called for, which will have to be considered presently.

One principle of permanent application is exemplified in this transaction. In each stage of the development of the Church preparatory intimations are given of a more advanced stage, until the whole work is completed. Cornelius is linked with the past by devout legal acts, and by faith in the God of Israel. His baptism settled the question as to the possibility of extension to uncircumcised Gentiles. St Peter, the head of the original Apostles, does just as much, and no more than as much, as would make an opening for the next great advance. Had it been the object of the writer to raise him to an equality with the Apostle of the Gentiles in his special work, it would have been easy, on the ground taken by

Wittichen¹, to represent him as at once proceeding to the work of evangelization at Antioch, where we know from St Paul that he was present at an early period, or at Corinth, where St Paul bears witness to his activity or personal influence; and where one of the earliest bishops, Dionysius of Corinth, asserts that he was with St Paul a joint founder of the Church. On the contrary this book confines all notices of St Peter's work to Palestine. Within that region he took the lead in accomplishing the first part of the mission entrusted to the disciples; and by his last recorded act in that capacity he prepared the way for the accomplishment of the latter part, which was commenced independently of him, and was accomplished by other hands.

Thus in *vv.* 19—26 we read of the first movement outside of Palestine. The Gospel was brought to Phœnicia, Cyprus and Antioch by missionaries, not sent by the Apostles, but driven from Jerusalem by persecution. At first they addressed the Jews only, but at Antioch some of them, men of Cyprus and Cyrene, "spoke unto the Grecians," or, as the best MSS. and modern critics read, unto Greeks, *i.e.* Gentiles by origin and religion. See note, ch. xi. 20. This is an important statement, shewing how far the writer was from suppressing and inventing facts which might bring either the old Apostles or St Paul into a prominent position in reference to the first extension of the Gospel to Gentiles. The unity of the Church was not affected by this movement. Barnabas was sent to Antioch by the Apostles, a man recognized by St Paul, Gal. ii. 9, as specially connected with Gentile conversions. Under his guidance, aided by Saul, then first brought from Tarsus, the new Church, destined to be the centre of Christian missions, was organized. There first the great name of Christians, given possibly in derision, but gladly accepted or retained, marked decisively the separation from Judaism².

A. D. 43—44.

Some time afterwards Barnabas and Saul were sent from Antioch to Jerusalem

¹ In the 'Jahrbücher für Protestantische Theologie,' 1877, p. 653 f.

² See the very striking remarks of Dr Farrar in his work on St Paul, Vol. i. pp. 296—303.

with large contributions, every man giving according to his ability (compare 2 Cor. viii. and ix.). This mission was important as shewing the intercommunion between the old and new churches, but as it had no other special object, and occurred at a period when a new and severe persecution was scattering the Apostles, it did not fall within the scope of St Paul's notices in Gal. i. or ii. Here we read simply that Barnabas and Saul, not having any Apostolic commission, but as messengers from Antioch, discharged their duty, and brought back with them John Mark, a near relative of Barnabas.

Chapter xii.

A.D. 44, as all Chronologers agree, Wieseler, Ussher, Pearson, Tillemont, Winer and Anger; see Lewin, 'Fasti Sacri.'

The 12th chapter marks a most important epoch. It closes the accounts of St Peter's Apostolical career with an event, glorious indeed to that great Apostle, but neither here nor elsewhere does our author give any indication of the works in other places, which are assigned to him by early and trustworthy traditions. Henceforth we find important notices of proceedings of the Apostolic body and of the part taken by St Peter at Jerusalem: but so far as regards their labours in fulfilling the Mission entrusted to them in the beginning, they pass out of our sight.

We should, however, observe how much had already been effected, and what preparation had been made for future work.

1. The Gospel had been preached throughout Palestine, had penetrated Phœnicia and Cyprus, and had taken firm root at Antioch.

2. The Church, in essentials, had been organized in Jerusalem. The order of Deacons had been established; the first notice of a Presbytery, or body of Presbyters, is found just before the close of this period, xi. 30; and James is for the first time mentioned, ch. xii. 17, as the head or representative of the brethren, in fact, if not in title, the first Bishop. Thus we find, not a formal record, but a distinct indication of a threefold ministry,

such as, within a century, was certainly established throughout Christendom.

3. Hebrews and Grecians formed one community, not without an internal struggle touching material interests, but without any discordance in forms of worship or in doctrines: and one Gentile household in Palestine had been admitted into full communion with the Church.

4. The Gospel had been preached to Gentiles in Syria, a course sanctioned and confirmed by the Apostles.

Such was the extent and character of the work assigned to the Apostles, so far as regarded the first part of their commission, and executed by them within eleven years from the date of the Ascension.

SECOND PART OF THE ACTS, *from A.D. 44 to A.D. 63.*

We must pass rapidly over the remaining portion of the Book. Though more considerable in extent it presents fewer points contested by modern critics. We find in it, speaking generally, a summary account of the evangelization of representative races of the Gentile world. From first to last in this account St Paul holds the central place. St Peter appears once more, confirming by his weighty authority the position taken by St Paul; but he yields, without an indication of reluctance, the conduct of the great enterprise to the younger Apostle. In accordance with this St Paul states, Gal. ii. 9, that James, Cephas, and John, recognized as pillars of the Church, gave up that work to him and to Barnabas.

THE CALL OF BARNABAS AND SAUL. Ch. xiii., xiv.

A.D. 45 to A.D. 47.

Barnabas and Saul are designated by the Holy Ghost for the work whereunto He had called them. This accords with St Paul's repeated statements that his call and appointment were entirely independent of the original Apostles; see 1 Cor. i. 1; 2 Cor. i. 1; Gal. i. 1, 12, 15.

Antioch, not Jerusalem, is now the centre of missionary enterprise, certainly not the place which a writer anxious to maintain the supremacy of the oldest

Church would have selected; but, as certainly, the place best adapted for the purpose by its political importance, geographical position, and by its mixed population, representing the leading nationalities of the Aryan and Semitic races.

The course was rapid. In the first circuit Cyprus and the south-eastern districts of Asia Minor received the Gospel: the most important places were twice visited, and a commencement of organization was made by the appointment of Presbyters (xiv. 23). In ch. xiv. 4, 14 St Barnabas and St Paul are for the first time designated as Apostles¹.

An interval of some duration², certainly more than one year, followed, during which the fusion between the Hebrew and Gentile elements appears to have proceeded rapidly under the joint influence of St Paul and St Barnabas.

THE MEETING OF THE CHURCH AT JERUSALEM.

A.D. 48, Lewin, but more probably A.D. 49 or 50, the fourteenth current year after St Paul's conversion³.

At this time the question previously raised, but not finally settled by a silence denoting acquiescence, not formal consent, called for an absolute decision, in consequence of the act of some persons who came from Jerusalem, as we find stated by St Paul, and who insisted upon the circumcision of Gentile converts, but certainly⁴ not, as some assume, with the concurrence or knowledge of St James.

St Paul and Barnabas were sent to

Jerusalem to consult the Apostles and Elders¹. So St Luke states, as usual succinctly, noticing, as before, public occurrences only. St Paul informs us further that he and Barnabas were accompanied by Titus, who as an uncircumcised convert was specially concerned with the question at issue; and that they went up in consequence of a special revelation, *i.e.* a direction given by the Holy Spirit, probably through a prophet, as in the case of the first appointment of himself and Barnabas; and also that he went with the intention of communicating to the Church, and specially to its chiefs, the Gospel which he had preached, *i.e.* its precise character and conditions, in order to secure himself from the possibility of failure.

In the discussion which followed, St Peter, as the mouthpiece of the Twelve, and St James, as the local head of the Church, both acting in accordance with their previous proceeding, maintained the cause of the Apostle of the Gentiles. The decision, notified by St James, absolutely exempted all Gentile converts from circumcision and legal obligations, the only conditions being either such as had been recognized as binding independently of the Mosaic Code, or as were indispensable for the conservation of moral and religious purity.

Some time was then passed at Antioch, where St Paul and Barnabas had the assistance, first of the two messengers from Jerusalem, then of "many others," ch. xv. 32—35. Among them, as we learn from Gal. ii. 11, was St Peter, whose visit had specially the Hebrew Christians for its object, Gal. ii. 9; it is not recorded by St Luke, as it had no direct bearing upon the progress of the evangelization of the Gentiles with which this portion of his work is exclusively concerned.

We read however of a sharp dispute between St Barnabas and St Paul, leading to a separation, and consequently to a concentration of our attention from this time forward upon the person and work of St Paul, who with Silas was then "commended to the grace of God" by

¹ On the purport and bearings of the discourses during this period, see further on, § 8.

² χρόνον οὐκ ὀλίγον.

³ The date is conjectural. Two intervals are distinctly marked: after the Passover A.D. 44, St Paul and Barnabas had made their first circuit and remained long at Antioch; between the meeting at Jerusalem and St Paul's arrival at Corinth, A.D. 52, he had preached the gospel in Asia Minor, Macedonia, and at Athens. The meeting must therefore have taken place between the extreme limits of A.D. 46 and A.D. 50. Pearson, whose historical tact seldom fails him, fixes upon A.D. 49.

⁴ "Certainly" we may say, if we consider St Paul's own statement that he went to Jerusalem expressly to consult the chief leaders, specially St James. Gal. ii. 1, 7—9.

¹ The alleged contradictions between this account and that of St Paul will be further considered in § 4; see p. 324.

the Church, and set out on his second great Missionary journey.

Here we should observe the candour and absence of all party feeling in the historian, who is held by some critics to have had as his main object the deliberate suppression of all indications of difference between St Paul and other Apostles. From St Paul's Epistles we should never have inferred the existence of a permanent separation from St Barnabas. On the other hand the notice of a previous difference, Gal. ii. 13, not mentioned by St Luke, indicates a peculiarity of temperament, which when elicited by personal motives, might naturally issue in embittered feelings and temporary alienation.

From Antioch to Corinth.

A.D. 50 or 51, to A.D. 52.

The work then done in Asia Minor is passed over very rapidly in the Acts, but it must have occupied a considerable time, if, as seems probable, Phrygia and Galatia were then evangelized. It is evident that the writer was not with St Paul at that time, but he notices one very important point which shews that the decision of the Apostles, ch. xv. 24 f., was not regarded by St Paul as applicable to the child of a Jewish mother. In accordance with his own principle—see 1 Cor. ix. 20—22—he circumcised Timothy, henceforth his most efficient and beloved companion. At Troas two facts of exceeding interest are recorded. Here first St Paul¹, moved by a vision, determined to pass into Europe; and here for the first time we have a distinct indication of the presence of the writer of the book. He speaks in the first person of himself and St Paul's company, and in terms which imply close intimacy and a distinguished place among them. "*We* endeavoured—assuredly gathering God had called *us* to preach—we came to Samothracia, and *we* were in Philippi abiding certain days." On the bearing of these statements upon the authorship we have to speak elsewhere; here we have simply to notice the fact that the personal connection between the writer and St Paul on this

occasion is intimated as beginning at Troas, and ceasing at Philippi, the last time when the writer speaks in the first person being immediately before the arrest of St Paul and Silas. The suggestion that St Luke was left in charge of the Church there founded has much in its favour and is certainly open to no serious objection. One critic (Renan), even conjectures, disregarding as usual early testimony¹, that he may have been a native of Philippi. Afterwards the following cities were visited in order: Amphipolis, Apollonia, Thessalonica, where as usual St Paul was first assaulted by his countrymen, envious of his success with the Greeks to whom they were always opposed, and the chief women among whom they usually counted their own staunchest converts. Here we find for the first time notice of a political charge, which however was not admitted by the rulers of the city, and does not appear to have been repeated in other places. At Berea even greater success attended the Apostle's preaching: driven from thence he went by sea to Athens. There we have one of his principal discourses, remarkable for force and ingenuity, and also for its striking dissimilarity to discourses addressed to Hebrews, to mixed congregations, and to rustic heathens². We must also note the carefulness of the historian not to exaggerate the effects of that discourse; few were converted, but among the few was one associated with the early history of the Church as the first Bishop in the metropolis of intellectual culture.

Arrival at Corinth.

A.D. 52; Lewin, Wieseler, Anger, Winer, Tillemont and Pearson: probably in the autumn.

Ch. xviii. St Paul abode a long time, v. 11, at Corinth, a place destined to be the true centre of Greek Christianity, combining very peculiar advantages, and presenting also some of the most formidable obstacles to the introduction and growth of pure religion. Here, pursuing the business of tent-making, as our writer, v. 3, and as St Paul, 1 Cor. iv.

¹ Which represents him as a native of Antioch, see Eusebius, 'H. E.' III. 4.

² See § 8, on the Discourses in the Acts.

¹ Cp. 2 Cor. ii. 12.

12, are both careful to state, the Apostle made numerous converts, both Jews and Greeks; at first as usual preaching in the synagogue—a fact which disposes of the assumption that his mission was exclusively to the heathen, who were its principal object—but when, aided by Silas and Timotheus, he testified that Jesus was the Christ, he was driven by the fierce opposition of the Jews to separate, for the first time formally, from their communion. There is no indication, however, of an internal dissension between Hebrew and Gentile Christians. After eighteen months an attempt was made to bring in the authority of the Roman Proconsul, but it failed signally, serving only to incense the Greeks, even the unconverted, against the leaders of the synagogue. Some months were passed by the Apostle in extending and building up the Church; at Cenchreæ we find St Paul observing a national rite; thence he proceeded to Ephesus, having laid firmly the foundation of the Church among the people by whom the civilization of the ancient world, both in its noblest aspects and its most perilous tendencies, was most clearly represented.

From Corinth St Paul went to Ephesus, but after a very short stay proceeded by Cæsarea to Jerusalem, where he arrived in time for the feast of Pentecost; see note on *v.* 21. He then returned to Antioch, thus completing the second great missionary journey.

In this portion of the history we observe a scantiness of notices up to the time when the writer gives an indication of his own presence, and an equally remarkable fulness of notices from that point until St Paul's departure from Europe. During that time there must have been constant intercourse between Philippi and Achaia. After this we have a brief summary of what occurred on the journey by Asia Minor, to Cæsarea and Jerusalem and thence to Antioch.

The Third Missionary Journey.

A.D. 54—57.

From Antioch St Paul revisited the Churches in Galatia and Phrygia, where he must have passed some time, not less than three months, and where he probably experienced some of the severe

trials to which he refers in 2 Cor. xi. 23—33. Thence he came to Ephesus, where he remained three years; a most important epoch both as regards the establishment of the Church in the adjoining district, and as shewing the effect of the contact of the Gospel with Asiatic superstition. Here we have an account of the first furious outburst of heathen antagonism, selfish in its origin, and malignant in its spirit, differing most strikingly from the slight movements at Philippi and Athens, and from the characteristic indifference of the Roman Proconsul at Corinth; and occurring, just where it might be expected, in the city which represented the wild fanaticism of the East.

From Ephesus St Paul departed, early in May, for Macedonia. There he remained a considerable time, probably from May to November, a period of which St Luke states the work in general terms—"He went through (*διήλθεν*) those parts, and gave them much exhortation,"—terms which correspond, however, very closely with St Paul's own words, Rom. xv. 19. The extent of the journey and its effects are indicated in 2 Corinthians (ch. x. 14—16), which was written during this sojourn in Macedonia, and in Romans (ch. xv. 19), which was written in the following winter. It must have been a time of severe labour, probably of much trial and suffering, but one during which great progress must have been made in the organization of the Churches, and proof was given of the charitable zeal of the converts.

The three winter months were passed in Greece, chiefly at Corinth, where St Luke notices a conspiracy of the Jews, owing to which, instead of proceeding to Syria, St Paul returned to Macedonia, A.D. 58 very early in the year.

There he was rejoined at Philippi by the writer of the Acts—certainly not Timothy, who with other of St Paul's principal companions "went before us," as the writer says, speaking of himself and St Paul, ch. xx. 5.

This marks the close of St Paul's missionary journeys. The journey which follows had a different object. He was constrained in spirit (*v.* 22) to go to Jerusalem with a certainty of "bonds and afflictions," and with a full know-

ledge that his "course" would be there finished. From this time to the end of the Book the writer was with St Paul; we have his personal attestation to all the words and acts of the Apostle, with whom he remained alone, as St Paul states, at the close of the Apostle's life. See 2 Tim. iv. 11.

The journey from Philippi to Jerusalem.

A.D. 58, from the end of March to the middle of May.

At Troas we have the record of a miracle, and an indication of Church observances, both important as coming from an eye-witness. At Miletus we have the only record of a discourse of St Paul addressed to representatives of the Christian Church, a singularly fit conclusion of his missionary work. On the coincidences both of language and of modes of thought with the Pauline Epistles, see § 8.

The reception of St Paul and his companions at Jerusalem throws the strongest light upon the true relations between them and the Church in Palestine. They were received gladly by the brethren¹; and in a formal meeting of the Elders, under the presidency of St James the Apostle, gave a detailed account of "what God had wrought among the Gentiles by His ministry." Cp. Rom. xv. 19. Here we find a distinct notice of charges and suspicions, such as are repeatedly alluded to in the Epistles—charges made by Jews, evidently not members of the Church, from whom they are distinguished, xxi. 21, and suspicions entertained by the general body of Hebrew Christians, who are however represented as willing to receive an explanation of St Paul's conduct. Acting on the advice of the Church², in accord-

ance with his own principles, distinctly stated in the Epistles which deal specifically with points of outward observance, and matters of indifference (cp. Rom. xiv. throughout and 1 Cor. ix. 20, 23), the Apostle adopted a course which fully satisfied his Christian brethren; but which, before the seven days which it demanded were completed, brought upon him a fierce persecution, originating with Asiatic Jews (*not* Hebrew Christians, see v. 27) then present in great numbers at the festival, who being joined by the Jewish populace drew him out of the Temple and attempted to kill him. The immediate result was his deliverance by the Roman soldiery, leading to his imprisonment at Cæsarea, and finally to his journey as a prisoner to Rome.

Throughout this part of the work the narrative is remarkable for minuteness and accuracy of details, impressing all critics, however sceptical on other points, with a conviction of the writer's truthfulness and personal acquaintance with the events which he records. Special importance attaches, (1) to the movements of the Jewish party, in which it should be observed that Hebrew Christians are in no way implicated, among whom in fact the Apostle counted by far the largest number of his most devoted friends; (2) to the speeches of the Apostle addressed to Jews, and to Gentile Rulers, giving his own account of his principles and acts before and after his conversion; and (3) to the notice of his two years' imprisonment at Cæsarea, during which St Luke had ample opportunity for collecting materials for both portions of his work.

We have then a detailed account of the journey to Rome, where St Paul arrived, as all the best chronologists agree, in the spring of A.D. 61. The last occurrence noted by the writer is the discussion between St Paul and the Jewish leaders at Rome, ending with his announcement that "the salvation of God was sent to the Gentiles and that they would hear it."

The Apostle remained at Rome two whole years, during which he preached

¹ It is very strange that his reception should be spoken of as cold and merely formal. Sympathy and warm approval of St Paul's work are emphatically expressed and proved. Renan, who seems first ("Saint Paul," p. 510—513) to have suggested the adverse notion, assumes that Luke has given a false colouring to the transaction; thus in fact shewing that the feelings of the Christians, as represented in the Acts, were thoroughly cordial.

² The conduct of all parties in this transaction has been severely censured by persons who might be expected to bow to the combined authority of St James, St Paul, and the Apostolic Church.

Godet deals with this question far more fairly; see p. 68 of the Introduction to his 'Commentaire sur l'Épître aux Romains,' just published, 1879.

the Gospel with success, such as he describes especially in the Epistle to the Philippians, written probably towards the close of this period.

A.D. 63, *about March.*

The book then closes; it terminates most abruptly if we read it as a personal history of the Apostles; but not abruptly if we read it with reference to the object which, as we have seen, was distinctly intimated in the beginning. As the first portion (cch. i.—xii.) ended with the completion of St Peter's work in Palestine, fulfilling the injunction that the Apostles should be witnesses unto Christ in Jerusalem, and in all Judæa, and in Samaria: so this second portion records the principal events in St Paul's career by which the last part of the same charge was fulfilled, winding up with the preaching of the Gospel by the Apostle of the Gentiles in the city which was then the centre of the world's life, social and political, and which, as such, both represented and assured the extension of Christendom "unto the uttermost parts of the earth."

If, as chronologers generally agree, the end of this history was about March, A.D. 63, it extends over a period of thirty years from the Ascension. It is also to be noted that in that case there must have followed an interval of some eighteen months before the outburst of the Neronian persecution, on the 19th of July, A.D. 64. The martyrdom of St Peter, as all ancient and most modern authorities agree, occurred at that time; and if not at the same time, yet shortly afterwards, St Paul suffered death, as a Roman citizen, by decapitation. Both Apostles died in the twelfth year of Nero's reign, *i.e.* between October, A.D. 65, and October, A.D. 66.

St Luke gives no intimation whatever as to the issue of St Paul's trial, which must have taken place soon after the last events which he records. The most natural inference is that he brought his work to a close before the trial; for, although the object which he had in view was fully accomplished, it is scarcely conceivable that he should have taken no notice of the result, whether, as seems on the whole most probable, it was an acquittal, followed by labours of which

we find scattered notices in the Epistles; or a condemnation, which if not then, yet certainly on a later occasion, was pronounced and executed. The only alternative, admitting the authorship of St Luke, is that suggested by Bleek, *viz.* that he contemplated a third work¹; a suggestion which, though in our opinion inadmissible, serves to bring out very clearly the improbability that he should have written this book after the end of St Paul's life. But if it is improbable that St Luke should have passed over a notice of extreme interest to every Christian reader, far more improbable is the other alternative, proposed by those who deny the authorship of St Luke, and attribute the work to a later writer, who is supposed to have composed it with a set purpose of effecting or forwarding a reconciliation between the conflicting parties of Hebrew and Gentile Christians². Such a writer could certainly have found no fact better calculated to effect that purpose than that which, at the time assumed on this hypothesis, was undoubtedly accepted by the universal Church, the fact that the great representatives of Gentile and Hebrew Christianity were united by the most glorious of all deaths.

§ 4. Consideration of different views as to the

PLAN AND OBJECT OF THE WORK.

The unity of plan and identity of object in this work and in the third Gospel, may be assumed if not as proved, yet as distinctly indicated by the preceding account. It will, however, be necessary

¹ The Apocryphal Acts of St Peter and St Paul, of which an account is given by Hilgenfeld, 'N. Test. extra Canonem,' part 2, p. 68 ff., was a work probably written to supply a want which must have been generally felt by the Church. It may have preserved some traces of an old tradition; but its existence and, as it would seem, its general reception, prove that no account of the later transactions was ever published by St Luke. The suggestion that he contemplated such a work rests on what we regard as an imperfect apprehension of his real object. Bleek's suggestion, 'Einleitung,' § 130, has been accepted by many critics of eminence, named by Mangold in a note *l. c.*, p. 414. Thus too Thilo, 'Acta S. Thomæ,' p. lviii., quoted and approved by Hilgenfeld, *l. c.*

² See § 10, on the time and place of the publication of the Acts, and the section immediately following this, p. 323.

to examine the statements of those who have impugned both, and it will be the more expedient inasmuch as such inquiry may serve to bring out into clearer light the grounds on which the old, and, as we are convinced, the true and only satisfactory view is firmly established.

First, it has been asserted that the main object of the writer was to vindicate for one or other of the two chief representatives of early Christendom the claim to the foremost place in the Church.

It is true that our attention is fixed chiefly, though not exclusively¹, upon St Peter in the first twelve chapters, and that works are attributed to him which fulfil what might be expected from one bearing such a name, and specially designated by our Lord to a charge of supreme importance. But that Apostle passes wholly out of our sight, so far as regards his own special work, at the close of the twelfth chapter. No notice is taken of his presence and commanding authority in cities and on occasions more or less distinctly intimated by early writers, and by passages in St Paul's Epistles. We should not have inferred from this book that St Peter was concerned with transactions in Antioch, Corinth, or Rome², or that he terminated his life, according to our Lord's announcement in St John's Gospel, by martyrdom. Whatever the object of the writer might be, it certainly could not be to assert the supremacy of St Peter, who on the only occasion noticed after the 12th chapter occupies a prominent, but still subordinate position in comparison with St James. See notes on ch. xv. 7, 19.

St Paul, it is true, fills a larger portion of the book, but had it been the intention of the writer to set him forth as the chief representative of the Church, he would not have omitted to record the long series of trials, labours, and suffer-

ings to which the Apostle himself bears witness, 2 Cor. xi. 23—27. The omissions may to a great extent be accounted for by the writer's habit of avoiding repetitions, a habit which in the case of St Luke's Gospel has been termed his sparingness, *Sparsamkeit*¹; but such omissions, including the well-authenticated and indeed undisputed martyrdom of St Paul, would be inconceivable had the writer, whether a contemporary or not, been influenced by the motive attributed to him on this hypothesis.

Certainly it could not have been the object of the writer to give a complete view of the proceedings of the Apostolic body, who do not come before us in their collective capacity after the introductory chapters.

It has however been suggested that independently of the prominence given to the acts of either Apostle, a distinctive type of doctrine, according to some Petrine, according to others Pauline, is represented throughout the book. As to the former it is certain that the doctrine is identical with that which we find most fully expressed in the Epistles of St Peter, especially in the first; but, as critics who impugn the authenticity of both Epistles have clearly shewn², the doctrinal system in principle and in detail set forth in that Epistle is in closest harmony with St Paul's, differing from it only in form and extent, or in reference to special circumstances. We may accept the testimony of adverse critics to the fact of the doctrine being what they call Petrine, without admitting any inference as to the writer's intentions. One thing is certain. The relation between the Hebrew, Hellenistic, and Gentile converts in this book is precisely the same as that which we find in the Epistles of St Paul, and especially in those addressed to the Romans and Corinthians. The Hebrews were in all cases the first objects of Apostolic preaching, the Gentiles became within a few years by far the most numerous and the most influential portion of the united Church.

¹ See additional note on Luke iv. 16, in the preceding volume of this commentary, p. 341.

² See especially Hilgenfeld in the *'Zeitschrift für wiss. Theologie,'* 1873, p. 465, &c., and in the same periodical for 1874, an article by Seufert on the dependence of St Peter upon the Epistle to the Romans, p. 360 f.

¹ St Barnabas, Stephen, and Philip do works which have important bearings upon the extension of the Church and the fulfilment of our Lord's injunction, either completing, or even preceding the work of St Peter.

² The presence of St Peter at Rome, not however before the arrival of St Paul, rests upon the strongest ancient testimony, Clem. R., Irenæus, Dion. Cor., &c.; and is maintained by Hilgenfeld both in his *'Zeitschrift,'* 1872, p. 349 f., and in his *'Einleitung.'*

Again, as to the Pauline character. Such a character there is from first to last, as indeed there must needs be in a work certainly written by a companion, or, as all admit, a follower of the Apostle of the Gentiles. We find the doctrine, on which St Paul laid most special stress, stated in his own peculiar phraseology in the first discourse addressed by him to a mixed congregation, ch. xiii. 38, 39¹. But it is equally certain that doctrinal statements, specially characteristic of St Paul, do not occupy a prominent, much less an exclusive place. The notices are far from bearing out the judgment of Luther² who held that the main object of the Acts is to set aside the authority of the Law; whereas the observance of purely legal enactments by Hebrews is commended by St Paul's own example, in accordance with his principles and practice as stated in the Epistles to the Romans, Galatians, and Corinthians. The teaching of the Acts is throughout in harmony with the Epistles, but certainly not in contradistinction to that of the Twelve.

More plausible is the position lately adopted by Hilgenfeld, and, with some modifications, maintained by other German critics. They represent the work as written with the express intention of proving a substantial unity of doctrine between the two Apostles. Now we admit, indeed we lay special stress upon the fact, that, whether intentional or not, this is the strong impression made by the work. That theory indeed proves the fact, and attests the force of the impression. It is certain that the writer stands before us as one who looked on both Apostles with equal reverence; saw no difference in their principles or teaching; and knew that, far from opposing, on the most critical occasions (see ch. xv. 7) the one supported the other. There are of course different ways of accounting for this fact. One is that, being quite aware of a wide divergence, nay more, of a positive antagonism between that party in the Church which adhered to the original teaching of the Twelve, specially represented by St Peter, and the larger, and in the end generally dominant party formed and developed under St Paul's

guidance, the author wrote this Book with a deliberate intention of effacing all traces of a fact so disgraceful to the Church and so repugnant to the feelings of Christians. This view rests wholly on the alleged contradiction between Acts cch. ix., xv. and St Paul's statements in Gal. i. and ii. Now a comparison of these accounts brings out distinctly certain points of difference which demand consideration, but, with not less distinctness, points of substantial agreement.

First as to the time of the first visit to Jerusalem. St Luke, ch. ix. 23, says "after that many days were fulfilled." In other passages this expression denotes a period of considerable length, see footnote¹. St Paul here says three years, certainly a near coincidence, and as certainly undesigned.

Next as to the object and results of the visit. St Luke (ix. 26) simply states that Saul went up to Jerusalem. St Paul (Gal. i. 18) says that he went up there with the express object of consulting St Peter; the word which he uses (*ιστορήσαι*) occurs in no other passage of the New Testament, and implies far more than mere seeing².

Here we find an indication, which will be corroborated by further inquiry, that St Luke notices those facts only which were matters of public notoriety, whereas St Paul supplies the motives and feelings by which he was actuated.

St Luke then tells us that St Paul was not received at first by the disciples, who were naturally suspicious of the new convert, best known as the fierce persecutor, until he was brought to the Apostles by Barnabas.

St Paul tells us that he was received by St Peter, and abode with him fifteen days; *πρὸς αὐτόν; apud eum*, as the Vul-

¹ For the usage of *καὶ* in the N. T., see Grimm, 'Lex. N. T.' s. v. In reference to time *sat diu, sat longum, &c.* Here *καὶ ἡμέραι* as elsewhere implies a considerable time. The time in St Luke's statement includes (1) the preaching or declaration that Jesus was the Son of God, (2) a period during which St Paul was strengthened, and (3) a considerable time spent in proving that Jesus was the true Messiah.

² In reference to places this word denotes careful investigation; in reference to persons a not less careful inquiry into their character, or their knowledge of matters interesting to the inquirer. Grimm, 'Lex. N. T.' gives as the true and common meaning, *sciscitando cognosco*.

¹ See § 8 on the Discourses in the Acts, p. 339.

² See p. 327.

gate correctly renders the expression, which occurs but seldom, always in the sense of close personal intercourse, here probably meaning that he was St Peter's guest, or possibly that he abode with St Peter in the house of Mary, see ch. xii. 12, when both Apostles may have been received as guests of the Church.

The difference here is striking, but it tells in the exactly opposite direction to that pointed out by the hypothesis now in question. St Luke alone tells us of coldness and estrangement on the part of disciples, and of hesitation on the part of Apostles. St Paul singles out St Peter as the Apostle whom he came to consult, and with whom he had confidential intercourse; he alone names St James, the brother of the Lord, on that occasion, thus bringing into prominence the two representatives of the parties assumed to be antagonistic to St Paul, St James of the Hebrew Christians at Jerusalem, St Peter of the Twelve.

The statement in Gal. i. 22 evidently applies to the relations between St Paul and the Churches of Judæa before and after his visit. He was not at first known to them by person, but when they learned what he had done, they received his testimony and "glorified God" in him. This statement is best explained by reference to Acts ix. 29, 30.

Similar remarks apply to the next visit of St Paul to Jerusalem recorded by the Apostle (Gal. ii. 1 f.). He passes over that visit which is briefly noticed in the eleventh and twelfth chapters of the Acts, as not bearing upon his immediate object in addressing the Galatians. On this occasion, in ch. xv., St Luke deals exclusively with the public transactions, St Paul not less exclusively with private and confidential discussions. These may or may not have been known to a contemporary historian, but it is certain that a later writer must have known them, having the Epistle before him, which, as adverse critics admit, was universally received. If the result is to exhibit an apparent discrepancy, which, to say the least, is very questionable, it is one which, like that already considered, is in direct conflict with the hypothesis maintained by modern speculators.

St Luke tells us, ch. xv. 2, that when

the question of circumcision had given occasion to "no small dissension and disputation," Paul and Barnabas were sent by the Church to consult the Apostles and Elders. We have here the record of the public act, accompanied with a notice of internal discord, strikingly at variance with the object attributed to St Luke.

St Paul tells us that he went up by revelation, probably given through a prophet¹; and that he there communicated to them, *i.e.* to the members of the Church, in public (contrasted with the next clause), the Gospel which he had preached among the Gentiles; that is to say, the principles and system which he had inculcated. Thus far the two accounts coincide. But St Paul proceeds to state that he had also a private and confidential interview with those who were recognized as the principal men in the Church, with the special object, "lest by any means he should run, or had run, in vain." Stronger words could not be found to intimate his feeling of the expediency or necessity of thorough agreement with the elder Apostles. After a brief, and certainly a very obscure allusion to the case of Titus², he states the result of that interview; "they added nothing unto him"³; but

¹ A point which St Luke, as usual avoiding repetitions, omits to notice, especially since all public acts of such importance appear to have been determined by communications such as that which he records, ch. xiii. 2.

² On the disputed, and as yet unsettled, question whether Titus was or was not circumcised the reader may consult Bp Lightfoot on Galatians, the highest authority who denies it, or Dr Farrar who, after a long and ingenious discussion, affirms it. The one point which stands out distinctly, is that Titus was not *compelled* to be circumcised, a statement which undoubtedly applies to the Apostles whom St Paul privately consulted, and which thus completely disposes of Baur's theory. Again it is clear that if St Paul did consent to let Titus undergo the rite, as Renan and Dr Farrar assert, his object was not to meet the wishes of the Apostles, but to put a stop to calumnious misrepresentations of his conduct on the part of false brethren, such as are expressly repudiated by St James, ch. xv. 24.

³ Οὐδὲν προσέθευτο, as Grimm, 'Lex. N. T.' 1879, explains it, *e penu suo nihil addiderunt*, *i.e.* they added nothing of their own to what St Paul had previously taught. This implies, as Bishop Lightfoot observes in his note on the passage, that the Apostles saw nothing defective or incorrect in St Paul's teaching: a stronger attestation could hardly be given to the complete accordance

"James, Cephas and John gave to him and Barnabas the right hand of fellowship," and formally recognized them as entrusted specially with the mission to the Gentiles. Each of the three thus represented as thoroughly in accordance with St Paul is regarded by hostile critics as his rival, his antagonist, and his calumniator¹. On a later occasion the elder Apostle was rebuked by St Paul for inconsistency, as not acting up to his own principles, or in accordance with his own feelings, Gal. ii. 11—15: but the very form of the rebuke proves the fundamental agreement between the Apostles, and is utterly irreconcilable with the theory of a permanent antagonism².

But it is confidently asserted on the one hand that there are no indications that the writer of the Acts knew anything of these private transactions, though St Luke naturally must have known them considering his long and close intimacy with the Apostle; and on the other hand that the public transactions recorded by St Luke are not on any occasion noticed by St Paul. It might suffice to answer that it did not fall within the scope of St Luke to describe feelings or discussions not issuing in public acts, and that St Paul had no occasion to refer to transactions of public notoriety. But we may call attention to a very remarkable and satisfactory coincidence in both cases.

St Luke does not mention the express compact between St Paul and Barnabas on the one hand, and the three representatives of the Church and the elder Apostles on the other; but he offers what is more important than a mere state-

ment, which would certainly have given occasion to cavils; throughout the remaining portion of his history he supplies full proof that the compact was executed. St Paul and St Barnabas from that time are represented by him as exclusively occupied with missionary work among the Gentiles. The notices of St Peter terminate altogether when by his vindication of St Paul at the Council he had completed his work in Palestine.

St Paul, again, does not expressly mention the decision of the Council: but a very considerable portion of the first Epistle to the Corinthians, the only Epistle which is specially concerned with points of external observance, is devoted to the enforcement of the two principal points which were then decided. He deals, as might be expected, most earnestly with the moral point, enforcing it by the most powerful and awful of all arguments, the incompatibility of such pollution as was openly practised and legally established at Corinth, with the presence of the Holy Ghost (see ch. vi. 15—20), an argument which obviously made any notice of a formal enactment superfluous. He deals also fully with the formal point touching "meats offered to idols," at once maintaining the principle on which the obligation of abstaining rests, and relieving the conscience from over-anxious scrupulosity in its observance, see ch. x. 14—22. Here again he does not allege the authority of the Council, but he supports it by an argument not less forcible than that which he used in the other case, and especially calculated to act on the hearts of communicants, see *v.* 21. He does not indeed notice that part of the decision which enjoins abstinence "from blood and from things strangled." He may have had no special occasion to refer to it, and it may be assumed that he attached little importance to a matter which has been generally regarded by the Western Churches as applying to temporary circumstances; but it is noticeable as a matter of fact that the prohibition has from the earliest time up to the present been maintained as binding in those Churches of the East, which were founded for the most part by himself, and which bear distinct traces of his influence.

of their principles. Observe the reference to the word *ἀνεθέμην* which St Paul uses in describing his own communication, Gal. ii. 2. He laid his doctrine and conduct before them; they had no additions to propose.

¹ See Renan's 'Saint Paul,' p. 303, where he gives a summary of the most disgraceful misrepresentations of St Paul's character, which he attributes to the authors of the Epistles of St Jude, St Peter, and the Apocalypse. In many other passages similar feelings are attributed to St James, of whom a most offensive portrait is drawn in the same work.

² Thus even Renan, "Les critiques modernes qui concluent de certains passages de l'Épître aux Galates (Gal. ii. 11) que la rupture de Pierre et Paul fut absolue se mettent en contradiction non-seulement avec les *Actes*, mais avec d'autres passages de l'Épître aux Galates." Gal. i. 18, ii. 2.

As for the assumption that this book was written with an express intention either to effect a compromise, or to supply an historical basis for a reconciliation already effected between conflicting parties, we must not lose sight of the fact that so far as regards the old Ebionite, or extreme Jewish section, no compromise was arrived at. At the time arbitrarily assigned by critics of the school of Tübingen to the composition of the book, they the Ebionites received neither the Pauline Epistles, nor any of the Gospels excepting St Matthew, and that probably in a corrupt or mutilated form. So far as regards the great body of the Church Catholic no trace of a compromise, no suggestion of its need, can be adduced.

Looking indeed generally at the statements in the Acts, we find there just what we find in St Paul's Epistles. From first to last the Church has two external enemies; heathenism and unbelieving Judaism. Heathenism, at first indifferent, but in the course of a few years entering upon a course of active antagonism. Judaism, represented in its worst aspects by the secular party, headed by the Sadducean Priesthood; with them originate the persecutions of the Apostles, opposed at first by the representatives of the religion and learning of the nobler party: to them are attributed the martyrdom of Stephen, and the fierce onslaught on Hellenistic Christians executed by fanatical but not hypocritical zealots. Within the Church, again, we find two parties; one striving for national supremacy, and strongly opposed to the great movement towards catholicity—the party drawn from converts mostly Pharisees by persuasion, who naturally retained, together with their old national habits, which they were not called upon to relinquish, many of their old national prejudices, the chief being that admission to the Church involved the obligation to circumcision, and to observance of legal enactments. But so far from leading or countenancing that party, the Apostles, specially St Peter and St James, at the most critical point gave the whole weight of their authority and influence to remove obstructions. That is the statement in the Acts, ch. xv. That is the statement which we find in the earliest writers of

Christendom. It might indeed seem as though voices of the early Church were uttered with a special view to demolish the wild fiction invented by modern Gnostics. In Rome we hear Clement, first in succession and nearest in spirit to the Apostles, and specially connected with St Paul, giving the same prominence to St Peter, and representing both as victims to that evil spirit of envious antagonism, of which they are cruelly declared to have been the leaders¹. In Alexandria the spirits most thoroughly penetrated by Pauline doctrine are most conspicuous for their admiration of St Peter. In Asia Minor, where the signs of St John's influence are strongest, we find the fullest indications of the early reception and high appreciation of St Paul's Epistles. In fact all the points here maintained are summed up in the work of Irenæus, which is full of quotations from this Book and from the Epistles. He is one of the first and most competent witnesses to the faith of Christians in the East where he was trained under St John's own followers, and in the West where he held a foremost place among those who informed and guided the spirit of the Church.

The fact of such perfect unity in the testimony borne by the Church as represented by its recognized leaders in all its great communities, and that at a period which in the case of Irenæus reaches directly up to the middle of the second century, and indirectly to a much earlier time, bringing us into contact with the immediate successors of the Apostles, cannot be urged too strongly. Its importance is indeed felt by modern opponents of the authenticity of this and

¹ The attention of the reader is specially requested to the words of St Clement, now completely known from the MS. lately discovered by the Metropolitan of Serres, Philotheos Bryennios. *Διὰ τῶν καὶ ἔριν οἱ μέγιστοι καὶ δικαιοτάτοι στυλοὶ* (cp. Gal. ii. 9) *ἐδιώχθησαν καὶ ἕως θανάτου ἤθλησαν· λάβωμεν πρὸ ὀφθαλμῶν ἡμῶν τοὺς ἀγάθους ἀποστόλους, Πέτρον, ὃς διὰ τῶν ἀδίκων οὐχ ἓνα οὐδὲ δύο, ἀλλὰ πλείονας ὑπήνεγκε πόνους, καὶ οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης. Διὰ τῶν καὶ ἔριν Παύλος κ.τ.λ.* Ep. i Cor. ch. v. Assuredly Clement, the Romans with whom he lived, and the Corinthians whom he addressed, would have been equally astounded to be told of antagonism between those two "greatest and most righteous pillars of the church."

other portions of the New Testament. Partly in order to evade or weaken its force, partly under the influence of motives less reprehensible, but connected with the reckless spirit of speculation characteristic of a numerous and influential school in Germany, writers of the rationalistic and ultra-Protestant parties within the last thirty or forty years have generally adopted a theory which, with considerable modifications, has found its way into England, and appears to have been already productive of serious evils. This theory is that the catholicity which, as all admit, is found universally established in the first part of the second century, was then a new thing; that it was the result, whether natural and accidental, or intentional, of a compromise between two antagonistic parties, Judaism and Paulinism¹. Now it is true that on either side of the general body extreme tendencies were developed at an early time; but when developed they speedily led to the formation of heretical parties, which were separated either by their own act or by a process of excision from the Church. But it is also true that within the Church no traces of a conflict, much less of a compromise, are found in any early writer; that we have abundant proof of the reception of the Pauline Epistles in Churches under the government of St Peter, St James, St John and their successors, as also of the works of those Apostles in churches established by St Paul and thoroughly impregnated with his principles; and that the existence or continuance of any such conflict is in direct opposition to the spirit which pervades the New Testament, as indeed may be inferred from the pertinacious attacks of those who deny the authenticity or reject the authority of every book, with the exception of four Epistles of St Paul.

It may suffice to give a very brief notice of other views as to the main object of the writer. The early Fathers, who, without exception, recognize it as

the authentic work of St Luke, shew a genuine appreciation of its value, but a less satisfactory insight into its special scope. Thus St Chrysostom, in his first homily on the Acts, holds that the main effect of the Book is to prove the resurrection¹. The author of the Book, however, was not thinking of the proof, but of the promulgation, of this and all other manifestations of divine power in Christ. Cosmas Indicopleustes², approaching more nearly to the true view, says, that "both in the Gospel and in the Acts he (St Luke) relates the Ascent of Christ into heaven, and the promise that He will come again: and he, St Luke, completes his work, having before him this one object to which all must look forward." (Ecumenius³ regards the Book, in its truest and highest aspect, as the Gospel of the Holy Ghost. Jerome, followed by Bede, holds that the impression made upon the reader is that it is simply a history describing the infancy of the new-born Church; but for his own part, dwelling on the special vocation of St Luke, he says "*animadvertimus pariter omnia illius verba languentis animæ esse medicinam*," an observation which though true is not *ad rem*. St Luke was certainly not thinking of his own part of the work. He heals the sick soul by shewing the fulfilment of our Saviour's last words. Luther (Werke, vol. xiv. p. 106) sees one point, as usual, clearly, but also, as usual, exclusively. "In this Book St Luke teaches all Christendom unto the end of the world the real central principle of Christian doctrine; viz. that we must all be righteous only through faith in Jesus Christ without any aid (*Zuthun*) of the Law, or help of our works;" a statement of which the first part touching justification by faith would have been heartily accepted by St Luke, though it is stated categorically in one passage only in the Acts; but which certainly was not contemplated by him as his main object in

¹ τοῦτο μάλιστα ἐστὶ τοῦτὶ τὸ βιβλίον, ἀποδείξει ἀναστάσεως. Ed. Ben., Tom. ix., p. 3, E.

² See Montfaucon, 'Collectio nova Patrum,' II. p. 247.

³ In this as usual he follows Chrysostom, 'Hom. in Acta' I, who says, "the Gospels are a history of what Christ did and said; but the Acts a history of what the other Comforter (ὁ ἕτερος Παράκλητος) said and did."

¹ E. Renan brings all his ingenuity to bear upon the defence of this theory in his latest work, published in October, 1879, entitled 'L'Église chrétienne,' see p. 333. He assumes that the reconciliation was completed about A.D. 140; i.e. in the lifetime of Irenæus, and long after the publication of St Clement's first Epistle to the Corinthians.

this or in the former treatise, both of which are concerned with the inculcation of all truths in which catechumens had previously received instruction. The views of later writers need not be recapitulated; so far as they do not accord with those of F. Baur and his followers, which have been already discussed, they agree generally in holding the work to be simply a history of Missions for the extension of Christendom, or more generally of the early Church; a view which correctly represents the contents, but ignores the real purport of the Book¹.

§ 5. INTERNAL EVIDENCES OF AUTHORSHIP.

In addition to the evidence supplied by the unity of plan in the third Gospel and in the Acts, which as we have seen is recognized by critics of different schools, and strikes every unbiassed reader who gives serious attention to the two books, the following points call for special attention.

(1) We find a singular *unity of system* in both treatises. This is shewn in the first place by the different method pursued by the writer in narrating those events, of which he must have derived his knowledge either from written documents, or from oral tradition; and those which he either learned from his own personal acquaintance with the actors, and from participation in their work, or which he brought for the first time before his readers, giving special information touching points of permanent interest to the Church.

In the Gospel that portion which coincides more or less exactly with Matthew and Mark occupies less than one-third of the whole, and is especially remarkable for conciseness and omissions of circumstantial details. But on the other hand in this portion many passages are admitted generally to have been taken from documents previously extant. These have two distinct characteristics. When

they refer to events not recorded by the other Synoptists they are diffuse and abound in significant details, see especially the first two chapters, sometimes called the Gospel of the Infancy, which have speeches and hymns peculiar to this Gospel. With the exception of the introductory sentence, both the narrative and the discourses are thoroughly Aramaic or Palestinian in language and in tone. They occupy considerable space, whether compared with the other Gospels or with the following chapters. St Luke in all probability derived his information either from members of the Holy Family or from a disciple personally cognizant of the facts. The seven following chapters are concise, with the exception of some details not found in those Gospels, and bear few traces of the writer's peculiarities. On the other hand in the next chapters, from ix. 51 to xix. 28, the record of a single portion of our Lord's history, that which preceded the last visit to Jerusalem, is conspicuous for fulness; it contains a whole series of parables, differing remarkably from those given by the other Evangelists; and from first to last it is stamped by the characteristics of the writer. Throughout the remainder of the Gospel the part agreeing closely with the other Evangelists is very short, but the incidents which they do not relate are presented with singular vividness of colouring and minuteness of detail.

In the Acts we find the same striking disproportion. In one respect there is a necessary unlikeness. The Gospel, as the writer states, had many precursors, and it deals with facts already well known to all Christians. The Acts was the only Book, generally received by Churchmen, which recorded the transactions subsequent to the Ascension. But nevertheless we observe, in accordance with what we have noticed in the Gospel, that although the first twelve chapters compress into a small space the events of some eleven years, they give a very full account of some principal transactions and discourses; and in that portion the same tone of thought and forms of language which we have noticed in the corresponding parts of the Gospel are conspicuous. The Aramaic colouring is so distinct that it supplies the strongest

¹ Thus Meyer, 'Einleitung,' § 2. "If it is assumed that St Luke's object in this book was to give a history of Missions for the propagation of Christianity (Eichhorn), or a Pauline Church history (Credner), or more accurately and correctly, the history of the outspreading of the Church from Jerusalem to Rome (Mayerhoff, Baumgarten, Guericke, Lekebusch, Ewald, Oertel), that assumption, strictly speaking, involves a confusion of the contents with the object."

ground for the assumption that the writer used documents either written in the vernacular language, or composed by authors of Hebrew origin and training. Again in the far more considerable portion of the Book, which gives an account of some twenty years, we find a no less striking disproportion between the account of events occurring before the writer joined St Paul, or at times when he was not in his company, and of those where the author speaks in the first person.

Here again in the part which refers to the previous history of St Paul a general disparity is noticeable. Transactions of public notoriety and critical importance are recorded with a certain fulness, whereas a very large number which concern personal matters, or which were of a similar character to those which had been already narrated, are either touched upon in the most summary manner, or are passed over without any notice.

In the latter portion which refers to the period when the author was with St Paul no such omissions are traceable. Every transaction is related with remarkable fulness of detail. We note indeed two periods of long duration, one of St Paul's imprisonment at Cæsarea, another that at Rome, which are noticed in two or three verses; as may be inferred because they did not fall within the scope of the writer, the outward extension of the Gospel during that time being, so far as regards the Apostle, suspended. But with those exceptions, which correspond to the omission in the Gospel of all notice of the forty days between the Resurrection and Ascension which the writer himself records in this Book, we have as minute and full account of what was done or said as could be expected from a personal witness.

The omissions in the Gospel and in the Acts which have given occasion to the sharpest criticisms may require explanation. Those in the Gospel are confined to the portion common to St Luke and the other Synoptists, and for the most part they have been accounted for satisfactorily by what, as we have already noticed, an able writer pointed out as the *Sparsamkeit* of St Luke; *i.e.* the habit of avoiding repetitions, which has certainly led to some of the most remark-

able omissions, see the additional note on St Luke, ch. iv. 16. In the Acts this habit is equally observable. In the records of the missionary journeys details which have occupied much space on the first visit to cities and districts are totally unnoticed in the second. This leaves several chasms, so to speak, which, by critics unmindful of the writer's peculiar method, have been adduced as indications of imperfect knowledge. Thus the trials and sufferings, the successes and hindrances which St Paul mentions in 2 Cor. xi. 23—30, most of which appear to have occurred during his second journey through Asia Minor, do not fall within the scope of the direct narrative; but it is certain that they were known to St Luke; for he records the speech of St Paul, ch. xx., in which the Apostle makes distinct mention of them, *v.* 20. Thus too the work done in Macedonia, shortly before St Paul wrote the second Epistle to the Corinthians, in which its extent is noted, is barely indicated by a few pregnant words, ch. xx. 2; nor are any details given of what St Paul did during the three months which he afterwards spent in Greece.

Some omissions may be accounted for in part by the fact that they belong to the personal history of St Paul, which is noticed by the writer only so far as regards his one great object of recording the advance of the Gospel; but they certainly are in accordance with what has been shewn to be a general characteristic of St Luke's Gospel.

(2) *Unity of style.* This point has been long since very generally recognized by critics of most opposite tendencies; see above, p. 310. It is observable in the first place in the use of the Greek language, which differs materially from that found in other books of the New Testament, especially in the Gospels of St Matthew, St Mark, and St John. It is more classical, especially in those portions where the writer speaks in his own person, or narrates events which are not recorded elsewhere. This observation naturally applies to the Acts to a greater extent; but it has been fully proved to apply to the Gospel also. Where again the style is less classical it supplies another proof of curious and interesting resemblance. As we have seen, the writer

of the Gospel inserts large portions either common to the Synoptists, or evidently taken from written documents, or from oral traditions. The writer of the Acts, especially in the earlier chapters, as certainly uses documents or traditions which he adopts without any material alteration. This of itself is a very striking peculiarity. Among ancient writers we do not find any near parallel. It was reserved among modern writers to one of our own time¹ to give life and variety to his narrative, not to speak of picturesque effect, by the insertion of long passages differing in style and local colouring from his own composition. What is not less striking is the fact that in these portions the language is full of Hebraisms, and peculiar forms of expression common to the Gospel and the Acts, but not found at all, or found very rarely, in other books of the New Testament.

A list of idioms peculiar to the Gospel and "the Acts" was given some years ago by Credner²; not less than sixty-four idioms are enumerated by him, to which very considerable additions have been since made by Lekebusch; by Güder³, who calls special attention to similarity of ideas and expressions of thought; and by König⁴, who fills nine pages with citations, most of which will stand the test of the most captious criticism; and which, extensive as they are, receive continually new support in the course of careful inquiry. Credner wound up his note (p. 142) on this subject with the statement—certainly not disproved, though often contradicted, by writers who have gone to extremes in the tendency which generally marks his own critical labours—that "these very numerous peculiarities attest with certainty (*sichern*) the genuineness of the whole work, Gospel and Acts, in its present form"—a genuineness which, as he adds, may be demonstrated by other internal evidence.

To take a single instance, the word *χάρις* is especially significant. It does not occur at all in the first two Gospels.

¹ M. A. Thierry.

² See 'Einleitung,' § 59.

³ In Herzog's 'Real-Encyclopædie,' VIII. p. 552.

⁴ 'Die Echtheit der Apostelgeschichte,' p. 24 to 34.

In St John's Gospel it is found thrice in one section in the first introductory verses; i. 14, 16, 17; but not elsewhere. But in the third Gospel it occurs eight times, in the Acts seventeen; in St Paul's Epistles it comes before us some hundred of times, being in fact a very keynote of his doctrinal teaching. St Peter uses it very often in his first Epistle, which, as we have previously remarked, agrees closely in tone with St Paul. The verb (*χαρίζομαι*) is found twice in St Luke's Gospel; thrice in the Acts; often in St Paul; but nowhere else in the New Testament. St Luke does not always use either word in the precise dogmatic sense most common in St Paul; but it is evident that his mind was saturated with the great thought, and that it gave an unconscious colouring to his language.

Here we would call attention to one very striking peculiarity, to which readers, accustomed to observe characteristic traits of personal feeling, will probably attach not less importance than to coincidences of language. The singular beauty of St Luke's Gospel, which, as we observed in a former paragraph, has been fully recognized by E. Renan¹, is attributed by that critic to the hearty sympathy of the Evangelist with the deep tenderness which breathes in the words and acts of the Saviour. It must be admitted that Renan's remarks, though savouring of his habitual and at times most painful irreverence, bring out that characteristic with singular vividness. Thus he notes the peculiar stress which St Luke lays upon all notices of physical suffering, privation, and want, and what he ventures to call pure Ebionism², the glorification of poverty; the importance attached to liberal, unbounded charity in the form of almsgiving; the parables, recorded in this Gospel only, which express most fully the love and sympathy of Jesus, His care for the lost and perishing, the Prodigal Son, the Good Samaritan; the full free forgiveness of repentant sinners; the grace and beauty of all that is peculiar to St Luke in his accounts of the Infancy, and of

¹ See 'Les Évangiles,' ch. xiii.: published in 1877.

² See the notice of the Ebionites further on, § 6, p. 334.

the Passion of our Lord; the extreme delicacy and fineness of his delineations of personal character; and, speaking generally, what Renan describes as a spirit of holy infancy, of joy, of fervour, of evangelical sentiment in its first freshness, which throws over the whole narrative tints of incomparable sweetness.

Now all that is true in these remarks, which bring into clear light characteristics of the Gospel, ever felt by Christians, but not always consciously discerned or fully appreciated, is equally and in some points peculiarly true of the Acts. In a following paragraph, § 7, we shall have occasion to notice the singular depth and keenness of observation evinced by our writer in the portraiture of individual characters, both of those who stand out most prominently in the narrative, and those who are incidentally introduced. Here it may suffice to call attention to traits indicating just that tenderness of sympathy which Renan dwells upon as specially characteristic of the Gospel. The poverty and sufferings of the first Christians, contrasted with a liberality so far transcending all ordinary manifestations of the special grace of charity as to have given occasion to bitter cavillings on the part of opponents of the faith, and to no small perplexity on the part of its defenders, occupy a foremost place in this narrative. The frequent miracles of healing are described with the care natural to a physician, and in each case accompanied with words and acts expressive of liveliest sympathy. No narrative has made a deeper impression upon the hearts of Christian sufferers than that which records the dying words of the first martyr¹. In St Peter's character, in all his speeches and acts, we see a lively reproduction of his Master's feelings; earnestness in exhortation not more conspicuous than affectionateness; a total absence of bitterness in his dealings with Hebrews and Gentiles; a prompt and joyful acquiescence in dictates opposed to previous convictions or prejudices; a frank and cordial recognition of St Paul's position and merits. The notices of St Paul's character are throughout in fullest accord with the Apostle's

own writings, but our writer dwells with peculiar interest upon all indications of tenderness and sympathy. Never does St Paul win our hearts more thoroughly than when we read his parting address to his weeping and inconsolable friends at Miletus; and find him responding with a broken heart to the expostulations of his followers at Cæsarea.

These are but a sample of indications which pervade the narrative. They are not adduced as contrasting the character of the two Apostles with other saintly spirits, who like them were penetrated through and through with the love of their Master; but it must be admitted that they occupy so prominent a place in this Book and in the Gospel as to deserve to be reckoned among the most convincing evidences of the identity of the writer.

(3) *Unity of doctrinal system.* This is scarcely questioned; it certainly is not open to serious question. The Pauline character of the Gospel is a matter of general notoriety; that of the Acts is equally demonstrable. This point will come out distinctly when we consider the speeches of the Apostles, especially those of St Paul. Putting aside all questions open to dispute it must be admitted that a unity of doctrine not merely in substance, but in forms of expression, in indirect allusions as well as formal statements, supplies an indication, if not conclusive proof, of unity of authorship.

The unity of authorship being admitted, we have to inquire who was the author. He must have been a man who had access to special sources of information, and had carefully inquired into the history of the Church from the beginning; but one who certainly was not a personal witness of the events recorded in the first part of this Book: and probably not of other events preceding the time when the narrative passes from the third to the first person. As we have seen he certainly uses accounts previously extant. The narrative is discontinuous. It differs in style, in compass, in colouring from the latter portion. What the writer does record are great critical movements: what he omits are for the most part personal transactions, accounts of the proceedings of other Apostles than Peter and Paul, events not indispensable to the elucidation of his main object, but

¹ See the passage from the Epistle of the Churches of Lyons and Vienne quoted in § 6, p. 335.

of considerable interest, and as such not likely to have been passed over by one personally engaged in them, or present when they occurred. We should naturally infer either that the writer was converted, or became connected with the Church, after those events, or that he lived at a distance. The latter supposition is supported by the well-known fact that the geography of Palestine both in the Gospel and the Acts is singularly deficient in specific details. The country appears to have been little known to the writer, who evidently also assumes that notices of places in Palestine would be of little interest to his readers. There is indeed a difference in this respect between the Gospel and the Acts, sufficient to suggest the inference that the writer had been in Palestine soon after or during the transactions which he records in the latter work; but from first to last his notices present a very remarkable contrast with his full, accurate, and vivid accounts of places in Europe, and specially in Italy. In referring to the best known places in Palestine he gives what he must have regarded as explanations needed by his readers, see Luke i. 26, iv. 31, viii. 26, xxiii. 51; Acts i. 12.

On the other hand, we have an equal certainty, the unity of the work being admitted, that the writer was a companion of St Paul during the period which elapsed between the beginning of his last journey to Jerusalem and the end of the two years passed at Rome; and moreover that he had specially full information concerning the principal events which immediately preceded that journey. The writer was with St Paul when the Apostle first visited Troas and accompanied him to Philippi. When he joined St Paul he was at once in a position of confidential intercourse: he must therefore have been a convert of some standing. In notices of places after that time the writer shews a thorough familiarity with them, such as could not have been possessed by any Palestinian Jew, or by any Hellenist or Gentile who had not visited them under circumstances of special interest.

Among the companions of St Paul we find but one in whom all these indications meet. Titus, Timothy, Silas, and in fact all others who have been proposed

by modern critics as probable or possible authors, are excluded¹. Those three joined St Paul long before the writer is personally introduced: they were not with him when the writer speaks in the first person; they were with him when he speaks in the third person. Thus we learn from St Paul that Titus, who had accompanied him to Jerusalem previously, Gal. ii. 3, was not at Troas at a time when the writer speaks as being present; see 2 Cor. ii. 12, 13. Silas and Timothy were with St Paul after he left Philippi, where the expression *we* ceases to be used. They were with him during the long periods when the writer compresses his narrative, and was certainly not present.

On the other hand, we have St Paul's testimony that Luke was with him during his imprisonment at Rome, 2 Tim. iv. 11; that he was trusted and loved by him, Col. iv. 14: that he was a physician, a profession which at that time, especially in Asia Minor², implied mental culture such as critics recognize in the author of both books; a fact too which best accounts for the minute and accurate notices of bodily ailments and cures. We find an allusion to a brother (2 Cor. xii. 18) who was sent on a confidential mission to Corinth just at a time when the writer of the Acts compresses into a few lines his notice of an important epoch in the Apostle's work. Lastly, we have a notice (Col. iv., compare v. 14 with v. 11), admitted by most critics to be conclusive as to the fact that Luke was of Gentile descent, a circumstance which accords strikingly with the indications of warm sympathy in Gentile conversions, and which may have specially designated him to the great Apostle of the Gentiles as the fittest person to record his own labours in the fulfilment of the last and most extensive portion of the Saviour's injunction.

¹ See the remarks of Professor Birks, 'Horse Apostolicæ,' quoted by Ep Wordsworth in his 'Introduction to the Acts,' p. 1, note 5.

² In Italy physicians were often attached to great households as freedmen, or even as slaves; but in Asia Minor they were recognized as members of a liberal profession, belonging to the school which had produced the greatest masters in the science of healing. Both in the Gospel and in the Acts St Luke abounds in idioms peculiar to Hippocrates.

We come therefore to the consideration of the external evidence, expecting to find St Luke named, and with a readiness to accept the attestation of competent witnesses to the fact of his authorship. That such an expectation has been satisfied may be seen by reference to the judgment of critics, certainly without prepossessions in favour of a follower of St Paul, which has been noticed in the first section of this Introduction.

It will however be convenient here to combine the inquiry into this point with the more general one as to the reception of the Book by the representatives of the Church in the whole Ante-Nicene period, to which supreme importance is attached by churchmen, and to which high value is attached by every critic.

§ 6. EXTERNAL EVIDENCES OF RECEPTION BY EARLY FATHERS.

We have first to consider the so-called Apostolic Fathers, *i.e.* those who were contemporary with some of the Apostles. In reference to their writings it must always be borne in mind that it was not their custom either to cite any writer of the New Testament by name, or to give full and literal quotations. It was sufficient for their purpose to present the general drift and purport of statements bearing upon spiritual life or practice. Christians needed only to be reminded of sayings of our Lord which were not only recorded by the Evangelists, but were constantly brought before them in the public and private teaching of the Church. Even in the very numerous references to the Epistles of St Paul, or in the less numerous but not less certain references to those of other Apostles, no mention is made by the earliest Fathers of their names, nor are the citations, though easily identified, verbally complete or accurate.

Bearing this in mind, in the case of a book which does not deal with our Lord's personal history nor record His discourses—the great central points of interest to Christians—the utmost we are entitled to expect are coincidences of thought and expression sufficient to indicate to an unbiassed reader a certain amount of familiarity with its contents, but not sufficient to prove its reception

by the Church to a captious or over-cautious critic.

In Clement of Rome, whose first Epistle to the Corinthians is the earliest undisputed document of the Apostolic age, there are several coincidences¹, some of which may of course be dismissed as accidental, but which on the whole are best accounted for as reminiscences of this Book, which must have been well known to Clement, if, as we hold for certain, it was written by St Luke, and in all probability at Rome (see § 11). The first passage indeed is sufficient if not absolutely to prove, yet certainly to justify, this assumption. In the second paragraph of his Epistle Clement enforces the duty of Christians by the striking words "more gladly giving than receiving," "doubtless," as Bp Lightfoot observes, "a reference to our Lord's words recorded Acts xx. 35; see below, § 13, where the context of the passage is echoed." The saying to which reference is made is the only unquestioned utterance of our Lord which has not been recorded by the Evangelists. All commentators, Bishop Jacobson, Harnack, &c., recognize this as a distinct allusion to the passage in the Acts.

Papias. It has been argued with great force, and to say the least with much probability, that Papias wrote the very extraordinary legend in Cramer's 'Catena,' Ecumenius, and other early commentators, with a special intention of reconciling the accounts of the death of Judas given in the Acts with that in St Matthew². Zahn first defended this view in an able article on Papias in the 'Theol. Stud. u. Krit.' 1866, pp. 684—690. His position was attacked, but not overthrown, by Overbeck in Hilgenfeld's 'Zeitschrift für wiss. Theol.' 1867. With these compare Steitz, 'Stud. u. Krit.' 1868, p. 88, who does not

¹ Seven are noticed in the index to St Clement's first epistle in the late edition of Gebhardt and Harnack, p. 237; very nearly the same number of references as is there given to the Synoptic Gospels, and again to that of St John. A comparison of the vocabulary of St Clement with that of the Acts confirms the impression thus made, *e.g.* *ἀγών*, *ἀντοφθαλμέω*, *χλευάζω*, *ἀρχηγός*, *ἔδος*, &c. See also the passage concerning St Peter and St Paul quoted p. 326.

² See the latest revision of the text in the edition of the 'Apostolic Fathers' by Gebhardt, Harnack and Zahn, Tom. I. p. 187.

accept Zahn's account, but admits the intention of the writers in the 'Catena.' But, as Zahn observes, they would hardly have quoted Papias so confidently had not his statement supported their view. Whatever may have been the intention of Papias there can be no reasonable doubt as to the allusion to St Peter's account in this Book.

Polycarp, a disciple of St John, has coincidences which are satisfactorily explained by the hypothesis that he had the Acts of the Apostles in his mind. Compare his Epistle, ch. i. with Acts ii. 24; ch. ii. with Acts x. 42; and ch. iii. with Acts xvi. 12.

Traces of a similar character are found in the Epistles of Ignatius, e.g. 'ad Smyrn.' c. iii., compared with Acts x. 41: "He ate and drank with them," a statement which is not made *totidem verbis* elsewhere in the New Testament. Compare again 'Ep. ad Magn.' c. iv. εἰς τὸν ἴδιον τόπον, with Acts i. 25. In another passage St Paul is represented as teaching the Ephesian elders, evidently, as Zahn points out (p. 18, note), referring to Acts xx. In the genuine Epistles many words occur which are found in the Acts, and of which some in their specific use were previously peculiar to the New Testament: e.g. δόγμα, λειτουργία, παροξυσμός. See 'Stud. u. Krit.' 1836, pp. 340—382. In the 'Acta Martyrii Ignatii,' written A.D. 115 at the latest, we find in c. 5 the statement, "that when Puteoli was pointed out to him he hastened to go forth, wishing to follow the traces of the Apostle Paul."

The 'Epistle to Diognetus,' formerly attributed to Justin Martyr, which is admitted by critics to belong to a very early period, at the latest to the beginning of the second century, and probably¹ to the latter part of the first, has one passage which bears the closest resemblance both in mode of thought and form of expression to the words of St Paul, Acts xvii. 24.

The testimony of Justin Martyr, if not decisive as to his knowledge of the Book, is conclusive as to his agreement with the writer in matters of exceptional importance. Thus in the 'Cohortatio ad

Græcos' he speaks of Moses as partaking in all the instruction of the Egyptians, a statement which seems to be drawn from Acts vii. 22 (considering the two words "all," and παιδεύσεις for ἐπαιδεύθη), the only passage in which the fact is noticed by a sacred writer. And in the 'First Apology,' he adduces many points which are recorded only by St Luke in this Book. See Otto's 'Index locorum' for other coincidences of language, or of statement.

With reference to all the preceding notices we should observe that if they do not prove the genuineness of this Book, they certainly indicate its very general reception by persons representing the great communities of the Church immediately after the Apostolic age, bringing us very near the time when it was composed; and secondly, were it conceded that the facts, statements and sayings might have been derived from other sources, from personal knowledge, or the general teaching of the Church, they would be available for a point of not less importance; they would attest the accuracy, truthfulness and absolute trustworthiness of the writer.

Evidence of a peculiarly striking character is drawn from the works or records of adversaries of the Church within the same period.

The Ebionites, to whom the bitterest opponents of St Paul belonged, who in fact absorbed all that portion of the Hebrew Christians which persisted in antagonism to the Apostle of the Gentiles, possessed the Acts, though in a corrupt and interpolated form. See Epiphanius, 'Hær.' xxx. 16¹. They maintained indeed one of their most characteristic doctrines by reference to St Luke's account of the early Christians, in Acts iv. 34; and they used St Paul's own words, recorded in Acts xxi. 39, as convicting him of treason to his nation. The fact that they so used the book proves not only its existence at that early time, the end of the first century, but their knowledge that it was received by the Church. They had

¹ So Lipsius, and Keim. See the introductory statements in Gebhardt and Harnack, *l. c.* I. p. 205 f.

¹ The statement in this 16th section is ambiguous; but the notice in the 17th section (referred to above in the next sentence) is conclusive as to the use of the Acts by the Ebionites. It agrees verbatim with St Luke's account.

indeed another spurious work, forged probably for the express purpose of correcting the impression made by our Acts; and thus giving an additional attestation to the genuineness of the Book.

Theodotus, a Gnostic of the second century, quotes Acts vii. 56; using the name of Acts (*ἐν ταῖς Ἰπράξεσι*) and calling it an Apostolic work. So too the apocryphal, but very ancient legend (probably about the middle of the second century) entitled the Acts of Paul and Thekla, shews, and recognizes in its readers, a thorough familiarity with the persons and transactions of our history. 'The Testament of the Patriarch Benjamin,' an apocryphal work published in Asia about the same time, uses the Acts in controversy against the Judaizing party, thus attesting their reception of it. The author reckons it among the Holy Scriptures. The reference to the Acts is admitted by Hilgenfeld.

Lucian of Samosata, a few years later, has in the 'Philopatris' a scoffing notice of the "Unknown in Athens," referring doubtless to Acts xvii. 23: a very remarkable indication of the general notoriety of this Book.

Of the highest importance, and of unquestioned bearing on the subject, is the quotation in the Epistle of the Churches of Lyons and Vienne. Speaking of the martyrs in the persecution under Marcus Aurelius the writer says, "they prayed for those who inflicted terrible tortures, as did Stephen, the perfect martyr, 'Lord lay not this sin to their charge.' So he prayed for those who stoned him." Observe, the word "martyr" in this special sense is first used by St Paul in a speech recorded in the Acts. This testimony goes very far. The Bishop of Lyons at that time, A.D. 167, was Pothinus, an extremely aged man, formerly a disciple of Polycarp, and the Epistle was sent from Gaul to Rome. In this case we have witness to the familiar knowledge of the Book in Asia Minor, Gaul and Italy.

The testimony of Irenæus, however, holds the very highest place, equal in weight to the preceding so far as regards time and position, for Irenæus succeeded Pothinus in the episcopate of Lyons, and was like him familiar with the teaching of the first successors of the Apostles in Asia Minor; in one respect of still

greater weight, inasmuch as he gives quotations from more than half the chapters of the Acts, and in one passage, already referred to in this introduction, shews that he studied it closely and drew from it historical inferences, which have been accepted up to the present century by critics of all ages and all schools of thought. For quotations consult the indices in the editions of Stieren and Harvey; special attention should be given to the statements in the fourteenth and fifteenth chapters of the third book.

Dionysius of Corinth, about the same time, writing to the Church of Rome, quotes the Acts, and notes the conversion of Dionysius the Areopagite, whom he calls the first Bishop of Athens.

Not less explicit is the testimony of two writers who severally represent the Churches of Egypt and of Western Africa in the beginning of the third century; the former remarkable for learning and freedom of thought, Clement of Alexandria, see 'Strom.' v. ch. 12, p. 696, ed. Potter; the latter for scrupulous adherence to ecclesiastical tradition in matters of historical evidence, Tertullian, see 'de Baptismo,' 10; 'de Jejuniis,' 10; 'c. Marcion,' v. 2.

Reference has already been made to the Canon Muratori, a fragment admitted by all to belong at the latest to the end of the second, or beginning of the third century. Dr Routh published it in the first vol. of his '*Reliquiæ Sacræ*;' it has since been carefully edited by Tregelles, and it has been subjected to a searching scrutiny by German critics¹. The passage which refers to St Luke's Gospel and the Acts is corrupt in style, but clear in meaning. We give a paraphrase, referring to the footnote for the

¹ Hilgenfeld in his '*Historisch-ekritische Einleitung*,' published 1875, shews conclusively that it was translated from a Greek original, a fact now generally accepted, and he has retranslated into that language the difficult and corrupt Latin. The text stands thus in the MS. of which a facsimile is given by Tregelles, *Acta autem omnium Apostolorum* — *Sub uno libro scripta sunt Lucas obtime theoi* — *le comprindit quia sub præsentia ejus Singula* — *gerebantur sicut et semote passionem petri* — *evidenter declarat sed et profectioñ pauli ab ur* — *be ad spaniā proficiscentis*. Hilgenfeld proposes three emendations, *optimo Theofilo, semota passioñe* — *profectione*. Renan fixes for the date A.D. 170, or 175, '*L'Église chrétienne*,' p. 401.

original text and emendations. "But the Acts of all the Apostles were written in a single book¹, addressed by Luke to the most excellent Theophilus. It comprises an account of events which occurred within his own personal knowledge, as is shewn plainly by the omission of all notice of the martyrdom of Peter, and of Paul's departure from Rome to Spain." As Hilgenfeld observes, we have here the testimony of the Western Church, Rome more especially, in accordance with that of Irenæus about the same time.

The testimony of the whole Ante-Nicene Church is summed up authoritatively and decisively by Eusebius, who places the Acts among the uncontested books², quotes it throughout his notices of the Apostolic age as sacred Scripture, and attributes it, as a fact universally recognized, to Luke.

From this time up to the latter part of the ninth century we have an unbroken catena of Fathers, among them Chrysostom, to whom the foremost place must be assigned, attesting the acceptance of the Book by all churches of Christendom, and attributing it without a dissentient voice to St Luke.

It is however noticeable that in the time of Chrysostom, at least in Constantinople³, this Book was little known: he says that many knew not even of its existence, much less of its author. However this may be accounted for, the fact shews a remarkable falling off from the scriptural knowledge of earlier times⁴, attributable doubtless to the vast influx of ill-informed converts after the establishment of Christianity as the state religion. It may also account for the extreme carelessness of some transcriptions; the proportion of various readings in the Acts is far beyond that in any other Book of the New Testament; and the oldest MSS. are remarkable for the number and extent of the

variations, some of omission, others of interpolation. See notice of MSS. § 11. It certainly accounts also for the extraordinary statement of Photius¹ towards the end of the ninth century that some held Clement of Rome to have been the writer, others Barnabas, and others Luke the Evangelist. Yet even in this statement the acceptance of the book as inspired and canonical is attested; while Photius himself unhesitatingly attributes it to St Luke, as he says forcibly "But Luke himself settles the question?" a position which he defends by reference to the first words of the Acts, and to the subject-matter of this treatise as a continuance and completion of his whole work.

§ 7. HISTORICAL CHARACTER OF THE BOOK.

From the preceding discussions a clear general conclusion may be drawn that in the Acts we have a truthful and accurate record of transactions either derived from trustworthy sources or drawn from personal reminiscences, probably also from notes written at the time by the author. A careful examination of the numerous passages alleged in defence, or in denial of this position, belongs properly to the following Commentary to which the reader is referred, with a request that he will look at the authorities there adduced and specially to the corresponding passages in the New Testament. Here a summary notice may suffice.

Three main points must be considered: accuracy in notices of events, of persons, and of places, of which we have more or less detailed accounts in other independent sources.

Events. A long list of exact coincidences has been drawn out by Paley and other English writers of the last century, to which considerable additions have been made within the last fifty years. These are dealt with in the notes on cch. v. 37, vi. 9, viii. 9, ix. 36, x. 1, xii. 23, xiv. 11, xvi. 12, 14, 16, 22, 37, xvii. 8, xviii. 2, 12, xix. 9, 24, xxi. 38, xxiii. 14, xxviii. 7, 15, and others which will be observed by a careful reader.

Peculiar importance will naturally be attached to those passages which present a *prima facie* discrepancy when compared

¹ The expression "single book" refers to the four Gospels, or possibly to spurious Acts of separate Apostles, Peter, Paul and others, widely circulated at the time.

² See 'Hist. Eccl.' III. 4.

³ The homilies on the Acts were delivered by Chrysostom at Constantinople in the third year of his episcopate, A.D. 401; see Montfaucon, Tom. IX. p. viii. ed. Gaume.

⁴ Meyer is not justified in his inference from this that the book was generally unknown. St Augustine speaks of it as "initia celebri lectione notissima," see § 12, p. 347, note 3.

¹ 'Quæst. Amphil.' 145.

with contemporary writers. It may be admitted that a certain number, bearing however a very small proportion to the whole, have not received a fully satisfactory explanation. Even in these cases explanations have been suggested which in secular authors would have been admitted, as at the least possible, by candid inquirers, and which would have been accepted by them without hesitation if they were satisfied of the honesty and capacity of the writer. Such for instance are the notices of events in the speech of Gamaliel. The account of that speech must have reached the author indirectly. No Christian was present when it was spoken. Saul however was very probably present; certainly he would be thoroughly well informed, generally as actively engaged in work under the president of the Sanhedrin, and specially as the pupil of Gamaliel. In this case we have one decisive proof of the accuracy of the writer's knowledge. The character of Gamaliel, and his position in the great party to which he belonged, are certainly not likely to have been known to a writer living in another country, and, as opponents hold, at a much later time. In fact the two notices of Gamaliel in this book present a combination differing widely from notions commonly entertained until very lately by persons more or less conversant with contemporary historians and Hebrew documents. Gamaliel was indeed well known for his toleration, not to say encouragement, of liberal studies, clear traces of which are found in the speeches and epistles of his great pupil, and as the representative of the party which from the time of Hillel his grandfather was opposed to the narrow and strict school of Schammai; but he and all his family were strict Pharisees; their lives were passed in minute investigations into questions of legal observance; to a descendant, Judah Ha Khadosh, *i. e.* the Holy, the Jews owe the Mishna; it contains all the traditions of which we find notices in the New Testament, with some thousands remarkable for scrupulosity, of which by far the largest portion is attributed to Hillel, and to his descendants the first and the second Gamaliel¹.

St Luke's account is singularly in accordance with these representations, and with others which notice the personal kindness and courtesy of the members of this family, which claimed descent on the mother's side from David—a point, be it remarked in passing, which bears strongly upon the value of St Paul's emphatic attestation to the genealogy of our Lord. Rom. i. 3; 2 Tim. ii. 8.

If in the report of Gamaliel's speech illustrations from a later period had been inserted by a reporter who shared the speaker's views and was familiar with his method of reasoning, no candid critic would have imputed bad faith or ignorance to the historian¹; but a far more probable explanation will be found in the note on ch. v. 36, where the difficulty is fairly stated and fairly met.

Far more numerous are the cases in which unexpected light upon disputed points has been thrown by ancient documents either previously unknown, or more carefully examined. Thus the titles given to Sergius Paulus, ch. xiii. 7, and to the duumvirs at Philippi, ch. xvi. 22, are shewn to be precisely accurate, though contrary to common usage; for other instances, see notes on cch. v. 7, vi. 9, viii. 9, xvii. 6, xix. 31, 35, xxiii. 2.

Attention is naturally directed to the

Of our Gamaliel it is said expressly, "he stood out with extreme severity against the dominant tendency to mix and confuse biblical doctrines with foreign speculations." This strictness is specially attested by a saying in the Mishna, Sota, § 9, fol. 15; "when Rabban Gamaliel died, reverence for the Torah ceased, the observance of the laws touching ceremonial purity and separation perished." Under such a man Saul must needs have been trained "according to the perfect manner (*κατὰ ἀκριβείαν*) of the law of the fathers," being as he says expressly, Gal. i. 14, a zealot of their traditions, see below, p. 342. M. Derenbourg, whose authority in such matters is uncontested, exposes the common but gross misconceptions or misrepresentations of the relations between Hillel and the Pharisees, see 'Histoire de la Palestine,' p. 183. He observes that the true importance of Hillel consisted in his persistent opposition to the Priests, and in the new method which he introduced into the study of the law: but that as to the Pharisees, far from being their opponent, he was recognized as a highly esteemed leader. The Mishna is described severely but not unjustly by E. Renan as "un lourd monument de pédanterie, de misérable casuistique et de formalisme religieux." 'L'Église chrétienne,' p. 245.

¹ See the articles on Hillel, Gamaliel I and II, in the 'Real-Encyclopædie' of Hamburger.

¹ So Bleek suggests, 'Einleitung,' *l. c.*, and so too Valesius on Eusebius, 'H. E.' II. 11.

notices of character. St Luke's fineness of tact in the delineation of personal character has been recognized in his Gospel. In the Acts we are specially struck by the number and variety of the characteristics which come out without the least indication of effort, often with evident unconsciousness of their bearing on the narrative. Each person stands out as a distinct individuality, the more remarkable in cases where either a Hebrew or a Gentile writer might have been blinded by religious prepossessions or national prejudices. We learn to know the two great representatives of the Christian life by their acts and words, by their demeanour and bearing under the most varied and unexpected circumstances. St Peter among his own people, in the presence of a mixed and at first in great part unsympathetic audience, before authorities bent on suppressing his testimony, and armed with full power for his destruction, preaching, working, anxiously meditating, drawn onward to new developments at first reluctantly, with mental struggles and perplexity, but when once convinced acting promptly and decisively, meeting persecution unto the death fearlessly, candid in estimating the conduct, generous in supporting the position, of an Apostle in whom a common man would have recognized, as uncandid and unsympathizing critics have represented him, an opponent and a rival. St Paul standing on the same level of nobleness, but gifted with transcendent mental powers, with passions both before and after conversion far more easily excited, called on to bear witness to truth once hated before the representatives of all that was evil or prejudiced, ignorant or proudly intellectual, sensual or arrogant, ignoble or noble in the ancient world: in all circumstances shewing the same fundamental character: stern, zealous, unshakeable, but adapting himself to all circumstances with a versatility and power of adaptation so marvellous as to have supplied cavillers with their most effective weapons of assault, but such as also supply candid and earnest students with materials for realizing a character unrivalled in its influence upon all regions of spiritual life and religious thought.

But it is not only in the leading cha-

acters, ever present to the writer's mind and calling out all his powers, that we recognize the keen observer and truthful narrator. With not less distinctness we see on the one hand the representatives of treachery, subtlety, falsehood, imposture, prejudice, licentiousness, arrogance, ostentation, calculating and persistent malignity, in Judas, in the Sadducean priests, in Ananias, Simon, Elymas, Demetrius, in half-converted Jews and unchristian Jews, in Felix and the two Herods: and on the other hand we have examples of gracious and unselfish nobleness in Barnabas, of zeal combined with love, both in their most perfect form, in Stephen, of missionary energy and capacity in Philip, of eloquence and might in the Scriptures in Apollos, of tempered zeal, wise counsel and dignity in James; and standing out among the heathens representing whole classes of early converts, Sergius Paulus and the jailor of Philippi: or, though untouched by Christian influences, yet representing the better and nobler forms of Gentile character, Gallio graceful, but indifferent; the magistrates of Ephesus either friendly to St Paul, or just and discreet in dealing with his persecutors; the commander of the Roman soldiery careful for his security; the Roman Governor Festus anxious to do substantial justice; and lastly Julius the centurion, like other soldiers who are singled out for special notice in the New Testament, courteous, kindly, and evidently moved by sincere sympathy with the great Apostle. In each of these instances we have to remark both the vividness of the impression made by a few pregnant words, and the exact correspondence with what is known from other sources of the character and circumstances of the actors.

Lastly, we would bespeak the reader's attention to the coincidences between the notices of St Paul's acts with his Epistles. In part the two sources of information are mutually corroborative, a large part of the Apostle's acts come before us in the one and in the other. In part they are mutually supplemental. From the Acts we derive all our knowledge of some of the most important outward facts concerning St Paul, before and after his conversion; his training under Gamaliel, his employment by the

High Priest, the acts and words at his conversion, much of his work previous to his appointment, the course of all his missionary journeys, the formal proceedings at Jerusalem, and, for a very considerable portion of the narrative, all that is known of his history in the interval between the second Epistle to the Corinthians and the group of Epistles written during his imprisonment at Rome. But on the other hand, in each of these points the Epistles give us a direct insight into St Paul's feelings, into the innermost movements of his spirit. What were his difficulties, and his intense prejudices as a disciple of the Rabbis; what inward light "shined in his heart" on conversion, 2 Cor. iv. 6; what special spiritual instruction he derived immediately from his Saviour, Gal. i. 15—17; what motives led him on two occasions to Jerusalem, Gal. i. and ii.; what feelings chiefly animated and sustained him in the intercourse with each of the Churches of which the foundation is recorded in the Acts. And as a large portion of his life is known only from the Acts, so a vast number of incidents of a strictly personal character, according with others selected by St Luke, are known to us only from St Paul's own writings, more especially those incidents which occurred shortly before he was joined by the man who was his companion up to the end of his life.

For these points the reader must search into the original sources. Here however we must direct special attention to one subject, which has of late called forth controversial writings in various directions, and demands very careful inquiry, viz. the historical character of the discourses recorded in the Acts.

§ 8. DISCOURSES IN THE ACTS.

Among the points which bear upon the characteristic features, the authenticity and the accuracy of the Acts, special importance attaches to the discourses and, generally speaking, to the sayings of the Apostles and other speakers. The importance is shewn on the one hand by the pertinacity of the attacks, on the other by the great and certainly successful pains taken by those who maintain the authorship by St Luke, whether on purely scientific grounds, or because of

its connection with fundamental principles of the Christian faith.

Before we discuss the questions thus raised we must call attention to the following considerations.

Many of the discourses were certainly delivered in the Hebrew language as then spoken. St Luke must therefore have either translated them himself, or taken them from translations already extant. In either case a considerable number of verbal coincidences in the reports of different speeches would be a natural result. In the former case we should expect a close resemblance of style with other portions both of the Acts and the Gospels. This resemblance certainly does exist to an extent which has supplied opponents with effective arguments, but which also goes far to illustrate the unity of authorship which has been established on other grounds¹.

There are moreover indications, admitted to be conclusive, that in nearly all if not in all these discourses we have a compressed account, bringing out the main points clearly, and preserving intact the most characteristic utterances of the speakers, but necessarily introducing a distinct element, viz. the style, vocabulary, and forms of language peculiar to the recorder. Bearing these points in mind we have to inquire how far the discourses of St Peter and St Paul accord with their Epistles and with what we know from other sources of their character, position and modes of thought.

First as to St Peter.

A writer² who has bestowed great pains upon the investigation into the peculiarities of St Peter's style and mode of presenting Christian doctrine, has examined the three principal speeches assigned to this Apostle in the Acts; and he has shewn very clearly their substantial agreement with the first Epistle. The points on which he lays special stress are (1) the representations of our Lord's Office and Person, not in the same stage of development, but agreeing,

¹ The fullest statement of objections is given by the author of 'Supernatural Religion.' By far the greatest number of those objections are met by the fact here recognized that we have translations of the discourses, and most probably by St Luke.

² Dr Bernhard Weiss, 'Der Petrinische Lehrbegriff,' p. 199 f.

so far as they go, with those which we find in the Pauline discourses and writings. (2) The use of prophecy, not differing from that of other writers in the New Testament, but more complete and circumstantial. The fundamental testimony (*μαρτυρία*) of St Peter is, on the one hand, that all the predictions and intimations of the Prophets from Moses to Samuel have a perfect fulfilment in Christ (a point adopted by St Paul), and on the other hand for the proof of that fulfilment he appeals to the personal knowledge of himself and his fellow-disciples. In this latter point St Peter presents a striking contrast to St Paul. He is full of references to our Lord's work on earth, as might be expected from one who had always been with Him; whereas St Paul in his speeches, as in his Epistles, directs attention if not exclusively, yet principally, to the manifestations of power by the risen Saviour¹.

Weiss also notices peculiarities of expression, *e.g.* *ξύλον* for the Cross, 1 Pet. ii. 24, which occurs elsewhere only in St Peter's discourses in the Acts, v. 30 and x. 39; St Paul uses *σταυρος*, with one exception, a quotation in Gal. iii. 13. The peculiar form of St Peter's citation of Psalm xvi. 10 in the Acts (where he avoids the word *ψυχή*, see Tischendorf, *in loc.*) indicates an agreement with the account of our Lord's descent into Hades found in a passage of the first Epistle, which has no exact parallel in the New Testament².

In general the tone of thought and feeling, simple and earnest, but impulsive and variable under change of circumstances, must be recognized as singularly in accordance with all that we know of this Apostle.

The points of likeness with St Paul are just what might be expected considering the mutual relations of the two Apostles, as indicated by St Paul's own statement, Gal. i. 18, the mutual action and reaction of minds differing in powers but under one controlling influence³, and above all

the fundamental unity of Christian doctrine. The points of unlikeness, dwelt upon most strongly by critics more or less indifferent or hostile to that doctrine, are such as invariably characterize the utterances of independent spirits in various stages of development; and admitting their existence, they attest the fidelity of the record of these discourses in this Book.

The discourse of St Stephen is generally recognized as bearing the impress of a nature ardent and intensely loving, and as being exactly adapted to the circumstances under which it was uttered, so that it may suffice to refer to the notes in this Commentary and to the works on St Paul's life¹ for proof of its authenticity. The general opinion that it was spoken in Hebrew appears to be well founded, since it is scarcely conceivable that an address in Greek would have been tolerated by the Sanhedrin². This is a point of some importance, since it accounts for the form of the quotations from the Septuagint, which must be due to the translator; and, as was above pointed out, for verbal coincidences with other portions of this Book. The very striking resemblance between this and some of St Paul's discourses, especially his first missionary sermon, is due to a very different and far more interesting cause. St Paul must have been perfectly

this subject, published by Rivington, in a volume entitled 'Church Doctrine and Spiritual Life,' p. 228.

¹ By Conybeare and Howson, Lewin, and Dr Farrar. We would, however, call special attention to the fact that F. Ch. Baur, the ablest opponent of the authenticity of the Acts, has shewn conclusively the exact adaptation of this speech to the character of St Stephen, to the circumstances under which it was delivered, and to the religious principles which are justly ascribed to him. See F. Ch. Baur, 'Paulus,' p. 54. In another passage, p. 42, he says that "regarded as a speech of Stephen—which he holds it to be substantially—it is unquestionably one of the most important documents of that time." Contrast this language of the German master, with that of the English follower; 'Supernatural Religion,' vol. III. p. 177.

² It seems strange that Dr Farrar should dissent from this view. The use of the Greek language, however common, was regarded with extreme suspicion and dislike by the leaders of Jewish opinion; it was barely tolerated in the case of the Gamaliels, and, as it appears to the writer, could not have been admitted at any time in legal proceedings.

¹ E. Renan frequently contrasts the notices of our Lord's person in St Paul's Epistles, with those in the Petrine writings and speeches, which, as he says truly, are full of minute personal reminiscences.

² This point is urged by other critics, Güder and König, and is admitted as bearing upon the descent into Hades by De Wette.

³ The writer ventures to refer to his sermon on

well informed as to the line taken by St Stephen in a defence against charges which were urged by himself and his comrades; in all probability he was himself present either as a member of the court (see note on xxvi. 10), or as a deeply interested observer, or even chief witness (see note on vi. 9). The words then spoken must have made an indelible impression, and would naturally be reproduced by him when they were accepted in their fullest import as true, and a fitting occasion presented itself for their utterance. The resemblance, however close, is in fact the earliest and the strongest conceivable attestation to the accuracy of St Luke's record.

There are indications of verbal accuracy in the very short notices of other speeches, the characteristic discourse of Gamaliel, the short address of the Hellenist Philip, the polished style of Cornelius in contrast with the somewhat embarrassed, though very effective words of St Peter, and in the salutation of St James affixed to the Apostolic decree¹.

We come to the discourses of St Paul. Of some we have only brief summaries: (a) in Acts ix. 20, a single statement, in exact accordance with St Paul's own language, Rom. i. 1; (b) in Acts xiv. 22, urging, as is his constant habit, perseverance in the faith, and as in his earliest Epistles², announcing afflictions as the condition of acceptance; (c) in Acts xxviii. 17, agreeing with earnest protestations throughout his Epistles, e.g. Rom. ix. 1—5.

Five discourses are however given at length, or but slightly compressed. Of these two are missionary addresses; the first to Jews at Antioch in Pisidia, ch. xiii. 26—41, the second to heathens at

Athens, ch. xvii. 22—31, to which may be added a short but very important address to the idolaters at Lystra, ch. xiv. 15—17. Three again are apologetic, defences of his character and proceedings, one before Jews, ch. xxii. 3—21, two before magistrates, ch. xxiv. 10—21, and ch. xxvi. 2—23.

Of all the discourses of St Paul, one only, the most important of all, was addressed to Christians, his own converts, and appointed by himself as leaders of the Churches in Asia Minor, ch. xx.

We have thus a selection giving examples of every kind of Pauline addresses, indicating singular wisdom and ability in the author of the Book, and supplying ample materials for examination and comparison³. We may add that this principle of selection, giving one instance only of each special form of address, is characteristic of St Luke; see above, p. 322.

It is evident that if there be close resemblances between any of these discourses and the Epistles they must be looked for chiefly in the only one which was addressed to Christians. No Epistle was written to Jews or to heathens, every other discourse was addressed exclusively to one or the other. The resemblances which occur in the other discourses can only be attributed to the identity of thought and feeling unconsciously influencing the speaker, and as unconsciously recorded by St Luke.

In each discourse however we find very striking points of resemblance. In the first delivered at Antioch in Pisidia a critic⁴ certainly unbiassed says truly that "from all the ideas in this discourse lines may be drawn which belong to the peculiar form of Pauline thought and doctrine." Lechler (*Z. c.* p. 150 f.) shews the exact agreement in thought and expression; e.g. Jesus as Son of God, in special connection with His resurrection, cp. Rom. i. 1; redemption by His death, attested to be guiltless, and predicted by the prophets; above all, the specially Pauline doctrine of justification by faith, contrasted with the inefficacy of the Mosaic law. Dr Farrar,

¹ The form Acts xv. 23, τοῖς ἐξ ἐθνῶν χαλεπὴν, used by St James, occurs nowhere else in the N. T. except in James i. 1, ταῖς δ. φυλαῖς—χαλεπὴν. Bleek notices this; Mangold, whose notes indicate a constant endeavour to bring down Bleek's views to his own level, dismisses it as a mere idiom; but idiom as it is St James alone happens to use it, and his use agrees with other proofs of his familiarity with the Greek language as spoken and written by men of culture. It is also noticeable that St James calls St Peter Symeon, a form of the word Simon which occurs only in this speech and in his Epistle.

² See especially 1 Thess. i. 6, ii. 14, iii. 13, compared with the context in the Acts; 2 Thess. i. 4, &c.

³ See Lechler, 'Das Apostolische und Nach-apostolische Zeitalter,' p. 147.

⁴ Schneckenburger.

after noticing coincidences collected by Alford in his marginal references, observes¹ that "the numerous and exclusively Pauline expressions with which this discourse abounds, shew that either notes of it must have been preserved by some Antiochene Christian, or that St Paul must himself have furnished an outline of it to St Luke." The agreement with the discourse of St Stephen, and to a less extent, with St Peter's great address, has been already noticed, and accounted for. The Messianic argument from the second psalm which had been urged by St Peter was naturally adopted by all defenders of the common faith.

The two discourses at Lystra and Athens are remarkable proofs of the Apostle's versatility, and power of adaptation to utterly unlike circumstances; as such they have attracted special attention, and have gone very far to form or strengthen the general impression of his commanding eloquence. Here we have to notice the fact that in the two lines of argument St Paul pursues the course distinctly intimated in Rom. i. and ii. Speaking to uneducated heathens he dwells on the most obvious proofs of a divine government, incompatible with idolatrous superstition; in the other case he appeals to higher and nobler convictions, opposes the most special delusion of national and intellectual culture, and brings into contrast with dreamy speculations the mighty truth of universal judgment. In both discourses there occur distinct echoes of the teaching of the Epistles.

For coincidences not less striking in the discourses delivered at Jerusalem and at Cæsarea, the reader is referred to the Commentary, and to the passages quoted below in the footnote².

¹ See 'The Life and Work of St Paul,' vol. I. p. 369. Dr Farrar notices what he regards as a very probable hypothesis, that in general outline the three main sections of it (Acts xiii. 16—22, 23—31, 32—41) may have been often repeated; see too Ewald, 'H. I.' vi. 658.

² A close examination of these discourses brings out a much larger number of verbal coincidences than we find noticed by commentators. To proceed in order:—In ch. xxii. 1, St Paul prefaces his defence to the Jews with a few words, which he calls an *ἀπολογία*, but neither this word, nor the verb *ἀπολογούμαι*, is found save twice in Luke, eight times in Acts, and seven times in the Pauline Epistles; once in 1 Pet. iii. 15. In

Special attention however should be directed to the discourse at Miletus recorded in ch. xx. 18—35.

vv. 3—21, we have the Greek rendering of a Hebrew discourse; in addition to near resemblances of general thought and expression, close verbal coincidences occur, accounted for either by the writer's familiarity with the Epistles, or by the personal intervention of the Apostle. Thus in v. 3 we find in two clauses *παιδευμένος κατὰ ἀκριβείαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ*, in exact correspondence with Gal. i. 14 *ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων*. Compare also the following clauses with Rom. x. 2. In v. 16, the verb *ἀπολύναι* has no parallel in the N. T. except the very close one in *pari te* 1 Cor. vi. 11 and the similar one in Titus iii. 5. *Παραδέχομαι* v. 18 occurs only in 1 Tim. v. 19; *συνενοκεῖν* only in Luke xi. 48, Rom. i. 32, and 1 Cor. vii. 12, 13; *ἐξαποστέλλω* v. 20, a word remarkable in form and peculiarly significant, occurs twice in Galatians, iv. 4, 6; but elsewhere only in Luke and Acts.

Two remarkable instances occur in a single sentence in ch. xxiii. 1, introducing St Paul's intended defence before the Sanhedrin. *Συνέδρισις* occurs no less than thirty-three times in the Pauline Epistles, thrice in St Peter's, 1 Pet. ii. 19, and iii. 16 and 21, but not elsewhere in the N. T. except in John viii. 9 (Apostolic but not Johannine, see note *in loc.*): *πολιτεύεσθαι* occurs only in Philippians i. 27.

In ch. xxiv. 10—21, we have a summary account of the defence before Felix. In v. 10, *ἀπολογούμαι*, a Pauline word, see above; v. 12, *ἐπιστάσεις*, or according to the oldest MSS. *ἐπίστασις*; elsewhere only in 2 Cor. xi. 28, where the same variant is found, a singular coincidence. V. 13, *παρίσταναι*, very common in St Paul, five times in Romans, five times in other Epistles; elsewhere only in St Luke and the Acts, excepting once in Matt. xxvi. 53, but in a different sense. V. 14, *ἀρεῖς*; twice in St Paul, and, as here, in a bad sense; once 2 Pet. ii. 1; elsewhere only in Acts. V. 16, *ἀρόσκοπος*, only in two other passages corresponding in use and meaning, 1 Cor. x. 32; Phil. i. 10; the use of *προσκόπτω* in the metaphorical sense is peculiar to St Paul; St Peter, as usual adopting St Paul's word, has it once. V. 17, *ὃ ἐν τῶν*, an uncommon expression, here and Gal. ii. 1. In vv. 19, 20, *ἐπὶ* is used in a classical idiom, found once only in the Synoptists, Mark xiii. 15—in Matt. xxviii. 14, for *ἐπὶ*, B and D have *ὑπὸ*. Cp. 1 Cor. vi. 1, 6; 1 Tim. vi. 13.

In ch. xxv. 10, 11 again is a short answer to the contention of Festus. In v. 10, *ἐπὶ* as above; *ἀδικέω*, once in Matt. xx. 13, seven times in Pauline Epistles; *ἐπιγινώσκω* most common in Luke, Acts and St Paul. V. 11, *παισιεύωμαι*, only in Luke (four times), here, and in 1 and 2 Tim., Titus, and thrice in Hebrews. *χαρίζεσθαι*, a word only used by St Luke and St Paul; see above, p. 330, on the word *χάρις*. *Ἐπικαλούμαι* only in Acts, Rom. thrice; 1 Cor. i. 2; 2 Cor. i. 23; 2 Tim. ii. 22; once, as in other cases, in 1 Pet. i. 17.

In ch. xxvi. 2—23, we have St Paul's speech before Festus and Agrippa. Out of many coinci-

We have first (*a*) a notice of personal demeanour according remarkably both in general tone and in peculiarity of expression with passages in Epistles referring to the same district, or composed very shortly before the same time, cp. Gal. iii. 13—19; 2 Cor. vii. 6—8. (*b*) A reference to temptations (rather trials) connected with Jewish plots, specially mentioned in 2 Cor. xi. 26, but which are not recorded elsewhere by St Luke, a point to be carefully noted. (*c*) A declaration that St Paul had withheld nothing that could be spiritually of use; apparently with reference to Gal. ii. 12, where he uses the word, an uncommon one, *ὑποστέλλομαι*, which occurs twice in this discourse. See *v.* 27. (*d*) The subject-matter of his teaching both to the Jews and also the Greeks—the same order as always in his Epistles, *e.g.* Rom. i. 16, ii. 9, 10—repentance and faith toward God. (*e*) The expression “bound in the Spirit,” a metaphorical use of *δέω*, occurring four times in the Epistles, but not elsewhere: “to finish my course,” a metaphor peculiar to St Paul, common in the Corinthians, and used specially in reference to the same thought in 2 Tim. iv. 7; “the Gospel of the grace of God,” specially Pauline in tone and expression. In *vv.* 28, 29, we have words preparing us for the still fuller instructions long

dences in idiom we remark, *v.* 2, *ἐγκαλοῦμαι*; Rom. viii. 33. *V.* 3, *μακροθύμους*: the verb *μακροθυμῶν* and substantive *μακροθυμία*, common in St Paul, are rare elsewhere, in the Gospels occurring twice only and that in one passage, Matt. xviii. 26, 29. *V.* 5, *ἐξῆσα Φαρισαῖος*, cp. Phil. iii. 5, and note the facts and expressions in the context. *V.* 6, *ἐπαγγέλλω*, once in St Luke, but not in the other Gospels; twice 1 Joh. i. 5 (where the reading is doubtful), and ii. 25; twice in 2 Pet., iii. 4 and 9, admitted to be Pauline in tone; but some forty times in the Pauline Epistles, most frequently in Rom. and Gal. *V.* 7, *καταντῆσαι*, found only in Acts and St Paul. Passing over many words which are thoroughly, if not exclusively Pauline, we notice in *v.* 19, *ἀπειθῆς* and *ὁπτασία*, the former only occurring in Luke, Acts and Paul, the latter (important in its bearings upon St Paul's convictions; see F. Ch. Baur, ‘Paulus,’ p. 296) in a precisely similar form 2 Cor. xii. 1; and in *v.* 23, *καταγγέλλειν*, common in Acts, but elsewhere occurring only in St Paul who uses it seven times. The attention of the student should be carefully given to the modes of thought as well as of expression in this discourse, which bears the unmistakable stamp of the Apostle of the Gentiles, pleading the cause of the Gospel before the representatives of the Heathen and Hebrew world.

after given in the pastoral Epistles to his representatives and successors, and above all the striking description of the Church of God¹ as purchased by His own blood. This statement accords, as being true it must, with St Peter's view of redemption, 1 Pet. i. 18, 19, but in form and extent it is Pauline. St Peter speaks of the death of our Lord chiefly as the fulfilment of a divine purpose, and of His resurrection as the proof of His being the Messiah. St Paul dwells most strongly upon redemption effected by His blood, and upon justification as accomplished by His resurrection. The repeated mention of tears belongs to St Paul's style, see above. The fact that he supported himself in Asia Minor by manual labour, though it might be inferred upon St Luke's notice on one occasion of his occupation as tent-maker, is only known directly from St Paul's statement in this speech and in the Epistles; here one special motive for such work is noticed, according with St Paul's one great object in all that he said and did. St Paul concludes the discourse with a saying of our Lord, which not being recorded by the Evangelists, would certainly not have been attributed to Him by a later writer, nor have been given by St Luke, had he not heard it from the Apostle's own lips. It must also be noticed that the repeated declaration of St Paul that they would see his face no more would certainly not have been ascribed to him by any writer of a later period, nor would it have been recorded by St Luke after the Apostle's deliverance from prison, had he not been bound by his absolute adherence to historical truth².

§ 9. SOURCES OF INFORMATION.

The question as to the sources from which St Luke derived his information concerning the earlier and the middle portions of his narrative will of course be answered differently by those who

¹ Or ‘of the Lord,’ see note on ch. xx. 28.

² Ewald, vol. vi. p. 448, observes of this great discourse that “the more completely all the presentiments of the greatest Apostle were fulfilled, the more ineffaceable must have been the impression which the words heard by many made upon their memory.” He adds in a note, “to doubt as to the general historical truth of the discourse is foolishness itself.”

look upon it as a late composition and by those who accept it as his genuine work. The solutions proposed by the maintainers of the former position can have but little interest for the Christian as such, save so far as they indicate the baselessness of speculations mutually contradictory¹. It would be absolutely indifferent to us whether the writer had or had not original documents before him, if, as Baur and others hold, he used them, or misused them, with a fixed intention to give a false colouring to the transactions and characters which he professes to describe. But the question presents no difficulty or perplexity in the case of St Luke. He was a convert, apparently of some standing when he joined the Apostle at Troas. Most of the events related in the first twelve chapters, as matters of public notoriety must have been known to all Christians. The speeches of St Peter were of too great importance not to have been preserved in writing, or if not written, substantially unaltered in the retentive and practised memory of Hebrew disciples. St Paul could not fail to give his friend and constant follower full accounts of all that he himself knew as a pupil of Gamaliel, an agent if not a member of the Sanhedrin. It would be mere waste of thought to speculate as to other sources during that period; but we must also bear in mind that from the time of his own conversion up to the close of his history St Luke lived in constant intercourse with converts to whom all points that concerned St Peter and the other Apostles were matters of the deepest interest. Philip he met himself in Asia Minor: Mnason an old convert accompanied him and St Paul to Jerusalem and there received him in his house. All the inmates of Mary's house, all the members of the Church in Palestine, and numbers of Hebrew converts must have been then at Jerusalem for the Great Feast, and doubtless when questioned, would supply any information he might require. At Cæsarea St Luke would have special opportunities for inquiring into points which, not being a native of Palestine, he might previously

have known but partially. What we remark throughout, as we have previously had occasion to notice especially with reference to the earlier period, is that his style, his very language, his method of narration, sometimes diffuse, abounding in minute details, sometimes condensed, succinct, or so to speak bare and deficient in graphic vividness, varies to an extent best accounted for by the fact that in the one case he tells us what he had himself witnessed or had learned from intercourse with the persons engaged in the transactions; but that in the other he depended upon written documents or oral traditions in which main facts were preserved, but details had been lost.

Two questions of some importance have been raised, (1) whether St Luke knew the Epistles of St Paul? and (2) whether he used them as sources of historical information? The first question must be answered affirmatively. It is impossible that he should not have known the last group of Epistles which were written during the time of their joint sojourn at Rome: it is most improbable that he should not have known the other Epistles, all of which were written after his union with St Paul, and with one of which he appears to have been specially connected, see 2 Cor. xii. 18. The second question may remain unanswered. It is quite certain that writers living long after the events which they narrate derive their most certain and important information from the private correspondence of contemporaries. Had the writer of the Acts lived, as is assumed by some, fifty years or more after the Apostolic age, he would naturally have adapted his narrative to statements found in Epistles then well known to his own readers. But a contemporary writer, personally connected with the chief actors, and with most of the transactions which he has to record, would certainly not use Epistles as primary sources, though in a critical and over-cautious age he might appeal to them for corroboration. The points of correspondence in language, in forms of doctrinal statement, in notices of occurrences have been already discussed; they are far too numerous and complete to be accounted for by any hypothesis which

¹ See Hilgenfeld, 'Einleitung,' p. 602, f. He gives a full account of contradictory hypotheses; that which he himself adopts has found little acceptance in Germany.

assumes the writer's ignorance of the Epistles.

§ 10. THE QUESTION WHERE AND WHEN THIS BOOK WAS WRITTEN OR PUBLISHED.

As to the place there is a general unanimity among late critics. Most of those who deny and those who maintain the authenticity of the work agree that in all probability it was written or first published in Rome¹. It is evident that the writer supposes on the part of his readers a perfect familiarity with the geography of the neighbourhood, and of the places visited on the approach to Italy. No other hypothesis indeed is likely to suggest itself to any one who admits that the historian passed two whole years at Rome in the companionship of St Paul.

The statement of Eusebius, 'H. E.' III. 4, ought not to be neglected. He says that it was commonly asserted that St Paul refers to the Gospel of St Luke as a production of his own in Rom. ii. 16, and 2 Tim. ii. 8. It is true that the assertion is inadmissible in its literal sense, there being no ancient authority or internal evidence for the assumption that St Paul wrote this Gospel; but it rests on a true perception of the extent of that Apostle's influence on the spirit of St Luke, and it accords with the probable hypothesis that this Book was composed and published in Rome.

As to the time, reason has been assigned above for fixing the date of the composition at or about the time thus indicated. The only ground assigned by a very able writer (Meyer) for preferring a later date is not likely to impress those who believe in the fulness of prophetic knowledge abiding in Him who is at once its source and depository. Meyer dwells on the point admitted by all that the Acts must have been written after the Gospel, but he infers that inasmuch as the Gospel, containing specific predictions touching the fall of Jerusalem, could not have been written before that

event, the Acts must have been the product of a much later period. It is scarcely necessary to observe that in the very numerous notices of Jerusalem, which shew personal knowledge and deep interest in its localities, no indication is given—such as was not likely to be omitted by a man so susceptible to all kindly and sympathetic emotions—that any great change had passed over the places where St Paul had endured cruel indignities, and where his enemies had won a short-lived but decisive triumph: but it is right to call attention once more to the abundant opportunity which the writer had for completing his record of transactions up to the end of the two years, and to the force of the motives which would urge him to an immediate publication¹.

§ 11. ON MSS. AND EARLY VERSIONS.

The great uncials, ~~the~~ the Codex Sinaiticus, A, Codex Alexandrinus, and B, Codex Vaticanus, preserve throughout this Book the general character assigned to them by critics. The first and third, where they agree, are for the most part supported by early Patristic authorities, especially those of the Alexandrian school from Origen downwards; and by the Coptic Versions, both Memphitic and Sahidic. As usual they are followed by L, which indeed appears to be founded on B, being very nearly a transcript. This class, to which the highest authority is now attached by critics (see p. xc. of this volume), is, however, remarkable for two points, on which legitimate differences of opinion exist and are likely to exist. (1) They are generally conspicuous for omissions of disputed passages, doubtless following still more ancient recensions, but apparently under the influence of cautious, if not over-scrupulous revisers. Where the other far more numerous MSS., of which A is the oldest and best representative, are supported by Irenæus and other Fathers, some of them

¹ This was the ancient and well-founded view maintained also by Davidson in his Introduction to the N. T. Meyer's hypothesis is adopted, and on the same ground, by Reuss, Renan, Scholten, and Holzmann. The leaders of the Tübingen school, especially Schweigler and Zeller, assume that the Book was compiled and published early in the 2nd century; that is, in the lifetime of writers who quote it as Holy Scripture universally received by the Church.

¹ So Jerome, Davidson, F. Ch. Baur, and Zeller. Hilgenfeld maintains the view that it was written in Asia Minor; a point to which attention may be directed with reference to his assumption that St Paul's doctrines were overthrown in Ephesus by the influence of St John.

two centuries more ancient than the most ancient Codex, it seems, to say the least, somewhat bold to reject passages certainly according in spirit and in style with other portions of St Luke's work. (2) Again, those MSS. often present texts difficult in purport, or ungrammatical in construction. It is usual to regard the less difficult or more correct readings found in A and other uncials as emendations. It is almost an axiom with critics that in every case the most difficult is most likely to be the true reading. But it cannot be proved that the ignorance or carelessness of transcribers, some habituated to provincial expressions, is not likely to be the cause of statements erroneous in point of fact or doctrine, or scarcely explicable in a literal sense. It seems less reasonable to attribute such defects to a writer remarkable for mental cultivation, and historical tact. Certainly in the case of classical writers the axiom, though within certain limits perfectly defensible, has not been allowed to supersede all other considerations.

The case is far different as regards Codex Bezae, D¹, edited with the greatest care, and thoroughly illustrated, by Dr Scrivener. It is conspicuous for interpolations throughout the Gospels; in the Acts more than 600 are enumerated. To a great extent they are absolutely peculiar to this MS., and are rejected by all critics: so many of them, however, are found in the early Italic versions as to make it all but certain that this singular MS. represents a very ancient recension²: and when, as is the case in some passages of peculiar interest, the so-called interpolations are found in so ancient and important a writer as Irenæus, they should not be set aside as unworthy of consideration, though cautious critics are not likely to introduce them into a revised text. It is of course possible that St Luke may himself have made some additions to his first copy, an assumption however not to be admitted without strong internal grounds in the total absence of external testi-

mony; but it is more probable that additions, some of which have the appearance of explanatory glosses or doctrinal suggestions, may have been made at an early period under the authority of Churchmen in the West who were well acquainted with the facts of the case, and were animated by the same spirit which characterizes St Luke.

The Codex C, well known as the Codex Ephraem Syri rescriptus, is of the highest value, but it contains only portions of the Acts, *sc. i.* 2—iv. 3; v. 35—x. 42; xiii. 1—xvi. 36; xx. 10—xxi. 30; xxii. 21—xxiii. 18; xxiv. 15—xxvi. 19; xxvii. 16—xxviii. 4.

Attention should also be called to the readings of E, known as Codex Laudianus Oxoniensis, of the sixth century, which concurs with D in several disputed passages, but like that MS., stands low in the estimation of critics.

The cursive MSS. supply data as yet far from being exhausted. Dr Scrivener, of all living authorities best informed on this point, and singularly free from prepossessions, has supplied us with the following list of cursive MSS. arranged in classes representing their relative importance.

First class. Cod. 13. 31. 61. 137. 40. A^{scr} C^{scr} B—C iii. 37 (see 'Plain Introduction,' p. 237), Lectionary 12.

Second class. 1. 27. 29. 36 and Catena. 57 secund. man. 66 marg. 68. 69. 81. 96. 100. 133. 180. A^{scr} C^{scr}.

The completest account of MSS. and ancient Versions is given in the 7th Edition of Tischendorf's 'Novum Testamentum,' and in Scrivener's 'Introduction to the critical study of the N. T.' The 8th edition of Tischendorf's N. T. has no prolegomena, and the value of this last revision of the text is seriously affected by his prejudice in favour of the Codex Sinaiticus, which he first discovered and published with a critical introduction. No work is more useful for students than the edition of the 'Textus Receptus' with various readings which has been lately published by Scrivener.

¹ This Codex is defective in some chapters, *e.g.* from viii. 29—x. 14; xxi. 2—10; xxii. 10—20; and from xxii. 29 to the end.

² Such is the opinion of Bornemann, a critic of great learning, and certainly in other points not deficient in judgment.

§ 12. ON WORKS HELPFUL FOR THE INTERPRETATION.

The reader will not expect to find here a full account of commentaries on

the Acts¹. For the most part both in ancient and in modern times they form but a portion of general expositions of the New Testament; and scarcely so prominent a portion as might be expected considering the singular importance of the bearings of the Book upon the external and internal life of early Christendom. Among the ancients Chrysostom stands preeminent in this as in all other departments of Biblical exegesis. The homilies on the Acts belong to the later part of his life; they were delivered in the third year of his episcopate at Constantinople (see above, p. 336, note 3); and, like other productions of that period, are less distinguished for vigour and eloquence than those of earlier years; but they present the same combination of a devout and reverential spirit with keen discernment, sound judgment, and a genuine historical instinct which preserves him from grave errors into which some considerable scholars of our own time have been betrayed. Chrysostom is followed closely by Ecumenius, and other Greek expositors, portions of whose labours have been preserved in the 'Catena' of Cramer².

Jerome stands foremost among Latin commentators. It is to be regretted that Augustine did not give much attention to this Book, of which he says that it was read publicly in the churches at Easter-tide, and stood high in popular estimation³.

The commentary of Calvin⁴ shews deep interest in the Book and a just appreciation of its value; but it is seriously affected by his doctrinal prepossessions. It is to be regretted that

the influence of this able but prejudiced writer and of his followers has left traces in our own authorized version, which disappear in a revised translation.

"The Acts," however, has had its full share of the light which has been thrown upon the language and the history of the New Testament by modern investigations both in England and on the Continent. The commentary of Meyer is conspicuous for calm sober judgment, and for critical discernment. It occupies a mean place between speculative rationalism and maintenance of the ancient faith of Christendom; and with due allowance for the bias to scepticism which to so great an extent pervades the literature of the Continent, the student will learn much from this writer and others of the same school, or of even more advanced tendencies, as Kuinöl, De Wette, his late editor Overbeck, and Reuss. The most extensive commentary which has lately appeared in Germany is that by M. Baumgarten, in three parts, 1852; it is thoroughly sound in principle, and well deserves the popularity evinced by its republication in 1859. The labours of Bishop Wordsworth and Dean Alford are too well known to need more than a passing reference, which must also suffice for other works written with a special view to the wants of certain classes of readers.

The reader, however, who desires to attain a thorough knowledge of the purport and bearings of the Apostolic history will not confine his attention to commentaries on this great work. The contemporary history, the language, manners, doctrinal and ethical principles of the countrymen of the Apostles, and of the races with which St Luke and his master were brought into contact, will demand and require most careful study. In this he will be assisted by works of remarkable learning and varied interest. From Jewish writers, all alien, and for the most part antagonistic to the Christian faith, he will learn much which until lately was but imperfectly known or altogether unknown to the generality of readers. Thus M. Derenbourg in his 'Histoire de la Palestine' has given a lively and faithful portraiture of the representatives of Hebrew opinion during the whole period touched upon in the

¹ A complete list is given by Bishop Wordsworth, p. 32 f.

² 'Catena in Acta SS. Apostolorum;' I. A. Cramer, 1838. See the *Monitum Lectori* in that work.

³ See the treatise 'De prædestinatione Sanctorum,' § 4, "Scripta sunt fidei ejus initia, suntque ecclesiastica celebri lectione notissima." Again in *Serm.* 315, "Actus apostolorum liber est de canone Scripturarum: iste incipit legi a Dominico Pascha, sicut e consuetudine habet Ecclesia." This testimony is weighty, as contrasted with the statement of Chrysostom quoted above in § 6, p. 336, proving in fact that, as was there pointed out, that statement applied chiefly if not exclusively to the people of Constantinople.

⁴ It occupies an entire volume in Tholuck's edition, nearly 500 pages.

New Testament. It is no slight advantage to have the antagonists of Christendom before us as they stand out clearly delineated by a highly cultivated and certainly an unprejudiced judge. It is especially satisfactory to find that the dark colours in which the Sadducean persecutors are depicted in our records are more than borne out by these investigations drawn exclusively from Rabbinical sources¹. Thus too the curious publication of Hamburger, not yet completed, entitled the 'Real-Encyclopædie für Bibel und Talmud,' enables us to understand more completely the views and feelings of the leaders of Jewish opinion, more especially of the Pharisaic party, with which the writer is in fullest sympathy. In this work we find singularly distinct traces of Christian influence upon some of the principal Rabbis², together with abundant proofs of their general hostility and persecuting spirit. These and other sources have supplied Ernest Renan with copious illustrations of Christian antiquity, which he has used, in some instances with singular tact, in his latest treatises on the apostolic age. The two works of Hausrath and Schürer³ on the contemporary history of the New Testament go far to supply a desideratum, which ought not to be neglected by English scholars, who, as we may hope, will bring to this subject, together with equal learning, a juster appreciation of the relative bearings of Christian and unchristian influences. Lechler's work on the apostolic and post-apostolic age, to which reference has already been made, is re-

plete with useful and varied information, and is written in a thoroughly Christian spirit. Lechler is also the author of the Commentary on the Acts in Lange's 'Bibelwerk.' The portion of Ewald's 'History of Israel' which refers to this period is of great value, especially in its treatment of the so-called negative criticism.

Above all, the reader will consult the principal works on the life and writings of St Paul which have been published within the present century on the Continent and in England. They are written in very different tones, and represent most opposite and antagonistic principles. The older writing by Hensen, 'Der Apostel Paulus,' now little read in Germany⁴, is remarkable for carefully digested and well-ordered information. In 1845 Ferdinand Christian Baur published his work entitled 'Paulus der Apostel Jesu Christi.' The sensation which it produced was immense. It is the main source from which the most serious misrepresentations of the Apostolic age have since been drawn. The ingenuity, the learning, the exegetical talent of the writer—the coryphæus of a most influential school—are universally recognized. Nor can it be questioned that points of exceeding interest have been elicited in the course of a controversy which, as a natural result, has issued not only in a permanent separation between the opponents and the maintainers of Christian principles, but in a not less striking separation between the representatives of the school to which F. Ch. Baur gave the strongest impulse, and of which he remains the recognized head.

England has produced three works on this subject, equally free from the wild and interminable speculations which have disturbed our German contemporaries, each presenting characteristics of special interest. Of these the earliest in time is that of Conybeare and Howson, in which for the first time every

¹ The title of Derenbourg's work is 'Essai sur l'histoire et la géographie de la Palestine, d'après les Thalmuds et les autres sources rabbiniques.' The first part only has been published, 'Histoire de la Palestine depuis Cyrus jusqu'à Adrien.'

² See the articles on Elieser ben Hyrcanos, the brother-in-law of Rabbi Gamaliel II.; Elisa ben Abuja, called Acher, a name nearly equivalent to Apostate; on the first and the second Gamaliel; on Jehuda Ila Nasi, and Rabbi Jochanan. More traces of Christian influence than appear to have been previously noticed will be brought to light by scholars thoroughly conversant with Rabbinical leaders in the first and second centuries.

³ 'Neutestamentliche Zeitgeschichte,' von Dr A. Hausrath, in three volumes; 'Lehrbuch der neutestamentlichen Zeitgeschichte' von Dr Emil Schürer, 1874.

⁴ It is not even noticed in the 'Tabelle' of Hertwig; see p. 44 where H. gives a list of *Exegetische Hilfsmittel* for the Acts of the Apostles.

⁵ This work developed views which the author had first advanced in an article 'On the object and occasion of the Epistle to the Romans,' published in the 'Tübinger Zeitschrift,' 1836.

species of accessible illustration supplied by archæologists, historians, travellers, was collected and presented in a popular and most attractive form to English readers. In 1874 a work similar in form, entitled the 'Life and Epistles of St Paul,' was published by T. Lewin¹, not less remarkable for copiousness of information, and even more remarkable for accuracy and completeness. The work of Dr Farrar, published since our commentary was printed and while this Introduction was passing through the press, apparently has all the characteristics of the author's 'Life of Christ,' and bids fair to rival its popularity.

When once more we turn our thoughts to the labours of Continental scholars, we cannot fail to be struck by the singular contrast presented by those who have dealt with this, and indeed all portions of the New Testament with the exception of four Epistles, in a captious and sceptical spirit, and by those who retain that reverence for Holy Scripture which was formerly claimed by their forefathers of the Reformation as their most distinctive characteristic. The former have produced works in abundance touching on every point of language, doctrine, historical fact, ecclesiastical organization, and forms of worship in the Apostolic age. They have shewn certainly no deficiency in learning or keenness of observation, and whatever else may be the result of their long and laborious investigations, they have undoubtedly done much towards awakening spirits which seemed in danger of subsiding into a state of torpid indifference, and keeping the attention of secularists fixed upon problems and persons which can hardly be contemplated closely without raising the mind into loftier and nobler fields of thought. But one thing they have not done; they have scarcely attempted it. They have not applied the exegetical instinct which many of them unquestionably possess, and which they have manifested in the discussion of portions of Scripture, to the elucidation of the most

important books. Their work has been, and continues to be, all but exclusively destructive. Each great personage to whom Christendom owes all its conceptions of the Saviour's person, of His own works and sayings, and of the principles and acts of His followers, has been the object of pertinacious attacks, and sophistical misrepresentations. Each of the Apostles¹ has suffered in the estimation of all who have been influenced by those misrepresentations, and this in exact proportion to the extent in which each of them has reproduced the characteristic features of his Master, or accomplished the work imposed upon him as a founder and governor of the Church. The complaint of a general and most serious falling off in the critical and exegetical departments of theological literature, in which Germany had attained a most distinguished if not the foremost place, has lately made itself heard in that country. It is a palpable fact that whatever has been done of late even for the revision of the text of the New Testament, but more especially for the interpretation of the Gospels, the Acts, and the Epistles, has been done by scholars who vary exceedingly in their theological position, but who one and all repudiate the negative and destructive criticism of Baur and his followers. It would indeed be strange were it otherwise. No permanent interest can attach to writings composed, as some German critics hold, of fragmentary and utterly untrustworthy documents, collected, mutilated, and interpolated by unknown and prejudiced compilers, surreptitiously introduced and incautiously adopted. Such interest as still exists must needs be of a temporary and controversial character; sufficient, it may be, to produce a series of bitter articles

¹ This applies more especially to the accounts of St Peter, St John and St James, which have left painful traces in the writings of authors not wanting in spiritual discernment; but it is applicable to a very great extent to St Paul, the special object of their one-sided encomiums. There can be no doubt that the dark colours in which that Apostle is described in Renan's work are chiefly derived from the writings in which Baur, and other German rationalists, represent him as the rival and antagonist of the older Apostles, and as actuated by feelings which are glaringly inconsistent with the spirit of our Lord Himself.

¹ The learned author of the most valuable work on the Chronology of the New Testament which has been published here or on the Continent, the 'Fasti Sacri,' a work which gives all the original documents on which the writer's conclusions are based, thus enabling the reader to form an independent judgment.

in periodicals devoted to the propagation of sceptical or avowedly antichristian principles; or works in which the principles of negative criticism are maintained and developed; but certainly not sufficient to produce careful, complete, and searching investigations into the character, bearings, style, and historical import of such a Book as that to which our attention is now directed. Such investigations demand not indeed a blind faith, or a general acquiescence in traditional interpretations, or a determination to bring all statements into accordance with preconceived views however sound and true, but a conviction that the student has before him a true and faithful recorder of events known to him from personal observation or from the testimony of thoroughly conscientious informants, chief agents in the events which he narrates; in this present case a man who

by early training was well fitted to comprehend the bearings of the transactions, and to appreciate the characters, which he describes; who was singularly free from national prepossessions, and full of sympathy with all generous and spiritual emotions. Such was the man to whom the unparalleled distinction was vouchsafed, that he—the only Gentile through whom any portion of the Christian revelation was communicated to the Church—should be intrusted with a record of our Lord's life, which begins earlier than any other Evangelist's, and is full of discourses and acts of deepest and most touching significance, as well as with the only extant account of the foundation and extension of the Church, the complete accomplishment of his Master's last charge to the Apostles—even St Luke, the Gentile physician, the "beloved" companion and faithful follower of St Paul.

THE ACTS OF THE APOSTLES.

CHAPTER I.

¹ Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. ⁹ After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. ¹²

They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

² Until the day in which he was taken up, after that he through the Holy Ghost had given command-

INSCRIPTION TO THEOPHILUS.

CHAP. I. 1. *The former*] This beginning, which has a curious verbal coincidence with that of Philo's Treatise, 'Quod omnis probus liber,' is most intimately connected with the close of the Evangelical Narrative, viz. the Ascension, of which we have a fuller and more detailed account here than in any of the Evangelists.

treatise] Rather, narrative, or relation. Chrysostom twice noted this designation for the Gospel according to St Luke as very modest.

Theophilus] See the note on St Luke i. 3. Not an ideal person with a name expressive of his religious character. That must have been *Philotheus*. Cp. 2 Tim. iii. 4, and Philo's summary of his account of Moses: μετ' ὁλίγων ἄλλων φιλόθεος καὶ θεοφιλής. Probably a Gentile convert, not resident in the Holy Land, or he could not have needed the many explanations of places and usages. He is said by Theophylact to have been of senatorial rank; and the title prefixed in the opening of the Gospel has been thought to imply that he was a provincial governor. Cp. xxiii. 26, xxiv. 3. The address here is less ceremonious than in the opening of the Gospel, indicating that, in the interval, St Luke's friendship with him had become more intimate.

all that] Not to be understood, literally: all that was most important, all that was requisite for the instruction of a catechumen. Cp. Augustin, 'de Cons. Evang.' iv. 8. Of the first thirty years, after the infancy, the sitting in the midst of the doctors is the only event recorded. The universal statement of St John xv. 15 is limited by xvi. 12.

began both to do and teach] did and

taught, without any emphasis on *began*, as if it implied a contrast between Christ's work on earth and in heaven. A very common idiomatic expression; e.g. παρεκάλεσαν, Matt. viii. 34 = ἤρξαντο παρακαλεῖν, Mark v. 17. Cp. Matt. xi. 7; Mark vi. 2, xiii. 5; Luke iii. 8, xi. 29, xiii. 25, xiv. 9, 29; John xiii. 5, 12; and Gen. ii. 3, in LXX. Jesus was a Prophet mighty in deed and word; and to the miracles and instructions previously recorded a supplement is here given in a series wrought and delivered by His chosen followers.

THE ELEVEN ARE PREPARED FOR THE DEPARTURE OF THEIR LORD.

². *taken up*] This reference to the close of St Luke's Gospel is emphatic, the Ascension being barely noticed by St Mark, and not at all by St Matthew and St John. The brief elliptical expression shows how familiarized the minds of the disciples had been to the withdrawal of their Master; 1 Tim. iii. 16. In the Service Books of the Eastern Church ἡ Ἀναληψία is used for the Festival of the Ascension.

through the Holy Ghost] Our A. V. followed the Vulgate and Chrysostom, and this construction is supported by xi. 28, xxi. 4; Matt. xii. 28; Heb. ix. 14. Cyril Alex. and Augustin, in accordance with the Oriental Versions, understood *whom He had chosen through the Holy Ghost*.

commandments] E.g. to preach the Gospel throughout the world, Mark xvi. 15, Luke xxiv. 46—49; to baptize in the Name of the Trinity, Matt. xxviii. 19; and to enjoin the observance of all the precepts given by Christ, in the course of the forty days, for the organizing and administration of His Church.

ments unto the apostles whom he had chosen :

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them

forty days, and speaking of the things pertaining to the kingdom of God :

4 And, ¹being assembled together ¹Or, ^{eating together with them.} with them, commanded them that they should not depart from Jeru-

the apostles] The fitting designation here, the period of discipleship having passed by. All the Apostles collectively, "pari consortio preaditi, et honoris et potestatis," Cyprian, 'de Unitate.'

whom he had chosen] **chosen for Himself.** Subjoined to mark the dignity of the office, Luke vi. 13; John vi. 70, xv. 16. Cornelius a Lapide corrected *elegit* in the Vulgate into *elegerat*.

3. *he shewed himself*] **Not He appeared.** Cp. John xxi. 1, 14. This form of expression was noted by Chrysostom as implying His Godhead. Hom. on the Ascension, § 9.

passion] Here equivalent to death, as in iii. 18, xxvi. 23; Heb. xiii. 12; 1 Pet. iii. 18. So, in the Nicene Creed, "He suffered, and was buried;" and in the Athanasian, "Who suffered for our salvation."

many] Emphatic; more than are recorded. *infallible proofs*] A. V. happily followed the Geneva, 1557, in inserting *infallible*; and it has the advantage over that, Tyndale, and Granmer, in substituting *proofs* for *tokens*. The original word, *τεκμήριον*, is defined by Aristotle τὸ ἀναγκαῖον σημείον, *the necessarily convincing proof*, 'Rhet.' i. ii. 16. These proofs were such as could not be mistaken; addressed to sight, hearing, and touch, on eleven recorded occasions.

being seen] More happily rendered in English Versions previous to 1611, *appearing*. Allowing Himself to be seen, not continuously, but at intervals, when He pleased, and as He pleased. The verb is frequentative, and is used concerning the Angel, Tobit xii. 19.

forty days] The duration of our Lord's fasting, Matt. iv. 2; Luke iv. 2, as it had been of that of Moses, Exod. xxxiv. 28, while, as mediator, Gal. iii. 19, he stood between the Lord and the people, Deut. v. 5. Comp. 1 K. xix. 8. The precise length of this interval is a new fact. Cp. Luke xxiv. 50—53, where the Ascension is regarded as only the termination of our Lord's life on earth, whereas here it is viewed in direct connection with the subsequent events. Notwithstanding this distinct statement, Strauss and Renan felt themselves at liberty to suggest that the Ascension was on the same day as the Resurrection. Of this interval eight days are noticed by St John, xx. 26; again, the time required for transit into Galilee, Matt. xxviii. 10, and for a stay there, during which was the appearance to the Apostles and that to the Five Hundred; then, after an interval, Christ's showing Him-

self at the sea of Tiberias, John xxi.; and time for the return to Jerusalem, perhaps in obedience to a direction given through St James, 1 Cor. xv. 7.

the kingdom of God] *I.e.* the Gospel Dispensation, the subject of the earliest teaching. The things pertaining to it included His own supremacy, Matt. xxviii. 18; the Commission to the Apostles, 19, 20; Mark xvi. 15; the Promise of His Presence, Matt. xxviii. 20; and of the Holy Ghost, immediately, Luke xxiv. 49, and in perpetuity, John xx. 22, 23. And along with these, it is piously presumed, a particular direction for the observance of the Lord's Day. Bramhall, Works, v. 58. See Bp Moberly's 'Discourses on the Great Forty Days.'

4. *being assembled*] The marginal rendering follows the Vulgate; and the word was so understood by Chrysostom, Hom. iv. in Princip. Act. § 5, and Hom. i. in Act. § 4. But it is used repeatedly by Josephus in the sense of *assembling with*; e.g. viii. iv. 1, xix. vii. 4; as by Xenophon also, 'Cyrop.' i. iv. 14, 'Anab.' vii. iii. 48. The occasion of His eating with them, noted by St Peter, x. 41, was among His earlier appearances, too remote from the time of the Ascension to have been intended here. This final interview was near Bethany, Luke xxiv. 50, with the Apostles only.

not depart] Cp. Luke xxiv. 49. The great joy, v. 52, was caused by the glorification of their Lord and the assurance which that gave of His ability to protect His followers. Their natural impulse must have been to quit the scene of His death, where they had every reason to expect persecution; but the promise in v. 5 might well reconcile them to their duty. Jerusalem was still the holy city, even after the Crucifixion; and the coming of the Holy Ghost could not have been so convincing at any place or time as there, at one of the great Festivals, when multitudes, gathered thither out of all lands, would carry to their several homes tidings of the manifestation. The new Law, as well as the old, was to go forth from Jerusalem: Isai. ii. 3; Micah iv. 1, 2. Eusebius, v. 19, refers to a tradition preserved by Apollonius, a Church historian of the second century, that Christ commanded His Apostles not to quit Jerusalem for twelve years. Clem. Alex., 'Strom.' vi. v. 43, quotes the Preaching of Peter for a direction that the Apostles were to go forth to the world after twelve years.

salem, but wait for the promise of the Father, ^a which, *saith he*, ye have heard of me.

^a Luke 24. 49.

^b Matt. 3. 11.

5 ^b For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying,

Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 ^c But ye shall receive ^d power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto

^c chap. 2. 1.
^d Or, the power of the Holy Ghost coming upon you.

"If we substitute Judæa for Jerusalem, and take Judæa in its widest sense, as including Samaria and Galilee, the tradition is not at variance with what we know from history." Burton, 'Lectures on the Eccl. Hist. of the first Century,' I. 146.

the promise of the Father] ii. 33, Joel ii. 28; Matt. x. 20; Luke xii. 12, xxiv. 49; John xiv. 16, 26, xv. 26, xvi. 7—16. Their expectations were to be limited to the promise, the nature and extent of which they little appreciated. The Christian Dispensation was to be the Ministration of the Spirit.

which, saith he, ye have heard] For a similar transition from the oblique to the direct form, see xvii. 3, xxiii. 34, 35, and Luke v. 14.

5. *shall be baptized with*] Compare the words of the Baptist, Matt. iii. 11, Luke iii. 16. This promise went very far beyond the receiving of the Holy Ghost, John xx. 22, and was not restricted to the Apostles, as St Peter came to understand in the house of Cornelius, xi. 16. The Holy Ghost was poured forth abundantly, Titus iii. 5, 6.

not many] Ten days. The Lord was with them forty days, v. 3, and they were baptized with the Holy Ghost on the fiftieth. Their faith was more tried by the vagueness of the expression than it would have been if the number had been specified: *not many* encouraged hope, and the indefiniteness induced watchfulness.

6. *avere come together*] This occasion, near Bethany, Luke xxiv. 50, is distinct from that in v. 4, at Jerusalem. Both appear to have been restricted to the Eleven. Cp. v. 11. He left the earth, to return to His glory, from the same place from which He went forth to His sufferings and death.

at this time] *I.e. not many days hence.* The question is in the same form as in Matt. xii. 10, Luke xiii. 23, xxii. 49, equivalent to *Grant us to know whether.* In their eagerness they did not ask, When wilt Thou? but, Wilt Thou now? The appearance of the kingdom had been looked for immediately, Luke xix. 11. The verb in the present tense indicates their impression that the restoration was near at hand. But instead of the fulfilment of Dan. vii. 13, 14, 27, in accordance

with their craving for liberation from Rome and for national independence, destruction was awaiting Jerusalem.

restore] The same word as Matt. xvii. 11. They perhaps had Micah iv. 8 in remembrance. But they very imperfectly apprehended the exclusively spiritual character and world-wide extent of the dispensation which they were called to introduce and administer; and they expected that their Lord would continue with them notwithstanding what He had said, John xx. 17; Luke xxiv. 26.

7. *It is not for you*] Our Lord's answer was not direct, as, with His foreknowledge, it might have been in the negative. It reminded them of their duty, as in Luke xiii. 23, and conveyed instruction rather than censure. It led their thoughts away from temporal sovereignty to the testimony which they would have to bear; and the sufferings inseparable from it were, in mercy, not noticed on this occasion. Cp. Matt. xx. 21—23.

the times or the seasons] Better without the article. The same words as in Dan. ii. 21, LXX.; *times*, periods, in some cases of considerable length; *seasons*, epochs fixed for particular events. "Frustra igitur annos qui huic sacculo remanent, computare ac definire conamur, quum hoc scire non esse nostrum ex ore Veritatis audiamus." Augustin, 'de Civ. Dei,' xviii. 53.

the Father] As in Mark xiii. 32.

put in his own power] Rather, **reserved under His own authority.** The word is different from that in the next verse. Cp. Matt. xxiv. 36, and see Magee on the Atonement, III. 52, fifth edition.

8. *shall receive power*] This pointed again to Pentecost, not many days off, v. 5. Power had been expressly promised, Luke xxiv. 49. For superhuman knowledge they were not to look. Miraculous powers would be granted for the confirmation of their teaching. The marginal rendering here is less correct.

witnesses] Not Princes. Cp. John xv. 27; Luke xxiv. 48. The discharge of their duty as witnesses is the chief subject of this Book. *My witnesses*, A, B, C, D.

me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

^d Luke 24. 51. 9 ^d And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Jerusalem] The Jews were in the habit of speaking of their capital apart from their country. Judæa is to be understood here in the larger sense, comprising Galilee and the country beyond the Jordan.

Samaria] This cancelled the prohibition, Matt. x. 5. Those fields had been pronounced white for the harvest, John iv. 35.

the uttermost part of the earth] Literally, in the largest sense, xiii. 47; Matt. xxviii. 19; Rom. x. 18. They, it seems, did not at the time understand it as extending beyond Jews dispersed throughout the world.

THE ASCENSION.

9. *these things*] And many more, as is plain from the Gospels.

while they beheld] The Oriental Versions subjoin *Him*. Seeing Christ after His Resurrection qualified them for being witnesses of that fact: for their bearing personal testimony to His Ascension it was necessary that they should see it. They were not left in amazement at His vanishing, as the two at Emmaus had been, Luke xxiv. 31.

taken up] As He was in the act of blessing them, Luke xxiv. 51. It is a different word from that in v. 2, and denotes His first leaving the ground. This is the most circumstantial account of the Ascension. The Resurrection was to the Apostles the crowning event in Christ's life on earth. His going back to His glory was a matter of course. Both the natures of our Blessed Lord are recognized. In His Humanity He was passive, Mark xvi. 19; 1 Tim. iii. 16. In His Divinity the Ascension was His own act, v. 10; 1 Peter iii. 22. So, in the case of the Resurrection also; God raised Him, ii. 24, 32, iii. 15, xiii. 33, 34, xvii. 31; and He raised Himself, John ii. 19, x. 18.

a cloud] A luminous cloud was often a symbol of the Divine Presence, Exod. xl. 34; Num. ix. 15; 1 K. viii. 10. Cp. the bright cloud at the Transfiguration, Matt. xvii. 5, and "the glory of the Lord," Luke ii. 9. All was calm; there was no whirlwind, as at the rapture of Elijah.

received him] Not to envelope, but to sustain Him. He made the cloud His chariot, Ps. civ. 3; Isai. xix. 1; and its interposition concealed Him from human eyes. If He had vanished abruptly, it would not have been made equally clear that His glorified Manhood had been taken up. Chrysostom, Hom.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is

II. § 2, remarked that of the Resurrection His followers saw the end, not the beginning; of the Ascension they saw the beginning, not the end. "It was sufficient that *Christ showed Himself* to the Apostles *alive after His passion*; for being they knew Him before to be dead, and now saw Him alive, they were thereby assured that He rose again: for whatsoever was a proof of His life after death was a demonstration of His Resurrection. But being the Apostles were not to see our Saviour in heaven, being the session was not to be visible to them on earth, therefore it was necessary they should be eye-witnesses of the act, who were not with the same eyes to behold the effect." Pearson, on the Creed, Article vi. -

out of their sight] Some have thought that others beside the Apostles witnessed the Ascension. But St Luke's account here, vv. 2, 4, 6, 11, seems to restrict it to the Eleven. Cp. Mark xvi. 14, 19. Gone from them, their Lord was still with them, Matt. xxviii. 20. And if our conversation is with Him in heaven, Phil. iii. 20, we may hope to have the sunshine of His Presence even in the vale of tears and in the valley of the shadow of death.

10. *looked steadfastly*] Rather, *were gazing*. The word is used nine times in this Book, and twice in St Luke's Gospel. In 2 Cor. iii. 7, 13, A. V. gives *steadfastly behold*.

two men] Angels in human form, as in x. 22, 30; Mark xvi. 5; Luke xxiv. 4. Angelic ministrations had been rendered to our Lord in the days of His humiliation, at His birth, after His temptation, in His agony, and at His resurrection.

11. *men of Galilee*] The Apostles were called from that district out of which, in forgetfulness of Jonah, and perhaps, Nahum also, it had been said that there had arisen no Prophet, John vii. 52.

gazing up] Not without some hope, perhaps, that He might reappear. The words of the Angels imply that the Apostles ought to have been prepared for the withdrawal of Christ's bodily presence, John vi. 62, xx. 17; Luke xxiv. 26. Henceforth they were not to indulge in vain regret, but to apply themselves to the work assigned to them, and to look forward to His second coming. That Jesus Christ shall come again, is the great promise of the New Testament, as the Seed of the Woman was of the Old.

this same] The Godhead and Manhood

taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet,

which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James,

were joined together in one Person, never to be divided. Article II. He ascended with His Body, and there sitteth till He return to judge all men at the last day. Article IV.

in like manner] "With the clouds of heaven," Dan. vii. 13; Matt. xxiv. 30, xxvi. 64; Mark xiv. 62; Luke xxi. 27. Visibly, "every eye shall see Him," Rev. i. 7. Attended by Angels, Matt. xxv. 31; 1 Thess. iv. 16; and in human form, "in eadem forma atque substantia," Augustin, Epist. 187; so that meanwhile we may think of Him as retaining "all things appertaining to the perfection of man's nature," and may invoke Him as "Son of David."

into heaven] The threefold repetition of these words in this verse was meant to impress the reality of the event, which the Church makes the basis of prayer on Ascension Day and on the Sunday following.

RETURN OF THE ELEVEN TO JERUSALEM.

12. *Then returned they*] St Luke, xxiv. 52, subjoins, "with great joy." When they received the first intimation of His leaving them, sorrow had filled their hearts, John xvi. 6. Now, though withdrawn in the body, their Lord was felt to be nearer and more to them than ever.

Olivet] The olive-garden, the scene of the Agony. This variation from the usual "Mount of Olives" faithfully represents the Original. On the mountain, N.E. of Jerusalem, the glory of the God of Israel lingered, when, in the vision of Ezekiel, xi. 23, it was leaving the city; and here Zechariah saw a manifestation of the Messiah, xiv. 4. Bethany is the scene of the Ascension in Luke xxiv. 50; and the Mount of Olives is used by him, xxi. 37, as equivalent to Bethany in Matt. xxi. 17 and Mark xi. 1. By Bethany, is to be understood here, not the village, but a district on the eastern slope. Our Lord led them to the confines of this, at its junction with the suburb, Bethphage. The traditionary attempt to identify the spot with the highest of the three summits, the elevation of which has been estimated at 2724 feet above the level of the sea, but only 921 feet above Bethany, on which the Empress Helena built a church, has been pronounced a failure. "The Ascension was from the place where that tract of the Mount of Olives ceased to be called Bethphage, and began to be called Bethany." Lightfoot, 'Hor. Hebr.' It cannot have been very far from the home of Lazarus and his sisters on

the further side, and from the scene of the Agony, six weeks previously, on the nearer side of the Mount. Stanley, 'Sinai and Palestine,' 454, 5th ed.

a sabbath day's journey] This may be understood as equal to about an English mile. It was not a Mosaic enactment, but a Rabbinical tradition based on Exod. xvi. 29, compared with the space left between the Ark and the people, Joshua iii. 4, and with the distance between the centre and the outermost verge of a Levitical city, Num. xxxv. 4, 5. Josephus, xx. viii. 6, gives five stades, and 'J. W.' v. ii. 3, six stades, as the distance of the Mount of Olives from Jerusalem. It was a familiar estimate of distance, not at all warranting Chrysostom's inference that the Ascension was on a Sabbath, Hom. iii. 1. The fortieth day from the Crucifixion, Friday, must have fallen on a Thursday. The Ascension is assigned to that day in v. 19 of the Apostolical Constitutions, the first six books of which are attributed to the close of the third century, and in Eusebius' Life of Constantine, iii. 43. The Commemoration of it was observed "ab universa quacunq; se diffundit Ecclesia," Augustin, 'Epist. ad Januarium,' § 1.

13. *come in*] To the city.

an upper room] the upper room. Some have assumed, from Luke xxiv. 53, that this was in the Temple. But that passage, like ii. 46, is better understood of their regularly resorting thither at the hours of prayer, iii. 1. The followers of Jesus of Nazareth can hardly have been allowed the use of an apartment; and the association of men and women, v. 14, would not have been permissible within the sacred precincts. We may safely follow the stream of ancient interpretation in understanding the insertion of the article as identifying it with the room in which the Eucharist was instituted, Mark xiv. 15; Luke xxii. 12, and in which two appearances of Christ after His Resurrection, John xx. 19, 26, and the coming of the Holy Ghost, took place.

abode] Not dwelling there, but frequently resorting to it for devotion and consultation.

Peter, and James] A. V., representing the Received Text, agrees with Mark iii. 16, 17. In \aleph , A, B, C, D, Vulg. and Syr., Peter and John, the two friends, are grouped together. In Matt. x. 2, and Luke vi. 14, the brothers are paired respectively. The fourth enumeration, given here, shows that Judas Iscariot alone was missing, John xvii. 12. St Peter's denial, St Thomas' incredulity, did not exclude them.

and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alphæus*, and Simon Zelotes, and Judas *the brother of James*.

14 These all continued with one

accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names

Although all had forsaken Him, they were reinstated in His favour, and in the office to which He had called them.

Alphæus] Called Cleopas, Luke xxiv. 18. He married a sister of the Blessed Virgin, John xix. 25, and was, it is thought most probable, dead before the commencement of our Lord's ministry. His son James, Matt. x. 3, called the Less, *i.e.* the Younger, Mark xv. 40, and the Just, probably wrote the Catholic Epistle. He was favoured with a special appearance of Christ after His resurrection, 1 Cor. xv. 7, and has by some been identified with the first Bishop of Jerusalem, Acts xv. 13, 19; Gal. ii. 9; but see the note on xv. 13. He is commemorated by the Church, in conjunction with St Philip, on the first of May.

Zelotes] So in Luke vi. 15, fixing the true meaning of the Aramaic designation very unhappily represented by *Canaanite* in A. V. Matt. x. 4, and Mark iii. 18.

the brother of James] Syr. represents *the son*, which is preferred by Meyer and Bishop Cotterill. The relationship is not expressly given here, or in Luke vi. 16. A. V. supplied this ellipse from the opening of the Epistle of St Jude, following a tradition acquiesced in by Origen, who did not explain the relationship, but treated it as well known, as doubtless it was at the time when St Luke wrote. This Jude is called Thaddæus, Mark iii. 18; and Lebbaeus, Matt. x. 3. By St John, xiv. 22, he is distinguished from Iscariot.

14. *with one accord*] The original word occurs eleven times in this book, only once elsewhere in the New Testament, Rom. xv. 6. Unanimity in prayer is one of the conditions on which we may hope to be heard: Matt. xviii. 19; 1 Peter iii. 7.

prayer] the prayer; a definite form. Cp. ii. 42; Col. iv. 2. *Prayer* is the more general word; *supplication*, petition in some special need, is not found in any Uncial MS. nor recognized by the Vulgate or the Syriac.

the women] Including, doubtless, those mentioned in Matt. xxvii. 56; Mark xv. 40; Luke viii. 2, 3, xxiii. 49, 55, xxiv. 10, and, we may presume, the sisters of Bethany. Their presence is noticed as in strong contrast with Jewish usage, which assigned a separate court in the Temple, and kept women apart in the Synagogue. In Christ, there is neither male nor female, Gal. iii. 28.

the mother of Jesus] A special mention, as of St Peter, Mark xvi. 7. This is the last

notice of the Blessed Virgin in Holy Scripture. She is distinguished from other women in accordance with the angelic salutation, Luke i. 28; but her preeminence is not made conspicuous or dwelt upon. She was stedfast in prayer, like the rest. St John made no reference in his Epistles to the charge committed to him, John xix. 27. Of the deaths of St Stephen and St James, and of the sufferings of St Paul, we know something, but of hers nothing is told us. Her assumption is not noticed by Arethas in his commentary on the Apocalypse, A.D. 540; and in the Liturgy which bears the name of Chrysostom, she is mentioned with other Saints as in Paradise, awaiting, not yet having, her perfect consummation and bliss.

his brethren] Near kinsmen, as Matt. xii. 46; John vii. 3; Gal. i. 19; James, son of Alphæus, James, Simon, Jude, Matt. xii. 55, xxvii. 56. They had been backward in believing, John vii. 5. Many have understood half brothers by a previous marriage of Joseph. The well-nigh universal sense of the early Church was against regarding them in any nearer relationship than that of cousins. "Consanguinei Virginis Mariæ fratres Domini dicebantur. Erat enim consuetudinis Scripturarum appellare fratres quoslibet consanguineos et cognationis propinquos." Augustin, 'in S. Jo. Evang. Tract.' xxviii. 3. The commendation of the Blessed Virgin to the care of St John indicates that there was no brother by blood. See the Note on Matt. xiii. 55.

15. *in those days*] Between the Ascension and Pentecost.

ELECTION OF A SUCCESSOR TO JUDAS.

Peter stood up] Assured of his complete restoration, and mindful of the charge given to him, Luke xxii. 32. *In the midst*, among them, as one of them, not in any position of authority. The historian, it may reasonably be assumed, received through Silas detailed accounts of all transactions in which St Peter was prominent.

the disciples] the brethren N, A, B, C, and recent critical editors.

of names] of persons, as Rev. iii. 4, xi. 13 margin. The Eleven and the Blessed Virgin had been already mentioned: v. 23 supplies two other names. There were about forty more than the Apostles and the Seventy. *together*] Not as inmates, but then and there assembled for devotional exercises.

an hundred and twenty] Coincident with

together were about an hundred and twenty.)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Psal. 47.

Ezra's great Synagogue. Gill. There was no stated Council in any city under this number. Lightfoot. In the Horologion, August 9, the Greek Church understands that this number comprised women, notwithstanding the form of address in the next verse. It was not the aggregate of all the disciples, but of those who happened to be in Jerusalem at the time of the Ascension. The Five Hundred, 1 Cor. xv. 6, included many who had tarried in Galilee or who had gone to their homes elsewhere, and had not yet returned for Pentecost.

16. Men and brethren] Rather, Brethren. Cp. vii. 2. A solemn and respectful form of address, excluding the women in v. 14. St Peter acted throughout in concurrence with the general feeling, not with any personal authority. Chrysostom, Hom. iii. 1. His taking the initiative was in accordance with Matt. xvi. 19; his tone in speaking of Scripture and the Divine purposes fulfilled John xx. 22.

this scripture] The quotation in v. 20. Very emphatic testimony to the Old Testament is borne by St Peter in his second Epistle, i. 21.

must needs have been] Yet the will of the agent was free. We cannot reconcile human accountability and Divine foreknowledge, but we must accept both, iv. 28.

the Holy Ghost] The inspiration of the Psalms is attested here, as it had been by Christ Himself, Mark xii. 36.

by the mouth of David] The Psalmist's words had a reference beyond any of which he was conscious. Ps. xli. 9, pointing in the first instance to Ahithophel, had been applied to Judas by our Lord, John xiii. 18.

was guide] became guide: it was his own act. The sense would be better expressed if there were only a comma after Jesus and the next verse began with because. Thus much had been foretold concerning Judas, because he had been one of the Twelve.

17. numbered with us] No hint of his unworthiness, even after John vi. 70. Cp. our xxvith Article.

obtained] Rather, had allotted to him. Judas had the same commission and miraculous powers as the rest of the Twelve. The word here rendered part is represented by inheritance, Eph. i. 11; Col. i. 12.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

Matt. 27.

7.

18. Now this man] This and the following verse have been regarded as parenthetically inserted by the historian. To the minds of those whom St Peter was addressing the facts were fresh and familiar, and the explanation of Aeldama needless. For Theophilus and general readers the information was most desirable; and it had not been given in St Luke's Gospel.

purchased] gave occasion to the purchase. The money received by Judas was so invested by others, Matt. xxvii. 5—10. So the Jews are said to have crucified, and Pilate to have hewn out the new tomb, and Saul to have offered the burnt-offering, 1 S. xiii. 9.

a field] The Potter's field, Matt. xxvii. 7. Maundrell, 1697, was shown this in the valley of Hinnom, and another Aeldama in the valley of Jehoshaphat. And Greswell thought that the Potter's field was to be distinguished from the scene of the suicide. McClellan, who cannot accept this distinction, very forcibly remarks that St Matthew, "in a picture in immediate juxtaposition with that of the denial and penitence of St Peter, traces the traitor's fall through all its human stages of remorse to his own extreme self-inflicted penalty; and the curtain appropriately drops over the last act of the workings of guilty despair, as it fell before our St Peter's penitential sorrow. St Luke portrays not the act of Judas in the frenzy of desperation, but the act of God in righteous retribution...The two accounts are (not, as Meyer, the result of different traditions, but) companion pictures by inspired artists, equally and perfectly informed; whereof, in strict suitability to their several designs, the one reveals the human side of the tragedy, and the other the divine." 1 p. 504.

headlong] Rather, flat on his face. Cp. Josephus, 'J. W.,' vi. i. 6. This fact is not contradictory, but additional to the circumstances stated in Matt. xxvii. 5, where the word is the same as that used by LXX. concerning Ahithophel. Theophylact explained that the rope broke, and that, after the Resurrection of Christ, Judas flung himself off some height. There is no foundation for this in St Luke's expression, which in the Horologion is paraphrased by having fallen from the balter on his face.

burst asunder] This statement of what befell the body of Judas is supplementary to

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, The field of blood.

20 For it is written in the book of Psalms, ^{25.} *Let his habitation be desolate, and let no man dwell therein:* and ^{8.} *his* ^{1 Or, office, or, charge.} *bishoprick* let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

the account of the mode of suicide, Matt. xxvii. 5. Ten thousand Idumean captives, cast down from the top of a rock, after Amaziah's victory, "were all broken in pieces." 2 Chro. xxv. 12.

19. *it was known*] Rather, *it became known*. Principally and preeminently the purchase of the field with the wages of iniquity. "Just as St Matthew, xxvii. 8, after an interval, refers the cause back not to the immediately preceding burial of strangers in v. 7, but to the purchase-money of the price of blood in v. 6, so here, St Luke, after an interval, refers the cause back not to the immediately preceding fate of Judas, but to the purchase in v. 18. The parallelism is strikingly close: *the wages are the price, and the iniquity the blood.*" McClellan, I. p. 505.

all the dwellers at Jerusalem] Including the strangers, for one of whom our Lord was mistaken on the road to Emmaus, Luke xxiv. 18.

their proper tongue] The Syro-Chaldaic, or Aramaic. In the Original, *dialect*, a word used six times in this Book, ii. 6, 8, xxi. 40, xxii. 2, xxvi. 14. Any distinction between this and the ordinary word cannot be pressed. Roberts, 'Discussion on the Gospels,' 288, noted *their* not *our*, as indicating that St Peter spoke in Greek.

field of blood] Bought with the price of blood, Matt. xxvii. 8, and, according to received tradition, stained with the blood of Judas. The name *Aceldama* would remind Jewish readers of that bloodshedding, the consequences of which had been invoked on themselves and on their children. The place commonly shown as *Aceldama* "has ever been famous on account of the *sarcophagous* virtue possessed by the earth, in hastening the decay of dead bodies. Shiploads of it were carried to the Campo Santo in Pisa." E. D. Clarke's Travels, IV. 344, 8vo.

20. *For it is written*] The first quotation, down to *therein*, is taken substantially from Ps. lxx. 25, with some compression of LXX., and a variation in the number of the pronoun from plural to singular, by which Judas is taken as a representative of Christ's enemies. This Psalm, quoted in the New Testament oftener than any other except xxii., is

preeminently Messianic; v. 9 is applied to Christ by St John, ii. 17; the words immediately following by St Paul, Rom. xv. 3; and the fulfilment of v. 21 is noted by St John, xix. 28—30. The second quotation is taken with verbal exactness from LXX., Ps. cix. 8, called by the ancients, the Iscariot Psalm. The conduct of Judas warranted the identifying him with Doeg and Ahithophel. David and his enemies are treated as types of Christ and His enemies. And, after the exposition given by our Lord, Luke xxiv. 44, it is out of the question to impute to St Peter misunderstanding or misapplication.

habitation] Perhaps, *pastoral office*. In the Original, *sheepcote*.

bishoprick] So Wycliffe, here, and in the Psalm; Luther gave *Bistum* here, and *Amt* in the Psalm. The word *bis* ought to have a capital letter to show that it is the first word in a second quotation. The ecclesiastical designation had been applied to Roman officials: "Pompeius vult me esse quem tota haec Campania et maritima ora habet *ἐπισκόπων*." Cicero ad Atticum, VII. 11.

21. *these men*] This has been understood as restricted to the Seventy. But the reserving the word to the last in the Original points to those among the company who had seen and conversed with the Lord after His resurrection.

all the time] The Twelve were chosen that they might be with Him, Mark iii. 14. Their having been with Him from the beginning qualified them for being His witnesses, John xv. 27.

went in and out] Cp. ix. 28. A Hebraism for the whole course of life. Deut. xxviii. 6, 19; 1 S. xviii. 13, 16; 2 Chro. i. 10; Ps. cxxi. 8. The required qualification was the having been present at the Discourses and Miracles of Christ.

22. *Beginning*] *Having begun* from the time when John was baptizing. Not to be restricted to our Lord's Baptism. The ministry of the Baptist was the announcement and introduction of that of Christ, John i. 29; Mark i. 1, 2.

must one be ordained] *made or become*. There is no reference to any ecclesiastical rite. There were to be twelve Apostles because there were twelve tribes, Matt. xix. 28, and it

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and

was necessary that the vacancy should be filled before the effusion of the Spirit. The one prophecy having been fulfilled by the death of Judas, the other must be fulfilled by the appointment of a successor. The vacancy was to be supplied of necessity; but human intervention was requisite.

his resurrection] The great central truth of Apostolic teaching, which involved the whole of their testimony, iv. 33, apart from which fact preaching and faith were alike vain, 1 Cor. xv. 14.

23. *they appointed*] Rather, **presented or set before**, as in v. 27, vi. 6. It has been argued that whichever reading, *disciples* or *brethren*, is adopted in v. 15, the hundred and twenty may have taken part in the selection; but does not v. 17 point to the Apostles exclusively?

Barsabas] The meaning of this name has not been ascertained. Five different interpretations have been given: son of conversion, of an oath, of quiet, of wisdom, of an old man, as more or less probable, by Lightfoot, 'Hor. Hebr.' Eusebius, i. 12, has preserved a tradition that he was one of the Seventy, and, iii. 39, states on the authority of Papias that, having drunk deadly poison, he was preserved from all harm.

It has been suggested that he may have been a brother of Judas Barsabas, xv. 22. He is certainly not to be identified with Josias Barnabas, iv. 36, who, it is plain from the details there given, is then mentioned for the first time.

Justus] A second name in Latin was not uncommon among the Jews. Cp. xiii. 9. It was only a name, not an expression of moral character. But Bengel pleasantly suggests that the subjoining it here shows that the preference of Matthias in no way affected the estimation in which Barsabas was held by the brotherhood. Some have allowed themselves to fancy that the position of the names indicates that Barsabas was the favourite. Neither he nor Matthias is mentioned afterwards in the New Testament.

Matthias] Abbreviated from Mattathias, equivalent to the Greek Theodorus, i.e. Gift of God; a name very prevalent among the Jews at that time. A tradition preserved by Eusebius, i. 12, iii. 25, represents him as one of the Seventy. According to Clem. Alex. 'Strom.' iv. vi. 35, the words of Zacchæus, Luke xix. 8, were sometimes attributed to

St Matthias. An apocryphal Gospel passed under his name, and his traditions are quoted by Clem. Alex. 'Strom.' ii. ix. 45, vii. xiii. 82. Jones, on the Canon, i. 257, contends that there were no written remains, only oral tradition.

Lightfoot was disposed to identify Matthias with Nathanael, "the sense of his name being the same, though not the sound."

24. *Thou, Lord*] Prayer addressed to the ascended Saviour, as in vii. 59, 60, ix. 14, xiv. 23; 2 Cor. xii. 8. See the note on ix. 14. The word Lord in LXX. represents Jehovah; and Omniscience is attributed to Christ in this invocation. Cp. Jer. xvii. 10; 1 K. viii. 39, with John ii. 24, 25, xxi. 17, and see xv. 8 *infra*.

shew] Perhaps, *appoint*, the word being the same as in Luke x. 1.

thou hast chosen] The same word as in v. 2. The Divine selection was considered already made, only waiting to be declared. Appointment to the Apostolic office belonged to Christ exclusively, xxvi. 16; John vi. 70. After His return to His glory He appointed Matthias, as while on earth He had appointed Judas.

25. *ministry*] The duties; *apostleship*, the dignity of the office.

by transgression fell] A. V. paraphrases in the sense of the Vulgate, *prævaricatus est*. Syr. *separated*. Luther, *abgewichen ist*. Turned aside might have sufficed here, as Exod. xxxii. 8; Deut. xvii. 20.

his own place] Mason, on the Consecration of Bishops, i. 4, in accord with Hammond, explained that Matthias might undertake the Apostolic circuit which had been assigned to Judas. Sikes, on Parochial Communion, ch. 1 and 6, understood this as a scriptural proof of the distinction between Ordination and Mission. But it is safer to follow the old, received interpretation, that this is a euphemism for the condition of the soul of Judas. Christ had spoken of him as the son of perdition, John xvii. 12. Cp. Matt. xxvi. 24; Mark xiv. 21. See Bishop Bull's Sermons, 2 and 3. St Peter is said by Clement of Rome, § 5, to have gone into the place of glory that was due unto him; cp. Ignatius, 'Magn.' § 5, "every one shall depart to his own place."

26. *their lots*] N, A, B, C, D, Vulg. *gave lots*

he was numbered with the eleven apostles.

CHAPTER II.

1 *The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others.* 14 *Whom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known*

to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 *Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.*

AND when the day of Pentecost was fully come, they were all with one accord in one place.

to them. The arrangement is not explained. Mosheim, relying on ἑδωκαν instead of ἔβαλον and on αὐτῶν in the received text, not very reasonably contended for *Votes*, as indicating popular election, which is inconsistent with the *lot fell*. The only instance of an appeal to lots in the New Testament occurs between the departure of our Lord and Pentecost. The Church could dispense with them after the coming of the Holy Ghost, who was to guide into all truth, through whom we are encouraged to hope for a right judgment in all things. No recourse was had to lots in the appointment of Deacons. The Eleven, it may be, shrank from even the appearance of taking this election into their own hands. The case was special, and could not be a precedent. The Church regards the appointment as Divine; see the Collect for St Matthias' Day. Under the Old Testament lots were regarded as divinely directed, Prov. xvi. 33, and therefore conclusive, xviii. 18. They distinguished the scapegoat, Levit. xvi. 8, convicted Achan, designated Saul to the monarchy, and distributed the promised land, Num. xxvi. 55, 56, although that might have been considered as indicated by Jacob, Gen. xlix., and determined by Moses, Deut. xxxiii. Lots also assigned their several duties among the priests in the Temple; 1 Chro. xxiv. 5, xxv. 8; Luke i. 9. Augustin deemed it lawful to determine by lot what ministers of the Church should remain, and who should seek safety by flight, when persecution threatened to cut them all off, Epist. 228, § 12.

The Moravians in 1464 had recourse to lots for deciding the question of their having a ministry of their own, and in 1467 for the appointment of their first three ministers. As late as 1731, the retention of their own discipline instead of incorporation with the Lutheran Church was determined in like manner. "Wesley had, and indulged, a predilection for sortilege," Southey, I. 136, 187.

numbered] by vote numbered. The validity of this appointment, which has been questioned by some, is incidentally recognized in ii. 14, and in vi. 2; the Twelve must have included Matthias. The appointment being directly Divine superseded the laying on of hands,

Vulg., and, as Scaliger said, all the Fathers. This was approved by Grotius, who understood the whole season from Easter to Whitsuntide, as Pentecost is used by Tertullian, 'de Idololatria,' § 14, and in the last Canon of the Nicene Council. It is said to have differed from the other two great Festivals, as being limited to a single day. But it was practically of a week's duration, although the first day alone was observed with the solemnities prescribed in the Law.

Pentecost] This name, in use among the Hellenistic Jews, does not occur in LXX. except in Tobit ii. 1, and 2 Macc. xii. 32. The Festival, not mentioned in the Gospels, was intermediate between the Passover and the Feast of Tabernacles, on the fiftieth day after the 16th of the month Nisan, which was the second day of the Passover, being the morrow of the Passover Sabbath, and gave numerical roundness to the seven times seven days prescribed in Levit. xxiii. 15, 16. Among the Hebrews it was called the Day of First Fruits, Num. xxviii. 26; the Feast of Weeks, because seven weeks later than the Passover, Exod. xxxiv. 22; Deut. xvi. 10; Tobit ii. 1; and the Feast of Harvest, Exod. xxiii. 16, i.e. of Wheat Harvest, xxxiv. 22. As originally appointed, it was restricted to the Offering of First Fruits, as a Thanksgiving for the Harvest; but, at least as early, according to Dr Ginsburg, as the time of Christ, the Jews combined with this a commemoration of the Giving of the Law on the fiftieth day after quitting Egypt. And this has been the prominent commemoration since the Jews, driven from their own land, ceased to be agricultural. The twofold purpose, not recognized by Philo or Josephus, is noticed by Jerome, 'Epist. ad Fabiolam,' and by Augustin, 'c. Faustum,' xxxii. 12. Christians may well be thankful to regard the day under both aspects, as the promulgation of the New Covenant, and as the ingathering of the fruits of the Gospel Harvest. To the Church of England it has a special interest, as the anniversary of the restoration of the Public Service in the Mother Tongue in 1549.

fully come] Literally, while the day of Pentecost was being fulfilled. The same form of expression as in Luke ix. 51. As according to Jewish reckoning the day began at the previous sunset, it points to an early hour of the fiftieth day. According to

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with

the more probable calculation, that Christ instituted the Sacrament of the Lord's Supper on the 13th of Nisan, in anticipation of the legal Passover on the 14th, which was the day of the Crucifixion, the Sunday of the Resurrection must have been the day of the Omer, and Pentecost in that year must have fallen on the first day of the week, the Lord's Day. "That the Day of Pentecost fell upon a Sunday, is undeniable; because the Resurrection of Christ was upon a Sunday, and Pentecost was the fiftieth day from the Resurrection." Bramhall, Works, v. 51.

they were all] This has been understood of the Apostles alone, as in the Proper Preface for Whitsun Day; and *all Galileans* in v. 7 has been thought confirmatory of this view. But the application of the prophecy, 16—21, seems to require a wider range, taking in those mentioned in i. 14 at all events, and, perhaps, Pentecostal pilgrims also. The Hundred and Twenty were understood to be included, by Chrysostom, Hom. iv. § 1, by Augustin, Sermon 87 'de Verbis Matt.' xx., 'Tract. in S. Johan.' 92, and by Jerome, 'Epitaph. Paulae.'

with one accord] There was no impatience, no rivalry. They waited *longanimiter* as well as *unanimiter*. Bp Andrewes. But δ, A, B, C have ὁμοῦ, *together*, instead of the ὁμοθυμαδον of the received text.

in one place] The upper room of i. 13, in which the Eucharist had been instituted, and the Deacons were appointed. If it had been intended that general readers were to understand the Temple, the word *house* would not have been used in the following verse. At the time of Hadrian's visit to Jerusalem, then for the most part in ruins, there was still entire, on the alleged site, the upper Church of the Apostles, in which Cyril of Jerusalem ministered, A.D. 348, 'Catech.' xvi. 4. Cp. Epiphanius, 'de Mens. et Pond.' 14.

2. *mighty wind*] Strong wind was regarded as a symbol of the Divine Presence, Ps. xviii. 10, civ. 3; 1 K. xix. 11. But on this occasion there was no corresponding agitation of the air; it was not wind, it only admitted of being compared to it. "Sonus venti vehementis, sed absque vento." Lightfoot. So in the next verse, not *tongues of fire*, but *as of fire*. The Greek word was used in both senses, *wind* and *spirit*, by our Lord in His conversation with Nicodemus, John iii. 8. *filled all the house*] As a bath is filled with water, that they might be baptized with the Holy Ghost, in fulfilment of i. 5; Chrysostom,

Hom. iv. 2 on the Acts, and Hom. II. 13, on the Ascension and the beginning of the Acts.

were sitting] A Hebraism for *were dwelling, or abiding*. At the nether part of Mount Sinai all the people that was in the camp trembled, Exod. xix. 16, 17. This giving of the Law of liberty was awaited in calm expectation.

THE COMING OF THE HOLY GHOST.

3. *appeared unto them cloven tongues*] Rather, *were seen by them*, not *on them*, as Luther. Tongues, as it were of fire, *distributing themselves among them*. *Like as*—refers not to the form of tongues, but to the fire-like substance. Cp. the marginal rendering, Isai. v. 24. A visible sign followed the audible, "the eye being the sense of love, as the ear is of faith." Bp Andrewes. Fire was the nearest earthly simile now, as a mighty wind had already been. They were baptized with the Holy Ghost and with fire, in fulfilment of Matt. iii. 11; Luke iii. 16, and John i. 33. A fiery sword barred Paradise, a fiery tongue reopened it. Cyril of Jerusalem, 'Catech.' xvii. 15.

it sat] *I.e.* the fire-like appearance; in the singular, because a tongue as of fire appeared upon each head. The appearance was not a momentary flash; the influence, which it symbolized, was to be permanent. A lambent flame upon the head was believed by the Rabbins to be a token of Divine favour, Schoettgen; as by classic poets, Homer, 'Iliad,' xviii. 214, Virgil, 'Æn.' II. 683.

upon each of them] Matthias included. Chrysostom.

4—13. THE GIFT OF TONGUES.

4. *to speak*] Chiefly, it seems, in praise and thanksgiving. Cp. v. 11. "Omnibus linguis conspirantes hymnum dicebant Deo, Spiritu ad unitatem redigente distantes tribus, et primitias omnium gentium offerente Patri." Irenæus, III. xvii. 2.

other tongues] Other than their mother tongue. This showed what had been meant by the promise of speaking *with new tongues*, Mark xvi. 17. Nothing short of the sudden communication of the power of speaking languages of which there had previously been no colloquial knowledge, and which were not learned in the ordinary course, can have been implied by this statement, reiterated, as it is, in vv. 6, 8, and 11. None of the suggestions of vehement excitement, for a time

other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

¹ Cr. when this voice was made.
² Or, troubled in mind.

6 Now ¹when this was noised abroad, the multitude came together, and were ²confounded, because that

every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

affecting the organs of speech, so as to render it more or less unintelligible, of ecstatic, inarticulate utterances, of the use of archaic words or poetical phraseology, or of new modes of interpreting ancient prophecies, can be accepted as at all adequate to this narrative.

gave them] Rather, *went on giving*.

utterance] To feelings elevated under spiritual influence. The word recurs only in v. 14, and xxvi. 25. Elizabeth, filled with the Holy Ghost, spake out with a loud voice, Luke i. 41.

5. *dwelling at Jerusalem*] A class distinct from natives, from original inhabitants, and from visitors to the Feast; such as came for the study of the Law, or for religious observances. Not a few Jews, after having been occupied with trade in various countries, came back to end their days in frequent attendance on the Temple services, awaiting the coming of the Messiah, and desirous of being buried in the Holy Land.

Jews] All were Jews, whether natives and stationary, or of the dispersion, or proselytes.

out of every nation] Out of all the different countries in which Jews resided, who had now come to Jerusalem for the Festival. Πανταχόθεν τῆς οἰκουμένης, Philo, repeated by Agrippa junior, who at the close of the speech by which he would fain have dissuaded his countrymen from war, said that there was no nation in which some Jews did not dwell, Josephus, 'J. W.' II. xvi. 4, VII. iii. 3. St James addressed his Epistle to the Twelve Tribes scattered abroad. There had been three principal dispersions: 1st, The Ten Tribes under Shalmanezzer, B.C. 721, among Parthians, Medes, and Elamites; 2nd, Judah and Benjamin, carried away under Nebuchadnezzar, B.C. 606, were placed chiefly in Mesopotamia; 3rd, Ptolemy Lagus took great numbers from Jerusalem into Egypt, B.C. 329. Commercial speculation allured many to the chief seats of trade in all directions.

Pentecost, falling seven weeks later in the year, was much more favourable for travelling than the Passover.

6. *this was noised abroad*] When this extraordinary sound had been heard. The word for *sound* here, different from that in v. 2, frequently occurs in New Test.; but in no single instance in the sense of *rumour*, or *report*.

confounded] Perplexed, bewildered, because there was no appearance of a storm to account for the sound. They were startled, but not predisposed to receive the Apostolic teaching.

heard] In the imperfect tense, indicating the continuance of the discourse.

ITS EFFECTS.

7. *amazed and marvelled*] The sudden sensation and the permanent effect of their astonishment. *all om.* in B and D.

one to another] These words, not in \aleph , A, B, C, Vulg., are omitted by Lachmann, Tischendorf, Tregelles, and Alford.

Galileans] Natives of a despised district, John vii. 52, where education was scanty, the standard of culture very low, and the spoken dialect peculiar, Mark xiv. 70, in consequence of being largely corrupted through intercourse with foreigners, Matt. iv. 15. Galileans came afterwards to be a term of reproach. Julian "countenanced, and perhaps enjoined, the use of this less honourable appellation, instead of Christians." Gibbon, XXIII.

8. *every man in our own tongue*] "Totus mundus ibi erat," Augustin, Sermon. 44, 'in Die Pentecostes,' § 2. The making all languages intelligible at the Giving of the New Law symbolized the bringing of the whole human race within the circle of the Church. The children of Israel, who were present at the renewal of the Covenant in the land of Moab, represented all succeeding generations. Deut. xxix. 14, 15.

This statement does not imply that each of the Twelve was thus largely endowed. All who were present heard their respective languages from one or other of the Apostles. We may rest satisfied with our Proper Preface for Whitsuntide, "the Gift of divers languages," although St Augustin could not content himself with admitting that "singuli in quos venit Spiritus Sanctus, singulis linguis omnium gentium sunt locuti, illi alia lingua, et illi alia;" but insisted that "unusquisque homo linguis omnium gentium loquebatur," Sermon. 268. 1, 'in Die Pentecostes.' Cp. 270. 6, and repeatedly elsewhere; e.g. 'Tract. in S. Johan.' XCII. 2; 'De Civitate Dei,' XVIII. 49; 'Enarrat. in Ps.' xviii. 5; Sermon. 71, 'de Verbis S. Matt.' xii. § 28; Sermon. 80, xvii. § 5.

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya

about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and

9. *Parthians*] Placed first because of the great extent of their territory, from India to the Tigris, and from the desert of Khiva to the Southern Ocean. This is an enumeration, not of languages but of provinces in which there were Jewish settlers, called after their respective places of residence, *e.g.* Alexandria and Ephesus, Josephus, 'c. Apion.' II. iv. The arrangement made by St Luke, not by the speaker, begins from the furthest East, and taking North and South in a sort of parallel, makes Rome represent all the remoter West. Philo, 'Legat. ad Caium,' §§ 31, 36, sets forth Jerusalem as the metropolis not of Judæa only, but of the very numerous Jewish settlements also, in Asia, Europe, and Libya.

Elamites] Elam, an ancient name of Persia, Gen. x. 22; Isai. xi. 11, xxi. 2; Dan. viii. 2.

Mesopotamia] The Padan-Aram of Genesis, between the Tigris on the east and the Euphrates on the west. There were not a few "myriads" of Jews in the neighbourhood of Babylon, Josephus, xv. iii. 1. Cp. xvii. ii. 2, xviii. ix. 1.

Judæa] So in all MSS., and there is no need to have recourse to any of the conjectural emendations, Idumæa, India, Bithynia, or, as suggested by Tertullian, 'c. Judæos,' § 7, Armenia. It was natural for St Luke, writing at Rome, to mention Judæa; and residents in Jerusalem might well be astonished at Galileans speaking without their own strong provincial peculiarity, Matt. xxvi. 73; Luke xxii. 59.

Cappadocia] West of the Euphrates, north of Cilicia, east of the river Halys; Pontus, between Cappadocia and the Euxine. These two names occur in inverse order, 1 Pet. i. 1.

Asia] Not Asia Minor, but the Roman province divided from it, "much as Portugal is from Spain," Paley, 'H. P.' All the seven Churches addressed in Rev. ii. iii. were within the limits of this proconsular Asia, of which Ephesus was the capital.

10. *Egypt*] Two-fifths of the population of Alexandria were Jews, and they had an Ethnarch of their own, Josephus, xiv. vii. 2, xiv. v. 2; Philo, 'c. Flaccum,' § 8.

Cyrene] Ptolemy Lagus, having great confidence in the Jews of Alexandria, sent some of them into Cyrene and other parts of Libya where he wished to strengthen his own influence. Josephus, 'c. Apion.' II. 4. Jews formed one quarter of the population of Cyrene, Josephus, xiv. vii. 2. The Cyrenians

had a synagogue in Jerusalem, vi. 9. Simon, the father of Alexander and Rufus, Matt. xxvii. 32, Mark xv. 21; and Lucius, xiii. 1, were of Cyrene.

strangers of Rome] Jews sojourning in Jerusalem for the Passover and Pentecost. This is the only notice of Europe in the enumeration. The Jews were so numerous in Rome that, when Varus sanctioned their sending an embassy to Augustus, the fifty ambassadors were accompanied by above eight thousand of their countrymen resident on the spot, Josephus, xvii. xi. 1. This may perhaps point to Jews banished from Italy by Tiberius a few years previously. That edict must have sent several thousands to seek an asylum, and many would naturally turn to Palestine. About this time Tiberius revoked his decree. And many, proposing to avail themselves of this opportunity for returning, might linger in Jerusalem for the observance of Pentecost.

11. *Cretes*] This form of *Cretans* was suggested by the Vulgate, *Cretes et Arabes*. Crete represented the Isles spoken of by the Prophets, *e.g.* Isai. li. 5. In Crete there were many Jews; Josephus took his third wife from among them, 'Life,' § 76. Cherethims, Ezek. xxv. 16, and Cherethites, 1 S. xxx. 14, rendered Κρητῶν by LXX. in Zeph. ii. 5, have been by some fancied to be intended.

Arabians] A large, vague term, pointing to the descendants of Ishmael. The grouping them with Cretes must be considered arbitrary, without any reference to geography.

the wonderful works of God] Perhaps in quotations from the Psalms, *e.g.* lxxi. 19. So in the case of the kinsmen and near friends of Cornelius, which St Peter pronounced parallel to this, xi. 15, the first use of the Gift was to magnify God. The benefits of Christ's Death and Passion, His Resurrection and Ascension, were doubtless set before them. The effusion of the Holy Ghost taking place just when Jerusalem was most full of strangers from all parts of the world insured a widely spread knowledge of the fact, preparatory to the teaching of the Apostles.

12. *they*] The devout men, v. 5. The narrative is now resumed from verse 7.

were in doubt] Not strong enough for the Original; were *thoroughly perplexed, utterly at a loss*. The word used concerning Herod, Luke ix. 7, and the devout women at the sepulchre, xxiv. 4.

were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 ^aAnd it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall

^aIsai. 44.
Joel 2. 28

What meaneth this? What is the design? What will be the consequence? Something very extraordinary was surely to be expected. The timid apprehended danger from the violent excitement; the bolder ridiculed it.

13. *Others mocking*] Another class of hearers, ἑτεροί, not ἄλλοι. These, we may hope, were native residents in Jerusalem or Palestine, who understood no one of the various languages. Waterland, Sermon 28, suggested that they said it perhaps wantonly or ignorantly, rather than spitefully or maliciously. Festus pronounced St Paul mad, xxvi. 24; and the Jews attributed some of our Lord's miracles to the power of the chief of the devils, Luke xi. 15. If any, capable of appreciating the Pentecostal miracle, remained unconvinced, their state of mind illustrated the wisdom of Providence in ordering that Christ, after His resurrection, appeared not to all the people but to witnesses chosen before of God, x. 40, 41. The word rendered *mocking* is in the Original far too strong to admit of Olshausen's suggestion that it was a good-humoured jest.

new wine] Rather, *sweet wine*. Pentecost fell in June, and the earliest vintage was not till August. Suidas understood the juice which oozes and trickles from the grapes without any pressure. Wine artificially prepared to retain its sweetness was of extra strength. A cognate word is rendered *new wine*, Joel iii. 18, and *sweet wine*, Amos ix. 13.

14—36. DISCOURSE OF ST PETER.

14. *Peter*] The Apostles spoke in the name of the Church; St Peter in the name of the Apostles. Chrysostom calls him the mouth of the Apostles, Hom. LIV. on St. Matt. § 1, the mouth of all the Apostles, Hom. on 2 Tim. iii. 1. Some if not all of the Eleven taught, as well as St Peter, in the course of the day, v. 37.

Ye men of Judæa] Native home-bred residents in the Holy Land, to whom the former part of this discourse, 14—21, was addressed. To them the vernacular Aramaic would have been intelligible.

Stier thought it probable that the generally

well-known Greek was used; and Roberts, 'Discussions on the Gospels,' 140, positively maintains that this alone would have been, as is implied, intelligible to all the hearers. The quotations, agreeing for the most part with LXX., have certain variations which must have fallen from St Peter's lips. If they had been made in Hebrew, St Luke would surely have given either an exact translation, or the generally received reading of LXX. unaltered. The quotations were actually made as they are set before us by the inspired reporter.

ye that dwell at Jerusalem] See Note on v. 5.

15. *these*] Not the Eleven only. Comp. v. 4.

the third hour] From sunrise. The earliest of the hours of prayer, at which the morning sacrifice was offered, midway between sunrise and noon. At their great festivals the Jews abstained from food not only till this hour, as on ordinary days, but till midday, Josephus, 'Life,' § 54, before which time, on more solemn occasions, the prayers of the synagogue were not concluded.

16. *that which was spoken*] A form of introducing a quotation in which the sense of one or more passages is given, and not the very words are used, as is indicated by the more usual form, *It is written*, as i. 20. The fact is identified with the prediction, as in Luke xxiv. 44.

Joel] iii. 1—5, or, as in LXX. as well as in A.V., ii. 28—32. Joel, about 800 B.C., is, with the exception of Jonah, the earliest of the Prophets whose writings have been preserved for us. St Peter refers to the fulfilment of prophecy in his first Epistle, i. 10—12, ii. 7, 10, 25; and in his second, i. 19—21, iii. 2—4.

17. *the last days*] In the Original and in LXX., *afterwards*, i.e. after the restoration from the captivity; the last days of the pre-Messianic period. The phrase often occurs with no remote reference, as Gen. xlix. 1; Jer. xlviii. 47; Dan. x. 14. In this quotation it indicates the final dispensation, as in Heb. i. 1, 2; 1 Peter i. 20. Comp. Isai. ii. 2; Micah iv. 1; 1 John ii. 18.

see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

[*of my Spirit*] *Of* is distributive, as in LXX. Portions were meted out to individuals; and the effusion was not to be restricted to Pentecost. Gifts, administrations, operations vary; but the Spirit from whom they all come is One and the Same, 1 Cor. xii. 4, 5.

[*all flesh*] In earlier ages the extraordinary influences of God the Holy Ghost were restricted to a few. Abraham saw a vision, Gen. xv.; Isaac prophesied, Heb. xi. 20; Jacob dreamed dreams; Joseph interpreted dreams; but now, those influences were to be extended to all men everywhere, without distinction of age, sex, or rank, to Gentiles as well as Jews, Matt. xxviii. 19. This last feature in the prophecy was for awhile imperfectly apprehended by the Apostles themselves. The Pentecostal outpouring of the Spirit was only the first step. This prediction of Joel, like many others, had "germinant accomplishment."

[*your sons, &c.*] The fourfold repetition of *your*, implies that these gifts would be bestowed on Jews in the first instance.

[*daughters*] As upon Miriam, Deborah, Huldah, and Anna. The four daughters of Philip, xxi. 9, came within the scope of this prediction.

[*prophesy*] Not *foretell* only; shall become inspired teachers, enabled to warn, exhort, encourage, rebuke, and to declare and interpret the Divine Will. Cp. xv. 32; Matt. xi. 13.

[*visions*] In the daytime; exemplified in Ananias, ix. 10; St Paul, ix. 12; St Peter, x. 11; Cornelius, x. 3. By night, St Paul, xvi. 9.

[*dreams*] By night; of rare occurrence in the New Testament, Matt. i. 20, ii. 12, 13, 19, 22. The livelier feelings of youth, open to impressions from without, are well adapted for visions. Dreams correspond better to the duller feelings of advanced life, apt to be occupied with introspection.

[*my servants*] *My* is not in the Hebrew, and in LXX. it is prefixed to *servants* only. The insertion of it marks the ascent from the service of men to that of God. Servitude was to be no bar, as the Jews considered it. Maimonides laid it down that no slave could be a prophet. In Christ there is neither bond nor free.

20 ^bThe sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* ^cwhosoever shall call on the name of the Lord shall be saved. ^{c Rom. 10. 13.}

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by mira-

18. *and they shall prophesy*] These words are an addition to the text of Joel.

19. *wonders...signs*] The combination of these words, not uniformly in this order, frequent in LXX., is found in Philo and Josephus. The latter refers to portents at the time of the fall of Jerusalem, in the introduction to 'J. W.' § 11, and describes them in detail, vi. v. 3. This passage embraces not that event only, Luke xxi. 21, 25, but the terrors of the Last Day also, Matt. xxiv. 29. The words *above* and *beneath* were inserted by St Luke.

[*vapour of smoke*] In the Hebrew, *pillar of smoke*, *sc.* arising out of the earth.

20. *notable*] Glorious, majestic. St Peter followed LXX. In Hebr. *terrible*; Syr. *great and fearful*. Cp. Rev. xvi. 14, "that great day of God Almighty."

21. *whosoever*] The promise was not restricted to the favoured nation.

[*the name of the Lord*] *I.e.* of Christ; ix. 14, xxii. 16; Rom. x. 13. Such invocation became a characteristic of Christians, 1 Cor. i. 2. See i. 24.

[*shall be saved*] The escape of the Christians to Pella, Eusebius, III. 5, was the first instalment of the fulfilment of this prediction.

22. *men of Israel*] An honourable designation, by the use of which at this point St Peter enlarged the scope of his address, so as to embrace all of Jewish birth, whether resident in the Holy Land or not.

[*Jesus of Nazareth*] In iv. 10 the Apostle again employs this designation, which was in popular use and had formed part of the inscription on the Cross, regardless of the reproach which connection with the most despised town of the most despised district was intended to convey. St Paul uses it, xxvi. 9; and in xxii. 8, it is put into the mouth of Christ Himself.

[*approved*] Accredited by demonstrative proofs.

[*miracles*] This word points especially to the power by which they were wrought; *wonders*, to their effect on the minds of eyewitnesses; *signs*, to the purpose which they were intended to serve, as proofs of the Divine mission. John v. 36, x. 25; Heb. ii. 4.

cles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

24 Whom God hath raised up, having loosed the pains of death : be-

cause it was not possible that he should be holden of it.

25 For David speaketh concerning him, ^d I foresaw the Lord ^{8.} ^{Psalm 16.} al-
ways before my face, for he is on my right hand, that I should not be moved :

26 Therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope :

ye yourselves] Even those who attributed them to magic or to a league with Beelzebub admitted the fact of the miracles.

23. *delivered*] Given up into your power through the treason of Judas and the weakness of Pilate. Josephus, vi. xiii. 9, concerning Saul, 1 S. xxvi., ἐκδοτον ὑπὸ τοῦ ὕπνου καὶ τῆς τῶν φυλαττόντων ἀμέλειας.

determinate] Definite and immutable. Cp. iv. 28; Luke xxii. 22. This recognition of overruling Providence softened the reference to their guilt. The wickedness of the human agents executed the Divine purpose, xiii. 27; Matt. xx. 19, xxvi. 24, "Praesentia quippe Dei eos quos sanaturus est peccatores praenoscit, non facit." Augustin 'de Anima,' 1. 7. All the circumstances which became stumbling-blocks to the Jews had been divinely fore-appointed.

have taken] This word is wanting in A, B, C, in some Versions and Patristic Quotations. If genuine, it represents the delivery into Gentile hands as a national act. See the notes on Matt. xvii. 15 and Mark xv. 8. Many of St Peter's hearers had not been on the spot at the time of the Crucifixion.

wicked hands] Literally, *lawless hands*; or, according to the best supported reading, *by the band of lawless men*; of those without the Law, i.e. of aliens from the commonwealth of Israel and strangers from the covenants of promise, Wisd. xvii. 2; Rom. ii. 14; 1 Cor. ix. 21. The instrumentality of Pilate and the Roman soldiers was necessary for the fulfilment of ancient prophecies, and of our Lord's prediction, Matt. xx. 19; Luke xxiv. 7. If Jews had put him to death it must have been by stoning.

slain] The same word as in vii. 28, ix. 23, 29, xxiii. 15, 27, in a sense approaching to our *murder*. The Crucifixion had been planned and accomplished by the Sanhedrim, and after the combined action of the chief priests, and the rulers, and the people, might be regarded as a national act, Luke xxiii. 13, 23.

24. *raised up*] The Resurrection is here regarded as showing God's approval. Elsewhere, when the Divine Nature of Christ was to be set forth, He is said to have risen by His own power. Cp. i. 9. The Resurrection

was the great point. The Death of Christ is noticed in only one verse, the Resurrection has nine assigned to it.

pains of death] *Sorrows*, previously to 1611. Literally, pangs of labour, or travail, which is LXX. rendering of *bands of Hades* in Ps. xviii. 5, and cxvi. 3. Syr. *bands of Sheol*. The Hebrew word, by a change of a vowel point, is capable of either sense; *cords*, given by Jerome, and *pangs* in the Vulgate. In Ps. cxix. 61, LXX. *σχοινία*. The labour pangs were relieved by the birth of the First-born from the dead.

"Since the death of the body is the birth of the soul into another world, death-bed agonies may not unfitly be compared to child-bed throes." M. Henry on Job xxi. 23—25.

not possible] Incompatible with the Divine purpose declared in prophecy. There can be no reference to Christ's Divinity, for that would have been a hindrance to His dying. "Christ's Resurrection was as fixed and necessary as the purpose of God was irrevocable... Whatsoever God purposes or promises, passes from contingent and merely possible into certain and necessary." South, Sermon 34.

bolden] Stronger in the Original: **οὐδὲν ἐνδυναμωμένον**.

25. *David speaketh*] Ps. xvi. 8—11, LXX. In the Targum and Rabbinical Commentaries this passage is not applied to the Messiah. In v. 29 the Apostle seems, as it were, to apologise for having extended the application beyond David. St Paul applied this passage to Christ, xiii. 35.

concerning him] The preposition rendered *concerning* is used when the language of the quotation is applicable, not strictly, but only by accommodation. There is a parallel in Eph. v. 32.

foresaw] Looked up to, fixed my attention on, as my helper and advocate. The verb is in the imperfect tense, expressive of habit. A. V. was not happy in following Rheims rather than Tyndale and Cranmer, *I saw God always before me*.

on my right hand] In courts of justice advocates stood at the right hand of their clients, Ps. cix. 31.

26. *my tongue*] So LXX. In the Hebrew,

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, ¹let me freely speak unto you ²of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, ³and ⁴knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, ⁵that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

my glory, language being the distinctive characteristic of man, Ps. xvi. 9, xxx. 12, lvii. 8.

my flesh] Even my lower nature shall lodge temporarily, as in a tent; the word is near akin to that which is rendered *dwelt*, John i. 14.

in hope] Heb. *in safety*. The LXX. rendering admits of being understood, *in hope that Thou wilt not leave*. Cp. Rom. viii. 20, 21.

27. *my soul*] Whitby followed Hammond in preferring *my life*.

hell] Hades (not Gehenna), the unseen world, the intermediate state, as in the Apostles' Creed. "The common receptacle and mansion of souls," Barrow, Sermon 28, 'On the Creed.' Cp. 1 Pet. iii. 19, iv. 6. Christ's human soul was in Paradise between His Death and Resurrection, Luké xxiii. 43. In earlier English to *bele* meant to *bide*. *Hilling* is used colloquially for covering in Lancashire and Cheshire. In the Western counties *Hellier* is one who covers in houses by completing the roof. Wat Tyler was sometimes called Wat Hellier.

corruption] So LXX. and Vulgate; not *the grave*. See the note on Ps. xvi. 10.

28. *bast made*] Heb. *wilt make*.

the ways of life] Heb. *the way*. The new and living way which He hath consecrated for us, Heb. x. 20.

29. *Men and brethren*] Rather, **Brethren**. More ingratiating than 14 or 22. Not a two-fold address. A.V. followed the Hebrew idiom too closely. Cp. v. 37, i. 16, and the margin, Gen. xiii. 8.

let me] In supplying an ellipse in the Original, A.V. has followed Vulg., as did Luther. Some have preferred *it is lawful for me*. St Peter was fain to guard against giving offence by applying this Psalm to another than David, see v. 25. He might freely speak without being thought wanting in respect for David's name and memory. This application of the language of the Psalm magnified Christ, but did not exclude reference to David as a great type of Him. Verses 29—33 doubtless exhibit the Apostle's exposition in a condensed form.

patriarch] David is so styled 1 Chro. xxiv. 31, LXX., as founder of the line of royalty. Abraham was patriarch, Heb. vii. 4, in a larger sense, because from him the whole chosen nation was descended.

with us] Among us; in this city, 1 K. ii. 10. David's was the only sepulchre within the walls, Maundrell. Its position was known after the return from the captivity, Nehem. iii. 16. Hyrcanus (B.C. 134) opened it, and according to Josephus, XIII. viii. 4, took out 3000 talents of silver, with a tenth of which he induced Antiochus Sidetes to raise the siege of Jerusalem; 'J. W.' I. ii. 5. The sepulchre was again violated by Herod, who carried off much wealth; VII. xv. 3, XVI. vii. 1. It did not fall into ruin till the time of Hadrian. Jerome was in the habit of praying there.

30. *Therefore*] Because the words could not be understood of David himself. *Being a prophet*, i.e. inspired, Matt. xxii. 43.

knowing] By the assurance given by Nathan, 2 S. vii. 16, to which reference is made, Ps. cxxxii. 11, lxxxix. 3, 4, 35—37.

of the fruit of his loins] The Davidic descent of the Blessed Virgin is implied here, as in xiii. 23.

according to.....Christ] These words do not appear in \aleph , A, B, C, D, Vulg., Syr., and are omitted by Lachmann, Tischendorf, and Tregelles, as they had been by Mill and Griesbach, bringing the quotation into closer agreement with the Psalm: *He would cause one to sit upon his throne*.

raise up] If this clause were retained, this must be understood not of the Resurrection, as Beza, but of the bringing the First Begotten into the world. Heb. i. 6. Cp. iii. 26.

31. *seeing this before*] Under the influence of God the Holy Ghost. Cp. xiii. 35—37.

his soul] *that he was not left*, in \aleph , A, B, C, D, Syr., Vulg., and as quoted by Irenæus, III. xii. 2.

32. *This Jesus*] Referring back to v. 24. St Peter was here setting forth the Humanity of Christ. Our Lord, in reference to His

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself,

² Psal. lxx.

² The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of

Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ

Divinity, expressed Himself otherwise, John ii. 19, x. 18.

whereof] Of which fact. Some have preferred *whose witnesses*, which is thought to be favoured by iii. 15, v. 32, x. 41, xiii. 31.

ave all] St Peter, with the eleven, v. 14. Some have inclined to include the hundred and twenty.

33. *by*] Bp Wordsworth, on the whole, prefers to the *right hand*. See Winer, 'Gr. Gr.' iii. xxxi. 5. 'This is the place of special dignity named in all our three Creeds; no local limitation is intended; but coequality of honour, Heb. i. 3, x. 12, xii. 2; perfect blessedness, Ps. xvi. 11; glorious majesty, Heb. i. 3, viii. 1; fulness of power, Ps. xx. 6; Matt. xxviii. 18. Bengel combined this with the rendering of A. V., "Christus dextera Dei exaltatus est ad dexteram Dei."

he hath shed] Jesus, identified with God, v. 17. *This—his gift*, Syr.—the effects of the Holy Ghost generally; not to be restricted to the lambent light lingering on their heads, nor to the gift of tongues. The Father gave the Spirit to the Son, who distributed the gift to men. Christ's return to heaven was an indispensable preliminary, John xiv.—xvi. The three Persons in the Trinity are recognised in this verse.

now] This word does not appear in A, B, C, D, or Vulg., but is in the quotation by Irenæus. Syr. gives instead of it, *behold*.

34. *not ascended*] David's soul was still in the intermediate state.

The Lord said] This passage, quoted verbatim from LXX., implies the Pre-existence and Divinity of Christ. It is clear that Ps. cx. was then understood of the Messiah, as our Lord applied it, Matt. xxii. 44—46. Afterwards the Jewish gloss came to be, "The Lord said unto Abraham."

35. *Until I make*] Not that the subjection of His enemies was to bring Christ's exaltation to a close. Cp. for this use of *until*, 1 Tim. iv. 13. The injunctions there given would not cease to be obligatory after the arrival of St Paul.

According to Stuart, Excursus IV. on the Epistle to the Hebrews, "Christ's exaltation to the right hand of God means His being seated on the mediatorial throne as the result and reward of His sufferings, Phil. ii. 6—11; Heb. xii. 2..... The sacred writers never speak respecting the Logos, considered simply in His Divine Nature, as being at the right hand of God; but only of the Logos Incarnate, or the Mediator, as being there."

36. This verse is a summary of the whole discourse, in which it is observable that the great stress is laid not on miracles, but on prophecy. Cp. v. 16, 25.

all the house of Israel] All the people were involved in the guilt of giving up Christ to be slain by Gentiles.

made] *I.e.* appointed. The same word is rendered *ordained*, Mark iii. 14. The order of the words in the Original, *hath made Him both Lord and Christ, even this Jesus, whom ye crucified*, gives emphasis to the last word, to impress it more deeply on their consciences.

Lord] The accepted and usual designation of Christ after His exaltation, as in v. 47.

37. *they were pricked*] Many of them; three thousand, v. 41; not absolutely all. Christ's declaration, John xvi. 8, 9, was beginning to find its fulfilment.

Men and brethren] Brethren, as in v. 29. An address expressive of respect and affection. They were thankful for the loving rebuke which had been administered.

38. *Repent*] In accordance with the teaching of the Baptist, Matt. iii. 2, and of Christ Himself, Matt. iv. 17; Mark i. 15. The Greek word implies more than sorrow; a change of mind, leading to amendment of life. The nature and effects of repentance were doubtless explained by St Peter, of whose discourse no more than the general drift is given.

in the name of Jesus Christ] In viii. 16, and xix. 5, *in the name of the Lord Jesus*; in x. 48, *in the name of the Lord*. "The Apostles baptized all, both Jews and Gentiles, in the same form; in the Name of the Father, and of the Son, and of the Holy Ghost; and

for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save

yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellow-

where they are said to have baptized in the Name of the Lord Jesus, the meaning only is that they baptized into the faith and religion of Christ Jesus; in that method and according to that form which our Lord Himself had prescribed. They administered Christ's, not John's Baptism; that Baptism which Christ had appointed. St Luke expresses it briefly by baptizing in the Name of Christ; not because it ran in His Name only, but because it was instituted by His authority." Waterland, Sermon 8.

That the Holy Ghost was named in the form of Baptism is clear from St Paul's question to the twelve disciples at Ephesus, xix. 3.

The combination, Jesus Christ, does not appear till after the Resurrection, when Christ had become a proper name. The name Christ embodied in itself the Father who gave, and the Son who received, the unction of the Holy Ghost. Basil 'de Spiritu S.' § 12.

It has been noted that in the Apostolical Epistles Christ is spoken of only twenty-two times by His human name Jesus, and seven hundred and one times by some form of expression that acknowledges His Divinity.

for the remission of sins] This clause is embodied in the Nicene Creed.

39. *the promise*] Of the Holy Ghost, communicated through the prophet Joel, and repeated by Christ in His last discourses preserved for us by St John.

afar off] This has been misunderstood of the Jews of the Dispersion. It can hardly fall short of the distant heathen: Isai. lvii. 19; Eph. ii. 13, 17. The Apostle did not, we may presume, at this time rightly and fully understand the words which the Holy Ghost taught him to utter. He was aware that the Gentiles were to be brought into the Church, iii. 25; but he did not understand the conditions of their reception. He believed that they would have to pass through Judaism as a preliminary stage. The other sense given to these words, the remote posterity of the Jews, thought to be supported by Dan. ix. 7, is surely included in *to your children*.

40. *other words*] Words of a different tenor, of exhortation and intreaty, based on the facts to which reference had been made.

testify] Thorough and complete instruction is implied, xx. 21, 24, xxviii. 23. A

variation in the tense of the verbs shows that *testify* refers to what had preceded, and *exhort* to what follows.

Save yourselves] Literally, *Be saved*. Be content to be saved, as Noah and Lot. Frustrate not the gracious purpose of God in providing for your salvation.

untoward] *perverse*. The same word is rendered *crooked*, Phil. ii. 15. Cp. Deut. xxxii. 5. Christ had characterized that generation as wicked and adulterous, Matt. xii. 39, xvi. 4; Mark viii. 38.

THREE THOUSAND CONVERTS.

41. *that gladly received*] Rather, They then, *after they had gladly received*. The word *gladly* is not in \aleph , A, B, C, D.

baptized] In compliance with one of the last injunctions of the Lord, Matt. xxviii. 19. This can hardly have been by immersion, even if the Twelve took part, each of them administering to two hundred and fifty. The supply of water within the walls of Jerusalem was extremely scanty, and access to the reservoirs, most precious to the population of a large city, would not have been allowed to such a multitude. This passage and xvi. 33 are referred to by the Assembly of Divines, in their Confession, § 28, as proving that affusion or sprinkling suffices. There is no hint of any examination of these children of the Old Covenant, or of a full profession of belief being required from them.

the same day] In the course of it, not all simultaneously.

THEIR CONDUCT.

42. *they continued*] The newly converted; expanded in v. 44 to all the believers. A periphrastic form of expression in the Original marks the action emphatically as continuous and habitual.

doctrine] Based on O T., dwelling, doubtless, largely on the fulfilment of Messianic Prophecies. At this time the teaching of the Apostles may have very little exceeded a brief and simple outline of the life of Christ on earth, of which not much was known to the Jews from foreign parts, who, it may be assumed, formed the majority of St Peter's audience.

fellowship] The fellowship; "fellowship in the Gospel," Phil. i. 5. The communication

ship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread ¹from house to house, did eat their meat with gladness and singleness of heart, ^{Or, at home.}

and distribution of their worldly goods, and contributing to the offertory, may be understood as included. Cp. Rom. xv. 26; 2 Cor. viii. 4; Heb. xiii. 16, where the word is the same in the Original. This and the other two great characteristics of the infant Church were all branches of the fellowship.

breaking of bread] The breaking of the bread. The administering and receiving of the Holy Communion. In the *breaking of the Eucharist*, Syr. Cp. xx. 7; 1 Cor. x. 16. The usage of the Primitive Church was to have this daily. Pearson, 'Minor Theological Works,' I. 325.

in prayers] In the prayers; such as asperitained to their common worship. A settled and recognised form, combining, we may presume, old familiar Jewish, with new Christian devotions. The use of the plural has been thought to indicate fixed times for prayer.

43. *fear*] A feeling of holy awe, akin to that of St Peter, Luke v. 8, awakened by the events of Pentecost, was sustained by the many conversions, and by the devoted and holy lives of the followers of the Apostles.

came] The tenses employed indicate that this took place once for all, whereas miracles were wrought repeatedly.

by the apostles] N, A, C subjoin in Jerusalem, and this was admitted by Tischendorf.

44. *were together*] Formed one society, were of one mind, iv. 32. It does not import that all assembled in one place; their numbers had become too large for that, even with due allowance for those who quitted Jerusalem after the festival.

all things common] The Apostles may have thought that they were following Christ's example in having some common fund on a larger scale than that with which they had been familiar while they were in personal attendance upon Him, Luke viii. 3; John xii. 6, xiii. 29. There was no community of goods, "as touching the right, title, and possession of the same," absolutely and universally enforced, as a necessary and permanent arrangement of the Church. This is plain from v. 4; from the scope for the almsdeeds of Dorcas, ix. 36; from Mary, the mother of Mark, retaining her house, xii. 12; from Mnason's ability to provide lodgings, xxi. 16; from the Hebrew Christians having property of which they

could be despoiled, Heb. x. 34, xiii. 2, 5, 16; from the exhortations to almsgiving and to the distinct duties of rich and poor in the Epistles generally; and from the recommendation to the Corinthians in particular (1 Cor. xvi. 2), that every one should lay by on the first day of the week as God had prospered him. Cp. Rom. xv. 26; 1 John iii. 17. The estimate of comparative needs recognised in the next verse shews that property was not alienated beyond control. Whatever was done was spontaneous, and continued to be so. Tertullian, 'Apol.' 39, "Modicam unusquisque stipem menstrua die, vel quum velit, et si modo velit, et si modo possit, apponit, nam nemo compellitur, sed sponte offert."

The original arrangement did not extend beyond Jerusalem, where many believers were very poor, Rom. xv. 26. It was not intended to be permanent; and the need of it ceased to be felt when converts from Gentilism were able and willing to contribute largely. Augustin pointed out that there is no notice of such practice in any Gentile Church, 'De Doctr. Christiana,' III. § 11.

According to Philo, quoted in Eusebius, 'Præp. Evang.' III. 11, all things were held in common by the Essenes.

45. *sold...parted*] These verbs are in the imperfect tense, indicating that the sale and distribution took place from time to time, as special occasions of distress or want called for them. Some who had come for the Feast might wish to remain longer than they had proposed, for further instruction; some, by showing an inclination to accept the teaching of the Apostles, may have lost friends on whose hospitality and help they had relied. The accessions to the infant Church were from the poorer classes.

possessions] Immoveable property—lands, houses. *Goods*—moveable, personal property.

46. *in the temple*] Continually resorting to it at the appointed hours of prayer. "For many years believing Jews were still reverential of the Temple. Moses was to stand till the Temple fell; those rites not nullifying the death of Christ, if rightly used," Lightfoot.

from house to house] The marginal rendering, *at home*, is more correct. Cp. Philemon 2. Mede understood some appointed house. Syr. *and in the house they brake the bread*. This has

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER III.

1 *Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they*

did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to

been understood by Bp Kaye and others, of the Eucharist. But the sequel of the verse seems to point to ordinary meals and hospitality. It was characteristic of the Jews that they preferred to break their bread, not to cut it.

gladness] The Original has a very strong word. *exultation.*

singleness of heart] Hammond suggested *openness of heart, liberality*, and Bp Patrick approved, '*Mensa Mystica*,' p. 306. The word in Col. iii. 22 is not the same as here in the Original. There was no jealousy on the part of the rich, nor shyness felt by the poor.

47. *the Lord]* Jesus Christ, in glory. *added]* Literally, *went on adding.* In *Α, Β, C* together is inserted after this word, and omitted in *iii. 1.*

to the church] These words, wanting in *Α, Α, Β, C*, Vulg., and some Eastern Versions, were regarded by Bengel as a gloss borrowed from Chrysostom. If they were genuine, this would be the earliest use of the word *Church* in the Acts.

should be saved] A.V. was unhappy in following Vulg. here, and in *xiii. 48.* Rather, *those who were being saved*; such as had complied with the direction in *v. 40*, and so had placed themselves in a state of salvation, a condition of progress, *1 Cor. xv. 2.* The participle in the present or imperfect tense expresses not a completed act, but a continuous and progressive state. Cp. *Luke xiii. 23*; *Rev. xxi. 24.* So in *Heb. x. 14*, *those that are being sanctified*, in course of sanctification. The perfect, expressing an accomplished fact, as *Eph. ii. 8*, or the future, implying certainty of the final result, might have been thought to favour Calvinism. The opposite condition of the soul is indicated by a corresponding phrase, *1 Cor. i. 18*; *2 Cor. ii. 15.*

CHAP. III. THE HEALING OF A MAN LAME FROM HIS BIRTH.

1. *Now Peter and John]* No hint is given of the length of the interval since Pentecost. These two Apostles had been partners as fishermen, *Luke v. 10.* They were much together after having been selected to make preparation for the

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Passover, *Luke xxii. 8.* St Peter beckoned to St John at the Last Supper, *John xiii. 24.* St John obtained for St Peter admission to the High Priest's house, *xviii. 16.* They ran together to the sepulchre, *xx. 3—6*, were in close conjunction after the second miraculous draught of fishes, *xxi. 7, 20—22*, and were afterwards sent together to Samaria, *Acts viii. 14.* *went up]* were going up. At the ninth hour, midway between noon and sunset, the time for the evening sacrifice, *Exod. xxix. 41*, *Num. xxviii. 3, 4*, when the Temple was usually thronged. Together with this, the third hour, *ii. 15*, and the sixth, *x. 9*, make up the "three times a day" of *Daniel, vi. 10*. Cp. *Ps. lv. 17.* Clement of Rome, *I. 40*, recognised set hours for prayer. Tertullian, '*de Oratione*,' 25, recommended not less than three beside morning and evening.

This continued conformity to the Jewish ritual was favourable to the success of Apostolic teaching. It has been thought that conduct not unlike this, on the part of Luther and his followers for three years after his denunciation of the Sale of Indulgences, was helpful to the progress of his Reformation.

2. *was carried]* was being carried; not yet deposited in his usual place.

from his mother's womb] He was forty years old, *iv. 22.* The cure, far from being the first miracle wrought by the Apostles, as Baumgarten represented it (*cp. ii. 43*), was selected for special mention as being more extraordinary than it would have been if he had been disabled by accident or disease.

laid] Were in the habit of placing. He sat there, *v. 10*; one, it may be presumed, of several whose presence contributed to the publicity of the miracle.

Beautiful] There is no gate so called in Josephus or the Talmud. Our knowledge of the Temple is very imperfect. There were ten gates, according to Josephus, '*J. W.*' *v. 3*; seven, '*Ant.*' *xv. xi. 5*; and it is by no means easy to identify this in particular. If that of Shushan is to be understood, leading from the eastern side of the Court of the Women into that of the Israelites, it was

ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

eighty-seven feet high, *i.e.* seventeen feet higher, we are told, than any of the others, and was covered with lilies in high relief. The Eastern gate has also been suggested, called the Gate of Nicanor, because his head and right hand were fixed above it by Judas Maccabæus, 1 Macc. vii. 47. This, of Corinthian brass, surpassed in splendour the other gates, richly decorated as they were with plates of gold and silver. It was in the most frequented part of the Temple, well suited for the mendicant's purpose.

4. *fastening his eyes*] Under some special impulse of the Spirit. The details are given so fully that it may well be thought that they were supplied by an eye-witness.

Look on us] Without any interchange of words St Peter knew that he and St John were of one mind, agreed to ask for the cure of this cripple, and assured that their prayer would be answered. Hitherto they had been teaching, now they began to act in the Name of the Lord.

5. *gave heed*] No avowal of faith was required in this case, or in that of Æneas at Lystra. But the Apostles were enabled to discern the faith of this cripple. Cp. xiv. 9. He had faith, v. 16, was thankful for his cure, v. 9, and attached himself to the Apostles, v. 11, even at his peril, iv. 14.

6. *have I none*] In accordance with the original mission, Matt. x. 9. The arrangements, ii. 44, 45, had not enriched the Apostles. St Peter did not regard the common fund as available for private charity.

in the name] By the authority and power, Luke ix. 49; John xvi. 23.

Nazareth] Inserted emphatically. To Him, whose Name the Jews despised and detested, all power had been given in heaven and on earth.

rise up and] These words are not in three of the most ancient MSS., N, B, D. The command conveyed the requisite power.

7. *by the right hand*] This action shewed the cripple that his cure came through the instrumentality of the Apostles. St Peter was following the example of his Lord in the healing of his wife's mother, Mark i. 31, and in the recalling to life of the daughter of Jairus, Matt. ix. 25.

feet and ankle bones] In the Original, exact technical terms befitting St Luke as a physician. The same peculiar word, properly *soles*, is used for feet, Wisdom xiii. 18; Eccclus. xxvi. 18, and by Josephus, 'J. W.' vii. v. 3. The touch of St Peter's hand conveyed the cure, as in v. 12, xxviii. 8, in accordance with the promise, Mark xvi. 18. The cure, instantaneous and complete, was by the circumstances placed beyond doubt and question. The cripple was lame from his birth, was above forty years old, had been relieved by many, was known to many more, being daily carried to a place of public resort; and all passed among avowed and embittered enemies of the Apostles and their teaching.

8. *leaping up*] Isai. xxxv. 6. The word implies alacrity in quitting the mat on which he had been deposited. He stood and walked, as he had never done before, delighted in testing the reality and extent of his cure. In xiv. 8—10 a similar miracle was wrought by St Paul, for the benefit of heathens as this had been for Jews.

9. *all the people*] A great multitude. The miracle was wrought in a place of public resort, and at an hour when numbers came together for the evening sacrifice.

10. *knew*] Rather, *recognised*; the same word as in iv. 13.

for alms] In the Original the article is prefixed, marking a reference back to verse 2.

wonder and amazement] The effect of the miracle on their feelings and on their understandings.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of

Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 ^a But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the ¹ Prince of life, ^{¶ Or, Author.} whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in

11. *as the lame man*] This is a gloss on the reading of \aleph , A, B, C, E, *as he held*, followed by Syr. and Vulg., which probably came into the text in consequence of a Church Lesson beginning at this point. He kept his hold on the Apostles, under a feeling like that of the demoniac, Mark v. 18; Luke viii. 38, fearing, probably, that, apart from them, he might relapse into his crippled condition.

called Solomon's] Not as built by him; but as having, for the foundation of the wall on which it rested, an embankment made by him. That wall, the outer facing of one side of the hill, was four hundred cubits high, constructed of square stones, exceedingly white, each measuring twenty cubits by six, Josephus, xx. ix. 7. This colonnade or cloister survived the destruction of the Temple by Nebuchadnezzar, and was preserved in the rebuilding by Zerubbabel. All Herod's lavish expenditure failed to weaken the influence of the name of Solomon. Our Lord walked in this colonnade, John x. 23, and, as being the part of the Temple most frequented by the people, it was a place of resort for His followers.

ST PETER'S ADDRESS TO THOSE WHO HAD WITNESSED THE MIRACLE.

12. *answered*] Addressed himself to the anxious astonishment expressed in their faces. He spoke to the occasion. Cp. Matt. xi. 25.

men of Israel] Addressed to the whole nation. See ii. 22.

at this] Gloag followed Alford in understanding *at this man*.

look ye so earnestly] The same word as in i. 10.

power or holiness] Syr. *by power of ours, or by our own authority*. The Jews believed that very high attainments in holiness were rewarded by miraculous powers.

13. *of our fathers*] Cp. v. 25. Wisely introduced, to shew that no new religion was being taught.

glorified] Not by this miracle only, but previously, at His Baptism and Transfiguration,

by His many mighty works, and by His Resurrection and Ascension.

his Son] Rather, *servant*, as A. V. rightly in Matt. xii. 18, where Isai. xlii. 1 is quoted and referred to our Lord. Cp. lii. 13, xliii. 10. *Παῖς* implied His Mediatorial Office, *Υἱός*, His Divine Sonship. The condescension and humiliation of Christ, His Ministry, not His Sonship, were uppermost in the Apostle's mind at this time. He desired to fix attention on Isai. xlii. and liii. An Apostle was not *Παῖς Θεοῦ*, but *Δούλος Θεοῦ*.

delivered up] Matt. xxvii. 2; John xviii. 30. This refers to the authorities, as *denied him* refers to the people, who thwarted Pilate's inclination, John xix. 12; Luke xxiii. 20.

denied him] Refused to acknowledge as the Messiah.

14. *the Holy One*] A divinely chosen designation, Isai. xliii. 3; Luke iv. 34; Mark i. 24; Rev. iii. 7, xv. 4.

the Just] Cp. vii. 52, xxii. 14; James v. 6; 1 John ii. 1.

granted] Liberated, at your request, to gratify you. The word recurs xxv. 11.

15. *killed*] By insisting on the release of Barabbas, and by clamouring for the Crucifixion. This was much bolder, and went more home than *by wicked hands*, ii. 23.

the Prince of life] *Auctorem vitæ*, Vulg. Our A. V. agrees with Luther. The same word, strictly the leader of the vanguard of an army, as in v. 31; Heb. ii. 10, xii. 2. He was the first to rise again, and the Author of the rising again of all others, John vi. 39, 40; 1 Cor. xv. 20—22. (Ecumenius and Theophylact, understanding natural life, thought that creation is here implicitly attributed to Christ. Spiritual and eternal life also are, doubtless, included.)

whereof] Rather, *whose witnesses we are*, cp. ii. 32, having seen Him after His Resurrection.

16. *through faith...the faith*] The mention of faith is repeated, to include the faith of the Apostles in working the miracle, and the faith

his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

of the cripple which qualified him to receive the cure.

by him] Wrought by Him. Faith is the gift of God, Eph. ii. 8. Cp. 1 Pet. i. 21. Bp Pierce preferred *by it*, i.e. by His Name.

17. *And now*] Not to be understood of time, but as equivalent to *under these circumstances*.

brethren] Soothing and encouraging, as compared with the formal address in v. 12. St Peter commenced with severe rebuke, but he would not drive them to desperation.

I wot] I know, am aware, as in Spenser and Shakespeare. Cp. *I wist not*, xxiii. 5. The Apostle had warrant for this in his Master's words, Luke xxiii. 34, and would encourage them to hope for forgiveness.

ignorance] Syriac, *delusion*. The prayer of our Lord, Luke xxiii. 34, applied to the Jews as well as to the Roman soldiers. To the same effect St Paul in the synagogue of the Pisidian Antioch, xiii. 27. Cp. xxvi. 9; 1 Cor. ii. 8; 1 Tim. i. 13. On sins of ignorance, see Bp Sanderson's Sermon VI. 'ad Populum,' §§ 11—21.

18. *before had shewed*] The foreknowledge of God is set in strong contrast with the ignorance of men.

all his prophets] Not to be pressed to the letter here or in 21 and 24. The Prophets collectively, as in Luke xxiv. 27. This is an incidental testimony to the inspiration of a large portion of Holy Scripture. One mouth is attributed, because all spoke under the guidance of one and the same Spirit.

that Christ] *That His Christ* is the true reading. St Peter had been enlightened to welcome that against which he had vehemently protested, Matt. xvi. 22.

so fulfilled] By your instrumentality, which was guilty, notwithstanding the result. Their acts were overruled; but their wills were not controlled. Cp. Joseph's language, Gen. i. 20.

19. *therefore*] In consideration of these prophecies and their fulfilment.

be converted] Turn into the right way; turn to Him whom ye denied.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The express mention of Baptism, as in ii. 38, was superseded by its administration to the three thousand, ii. 41.

blotted out] This figurative expression was much more forcible with the ancient mode of obliteration, by applying the blunt end of the *stylus* to the wax on which letters had been traced with the sharp end. Cp. Ps. li. 9; Isai. xliii. 25; Col. ii. 14.

when] A.V. followed Beza. Rather, as in Vulg., *in order that* times of refreshing (*of repose*, Syr.) may come; the form of expression is the same as in Luke ii. 35. The Jews had a popular belief that a restitution of all things, v. 21, was to accompany, or immediately follow, the coming of the Messiah, in a sense very different from that indicated by our Lord when He pointed to St John the Baptist as having fulfilled the expectation that Elijah must first come. Some have understood the Gospel Dispensation. Others, the Last Judgment, as giving access to the rest anticipated by St Paul, 2 Thess. i. 7, and to the renovation of all things, Rev. xxi. 4, 5. To believers the Second Advent ought to be a joyous thought; death is to be swallowed up in victory, and the Lord God shall wipe away all tears from all faces.

20. *And he shall*] More correctly, *And in order that He may send*.

before was preached] The evidence of MSS., Early Versions, and Patristic Quotations, is decidedly in favour of a rarer word, used by St Luke afterwards, xxii. 14, xxvi. 16; *fore-appointed*, sc. to be the Messiah.

21. *must receive*] No earthly kingdom, no temporal sovereignty, such as the Jews expected, was to be looked for. The rendering of our A.V., supported by Syr., which may safely be acquiesced in as correct, had been adopted by the Reformed Divines, while the Lutherans, considering that this involved a compromise of Christ's Omnipresence, preferred to understand *Who must occupy heaven*. The *loquutio ambigua*, as Calvin pronounced it, is, under either aspect, decisive against any corporal presence of Christ's natural flesh

22 For Moses truly said unto the fathers, ⁸ A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear *that* prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as

and blood in the sacramental bread and wine.

until] Of the length of the interval no hint is given: "Of that day and hour knoweth no man," Mark xiii. 32. Cp. 2 Peter iii. 10.

restitution] Syr., *the fullness of the time* of all things. Tertullian, 'Resurr. Carnis,' § 23, *tempora exhibitionis omnium*. Irenæus, III. 12, *dispositionis*. Comp. Matt. xvii. 11. The same word is used by Josephus, XI. iii. 8, for the return from the captivity, and by Philo, On the Decalogue, § 30, for the restoration of inheritances at the Jubilee. The times which had to run their course before the restitution of all things were already in progress. St Peter embraced the whole period between the Ascension and the Second Advent, when the regeneration, Matt. xix. 28, will take full effect, when the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God, Rom. viii. 19—21, by the bringing back, in the new heavens and new earth, 2 Pet. iii. 13; Rev. xxi. 1—5, of all things, out of the confusion caused by sin, into the harmony of creation before the Fall. This is quite distinct from Universalism.

which God hath spoken] *I.e. the times*; not all things.

all his holy prophets] Cp. Luke i. 70. The word *all* is an interpolation from v. 18.

22. *Moses*] The authorship of Deuteronomy is here attributed to Moses. St Peter, in directing the attention of his hearers to Christ, was not shaking their loyalty to their great lawgiver, who had borne this striking testimony, Deut. xviii. 15—19. And belief in the testimony of Moses was necessary for the reception of Christ's teaching, John v. 46, 47. The quotation here was made from memory, freely, but very faithfully.

unto the fathers] These words are of very doubtful authority. They do not appear in 8, A, B, C, Syr., Vulg.

A prophet] "That this prediction was understood, in later times at least, as relating to one distinguished Prophet, and not to a succession of inferior Prophets, is pointedly shewn, when, at the beginning of Christ's ministry, Philip, like a Jew acquainted with the ancient Scriptures, and expecting the Prophet to come, concluded Christ to be the person described in the prediction, John i. 45. The application made of it by St Peter and St Stephen strictly determines its sense. The

great and essential characters of similitude between Christ and Moses are in the fullness and luminous intuition of their communications with God, the magnitude of the revelations made, and the institution of a religion founded on those revelations. In these points none of the other Prophets were like to Moses; and in these Moses is like to Christ, as the less to his greater..... *A Prophet raised up from among his brethren*, and set forth as the declared interpreter of God's will, a living oracle of Divine communication, was unknown till the mission of Moses." Davison, 'Discourses on Prophecy,' 155—157. "And there arose not a Prophet since in Israel like unto Moses, whom the LORD knew face to face," Deut. xxxiv. 10.

like unto me] The mediatorial relation was the great point of resemblance. The Israelites asked for "an intermediate messenger between God and them, who should temper the awfulness of His voice, and impart to them His will in a milder way," *ib.* 154. This prediction is given twice in Deut. xviii.; as through Moses, v. 15, as directly from God, v. 18. It is commented on by St Stephen, vii. 37.

bear] *I.e. obey*; as in iv. 19. The rest of the verse after this word is not in Heb. or LXX.

23. *destroyed*] A very strong word; *utterly destroyed*; cut off by a capital sentence from the people who were happy in having the Lord for their God, and in having been chosen by Him for His inheritance. In this quotation the sense is given without the very words being used; *I will require it of him*. Deut. xviii. 19.

24. *all the prophets*] See v. 18. "Ex quo S. Samuel prophetare coepit, et deincepstotum est tempus Prophetarum," Augustin, 'de Civ. Dei,' xvii. i. It is to be regretted that the comma after Samuel in the original edition of A.V. was not retained. "The settlement in Canaan is succeeded by an intermission of prophecy extending to the days of Samuel, a space of not less than four hundred years," Davison, 177. Two special Divine Messages are recorded during that interval, but the names of the bearers are not given, Judges vi. 8—10; 1 S. ii. 27. Samuel the Prophet closed the period of the Judges. See xiii. 20. Moses and Samuel are mentioned together, Ps. xcix. 6; Jer. xv. 1. Schools of the Prophets, it appears, were first founded

many as have spoken, have likewise foldred of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ^cAnd in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAPTER IV.

¹ The rulers of the Jews offended with Peter's sermon, ⁴ (though thousands of the people

were converted that heard the word,) imprisoned him and John. ⁵ After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, ¹³ they command him and John to preach no more in that name, adding also threatening, ²³ whereupon the church fleeth to prayer. ³¹ And God, by moving the place where they were assembled, testified that he heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

AND as they spake unto the people, the priests, and the ¹captain of the temple, and the Sadducees, came upon them, ¹¹ Or, ruler.

2 Being grieved that they taught

by Samuel, ¹ S. xix. 20. He is called in the Talmud the Master of the Prophets.

^{these days}] Now present; not the times of restitution, but under the same dispensation, and leading up to them.

25. *children*] Heirs, not descendants; of the same race out of which God had raised up His Prophets; and subjects of the prophecies, with all the provisions and blessings of the Covenant for your inheritance.

^{the prophets}] This may be understood as including the patriarchs. Cp. Gen. xx. 7; Ps. cv. 15; Tobit iv. 12.

^{all the kindreds}] The plain designation, Gentiles, was avoided, as liable to be distasteful to the hearers; and *πατρία* was substituted for *ἐθνη* in the LXX., Gen. xxii. 18, xxvi. 4.

26. *first*] This word is to be construed with *you*, not with *sent*. *First*, not only in order of time, but specially, pre-eminently, beginning at Jerusalem. St Peter was already aware that the fulfilment of the promise made to Abraham would extend beyond his descendants; but, at this time, he considered circumcision an indispensable preliminary.

^{raised up}] As in v. 22, ii. 30, Luke i. 69. Bengel understood, of the seed of Abraham; Luther, from the dead.

^{Son}] *Servant*, as in v. 13. *Jesus* is omitted in *8*, A, B, C, D.

^{to bless you}] Not externally, or by a temporal deliverance, but by the offers of salvation made in the preaching of the Apostles. Christ was a priest after the order of Melchizedec, and a chief function of that Priesthood was to bless. Pentecost had brought much of the blessing promised, through the seed of Abraham, to all nations.

^{in turning away}] The English Versions before 1611, with the exception of the Geneva, followed Syr. and Vulg., as did Luther, in regarding the verb as intransitive; *in your each of you turning away, provided that each*

of you turns away; which might be understood as enforcing obedience to the exhortation in v. 19. A. V. appears to admit of being understood in either sense.

CHAP. IV. ARREST OF ST PETER AND ST JOHN.

1. ^{as they spake}] while they were discoursing. Their Lord's teaching had been liable to similar interruptions, e.g. Luke xx. 1.

St Peter addressed one portion of the multitude, while St John was speaking to others.

^{the priests}] Those on the spot, discharging their duties in the order of their course, who had been officiating at the sacrifice of the ninth hour. They may have felt affronted by unlearned men presuming to come forward as public instructors.

^{the captain of the temple}] In Jer. xx. 1, the chief governor in the house of the Lord; in 2 Macc. iii. 4, governor of the Temple. He was in command of that one of the twenty-four bands of Levites which happened to be on duty at the time; Josephus xx. vi. 2, 'J. W.' v. v. 3. This officer had the superintendence of the night watches, three of which were kept by priests, and twenty-one by Levites. Hence the use of the plural, Luke xxii. 4, 52. He doubtless apprehended danger to the public peace. As no Gentile might enter the Temple, it seems strange that such names as Calvin, Calmet, Hammond, Pearson, and Milman may be quoted in favour of understanding an officer of the Roman garrison, if not the commandant of the fortress Antonia. Lightfoot, who had adopted this view, afterwards recalled it. There can be no reasonable doubt that a Jewish officer, next in sacerdotal rank to the High Priest, is intended.

^{Sadducees}] Not in any official capacity, but irritated by the testimony borne to the Resurrection of Jesus. Hostility to Christianity came at this time as exclusively from this sect, as in the Gospel history enmity to our Lord was shown by the Pharisees. The Sad-

the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the

number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander,

ducees, very numerous among the upper classes, at this time, Josephus, XVIII. i. 4, were very cruel in their punishments, xx. viii. 1; whereas the Pharisees were characterized by clemency, XIII. x. 6.

came upon them] The original word implies suddenly, by surprise.

2. *grieved*] Rather, *indignant*. *through Jesus*] After the example of Jesus. Cp. 1 Cor. xv. 22. St Peter's speech was heard, it seems, as far as iii. 13, and then some of the more hostile had gone to complain.

3. *in hold*] Perhaps in private custody. The same word, v. 18, has *common*, i.e. *public*, prefixed. Some have thought that the lame man whom they had healed was imprisoned with them. Verse 10 may perhaps be presumptive in favour of this; *vv.* 7 and 9 hardly bear upon it.

now eventide] This must have been the second of the Jewish evenings, Exod. xii. 6, margin, and is noted to show that the Apostles continued their labours throughout the day. The miracle was not wrought till the ninth hour, about 3 p.m. Some have calculated that the interruption from the captain of the Temple cannot have been earlier than seven or eight o'clock.

4. *the number of the men*] Exclusively of women and children, as in Matt. xiv. 21. The women may have been in their own separate court of the Temple, or have returned to their homes. For further accessions see v. 14, vi. 1, 7, and xxi. 20.

was] Rather, *had come to be*. The speech of St Peter contributed, more than the miracle, to this increase.

about five thousand] This has been understood as the aggregate of all who, down to this time, had embraced the Gospel, including the hundred and twenty (i. 15), and the three thousand (ii. 41). Some, following Chrysostom, on this passage, Jerome, on Isaiah xl., and Augustin, Tract. 39 on St John, have considered that, irrespectively of these numbers, there was a fresh accession of five thousand. The efficacy of St Peter's teaching was remembered among the heathen, and, in accordance with Christ's words, Matt. x. 25, imputed by them to magical powers. Augustin, 'de Civ. Dei,' XVIII. 53.

ST PETER'S TESTIMONY BEFORE THE JEWISH RULERS.

5. *rulers*] This enumeration implies that special pains were taken to insure a full attendance at this sitting of the Sanhedrim. High Priests, Elders, and Scribes are usually named, as constituting that Council, though not in any uniform order. Chief Priests, Scribes, and Elders, Matt. xxvi. 3; Chief Priests, Elders, and Scribes, Mark xiv. 53, xv. 1; Elders, and Chief Priests, and Scribes, Luke ix. 22, xxii. 66. In this passage it seems as if *Rulers* had been substituted for *Chief Priests*. Cp. iii. 17, and see the note on Matt. ii. 4.

Greswell, III. 113, conjectured that there were twenty-four representatives of each of these classes, making up the number seventy-two in all.

6. *Annas the high priest*] Called Ananus by Josephus, XVIII. xi. 1, xx. ix. 1. Having held the office eleven years, till deposed by Valerius Gratus, the Roman Procurator, A.D. 23, he retained the confidence of the people, and was deemed by them *jure divino* High Priest, although the authority of Caiaphas, his son-in-law, alone was recognised by the Romans. Both are mentioned as High Priests at the beginning of the ministry of the Baptist, Luke iii. 2; and, in accordance with Jewish feeling, our Lord was led away to Annas first, and by him sent bound to Caiaphas, John xviii. 13, 24. Besides Caiaphas, four sons, or sons-in-law, of Annas at different times held the office of High Priest, Josephus, xx. ix. 1. No fewer than twenty-eight High Priests are assigned by him, xx. x, to 107 years, i.e. the interval between 37 B.C. and 70 A.D. See the note on xxiii. 5.

John, and Alexander] Nothing is known with certainty of either. The former has been identified, by Pearson, Lightfoot, and Biscoe, with Jochanan Ben Zacchai, one of the seven great Rabbans, after whose death, at the age of a hundred and twenty years, "the glory of wisdom ceased" according to the Talmudists. He was president of the Sanhedrim after Simeon, son of Gamaliel, and being high in the favour of Titus, obtained its re-establishment at Jafach or Jamnia. Thirty years before the fall of Jerusalem he had expounded Zech. xi. 1 as foretelling the destruction of the Temple. Greswell thought

and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of

the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 ^aThis is the stone which was

^a Psal. 118.
22.
Matt. 21.
42.

him probably the same John whose tomb, near the external wall of the city, is repeatedly alluded to by Josephus, 'J. W.' v.

Alexander has been thought by Pearson, Wolf, Michaelis, Krebs, Mangey, and Greswell to have been Alexander Lysimachus, brother of Philo Judæus, who became Alabarch at Alexandria; Josephus, XVIII. viii. 1. He is said to have embellished nine of the gates of the Temple. It is not easy to understand a priest of Jerusalem holding a civil office at Alexandria; and a chronological difficulty has been thought to be involved in the statement of Josephus, XIX. v. 1, that he was an old friend of the Emperor Claudius.

7. *in the midst*] That they might be seen by all, John viii. 3; Matt. xiv. 6, margin; Lightfoot noted that members of the Sanhedrim sat in a semicircle. This was an opportunity for addressing the highest authorities which the Apostles could hardly have expected.

they asked] The tense implies that this question was put repeatedly.

what power] Rather, *what kind of power*: Divine, or magical. In either case they had no sanction from the Council. Cp. Matt. xxi. 23.

name] Cp. iii. 6, 16. Our Lord's Name was so employed outside the circle of His followers, Mark ix. 38. The Jews used the name of Solomon, Josephus, VIII. ii. 5, of the Patriarchs, of Raphael, and other Angels, and of Almighty God. The Sanhedrim thought that if the Apostles, in answering the question, avoided the Name of Jesus, they would lose influence with the people; if they alleged that Name, they might bring themselves within the range of a charge of blasphemy, such as had been made by the Jewish authorities against their Master. The words of St Peter, iii. 6, 16, must have been reported to the Council. See below, vv. 10 and 12.

done this] They could not bring themselves to speak of it as a miracle of healing, though no question of the reality of the cure was raised.

8. *filled*] The participle in the Original implies a fresh special illapse of the Holy Spirit

to enable St Peter to meet this crisis, in fulfilment of Christ's promise, Matt. x. 19, 20; Mark xiii. 11; Luke xii. 11, 12. In verse 31 again this special inspiration is indicated. In vi. 3, 5, the adjective expresses an abiding influence of the Holy Spirit.

Ye rulers] A full, distinct acknowledgment, in obedience to Christ's command, of the dignity and authority of those who sat in Moses' seat.

St Peter, who had been overawed by a maid-servant, could now face the highest authorities.

of Israel] Not in \aleph , A, B, and omitted by Lachmann, Tischendorf, and Tregelles.

9. *If we*] A.V. has followed the Vulgate. This might seem to express surprise felt or feigned. It is more happily rendered in the Geneva Bible, *Forasmuch as we*. As quoted by Cyprian, 'adv. Judæos,' II. 16, *Ecce, nos bodie interrogamur*.

examined] A legal term, *put upon our trial*. Cp. xxviii. 18, and Luke xxiii. 14.

good deed] A miracle of healing could not reasonably be referred to an evil spirit, was no fit subject for legal investigation, and ought not to have been visited with imprisonment, Rom. xiii. 3.

the impotent man] See iii. 2.

10. *Jesus Christ*] The name Jesus alone had been used, ii. 22 and iii. 13. This is the first instance in which they were accused of crucifying the Messiah.

whom God raised from the dead] This was not met by any reference to the allegation that His disciples had stolen the body by night, Matt. xxviii. 13.

by him] A.V. followed Erasmus, *per Hunc*. The Vulgate, less correctly, *in Hoc, in this Name*.

stand] Emphatic, as in v. 14. He had not stood previously from the day of his birth.

11. *This is the stone*] Ps. cxviii. 22 had been applied in like manner by Christ Himself, after the parable of the Wicked Husbandmen, Matt. xxi. 42. St Peter was fond of referring to the conduct and language of his Lord; cp. xi. 16; 1 Pet. ii. 4—8, 21—23;

set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which

was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly

2 Pet. i. 14; and to ancient prophecies, as already in ii. 16, 25; 2 Pet. i. 19—21.

you builders] There is more severity here than in the speech to the people, iii. 17.

the head of the corner] The top stone at an angle of the building, of great weight and importance in their roofs, built of solid flat stones, to admit of being walked upon. Christ, as the Corner-stone, united Jews and Gentiles, as He united the two Natures, the Godhead and the Manhood. His own name must have helped to endear this Psalm to the Apostle's mind. Cp. 1 Pet. ii. 4, 7.

12. *salvation*] The last word in this verse being the same that is rendered *made whole* in v. 9, has induced some, e.g. Whitby and Michaelis, to limit this to the miraculous cure. If it need not be absolutely restricted to its highest sense, spiritual well-being must surely be considered as included. St Peter made no reference to the miraculous cure after v. 10.

none other name] Whoever is saved is saved in consideration of Christ's meritorious Cross and Passion. Cp. Article XVIII. The words do not imply the condemnation of those who lived before the Incarnation, or of those who never heard of the Atonement.

among men] Mankind at large, not Israel only.

THE TWO APOSTLES THREATENED.

13. *boldness*] Freedom of speech.

Peter and John] Cp. iii. 1, viii. 14.

perceived] Rather, *had ascertained*. The tense in the Original implies some previous knowledge of the fact. They did not infer it from the appearance of the Apostles. The same word is rendered as here, in x. 34; better in xxv. 25, *I found*.

ignorant] A very unhappy translation. Tyndale and Cranmer gave *laymen*; equivalent to which Bentley, 'On Free Thinking,' i. p. 80, *illiterate*. The same word is applied to himself by St Paul, 2 Cor. xi. 6, "*rude* in speech." They were destitute of Rabbinical learning, and were not acknowledged by the authorities as professional, official instructors of the

people. Cp. John vii. 15, 49. There is no warrant here for an unlearned ministry: the Apostles had been taught by their Divine Master, and were under the guidance of the Holy Ghost.

took knowledge of] *recognised them* as having been among His followers. Their astonishment operated to the refreshing of their memories. Jewish rulers had repeatedly been present at the teaching of Christ, and St John was personally known to the High Priest, John xviii. 15.

14. *standing*] No longer a helpless cripple. If not apprehended along with the Apostles, v. 3, the Sanhedrim being an open Court, his presence may have been an expression of his faith and thankfulness, or he may have been summoned for examination. Baur strangely regarded this circumstance as rendering the whole narrative suspicious.

15. *they conferred among themselves*] Some of the many priests, vi. 7, may have communicated to St Luke what passed during the exclusion of the two Apostles.

16. *notable*] Before A. V. *manifest*. In Rheims, *notorious*. Not only manifest, but allowed to be so. The hour of the day, the place, the notoriety of the lame man, the instantaneousness and completeness of his cure, all combined to draw and fix public attention. Cp. iii. 7.

we cannot deny it] This seems to imply that they would have suppressed the evidence if they could. Their hearts were hardened by their repeated rejection of the miracles of our Lord, even of the most signal; John xi. 47, xii. 10. Faith is not merely equivalent to intellectual insight, or conviction. It requires the co-operation of the will and the heart. In this case the proof was demonstrative; but they would not believe.

17. *it spread*] *Sc.* beyond Jerusalem, throughout which it must have been generally known already. The extension of such knowledge, which could not fail to confirm the teaching of the Apostles concerning the

threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for

all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy ser-

Resurrection of Christ, is spoken of as the spread of a contagious disease might have been. Cp. 2 Tim. ii. 17.

straitly] Literally, *with threatening*, in accordance with the Hebrew idiom, e.g. Luke xxii. 15. The word is not in N, A, B, D.

this name] Did they shrink from uttering it, or disdain to use it?

18. *not to speak*] They would fain have forbidden colloquial as well as public teaching.

THEIR REPLY, AND DISMISSAL.

19. *Peter and John*] The Holy Ghost suggested the same answer to both.

Whether it be right] Cp. v. 29. The Apostles were in a dilemma. The authorities were enjoining silence; their Master had commanded them to teach.

20. *we*] This pronoun is strongly emphatic; *we*, whatever you think fit to do.

seen and heard] Throughout the three years of Christ's ministry. Cp. 1 John i. 1—3. They had seen His miracles, sufferings, death, and resurrection. They had heard His exposition of the Law and the Prophets, and His declarations concerning His kingdom.

21. *further*] In addition to the inhibition in v. 18.

let them go] This was not acquittal. They could at any time have been recalled and re-examined.

finding nothing] They had no evidence on which they could proceed; and they could not devise any punishment which would not have exasperated the people.

22. *above forty*] His age insured his case being generally known, and made the miracle the more remarkable.

23. *own company*] To the rest of the Apostles: all who were present spake the

word of God, v. 31, and a line is drawn between them and believers generally, v. 33.

the chief priests] This plural occurs in Matt. ii. 4, and again, below, v. 24. The heads of the courses, among whom the High Priest would be included. Lightfoot understood not the twenty-four chiefs of the courses only, but the heads of the families in each course also. In the later periods of Jewish history irregularity and corruption multiplied the numbers of those who had held the office for a longer or shorter time. Josephus, xv. iii. 1. See the note on Matt. xxvii. 1.

PRAYER AFTER THEIR RETURN TO THEIR OWN COMPANY.

24. *with one accord*] Wheatly regarded this as proving that the prayer they used was a precomposed set form; and Meyer thinks that anything short of this is at variance with the clear text. The second Psalm is repeatedly applied to Christ. Cp. xiii. 33; Heb. i. 5, v. 5; Rev. ii. 26, 27, xii. 5, xix. 15.

Lord] Not *Kúrie*, *Jehovah*, but *Δέσποτα*, *Adonai*. In their prayer, i. 24, they had dwelt on God's knowledge of men's hearts; here they turn to His creative power; a very solemn form of invocation, Neh. ix. 6; Jer. xxxii. 17. This verse, in conjunction with v. 27, forestalled the Church's condemnation of Marcion and Valentinus, who distinguished between God the Father of Christ, and God the Creator of the Universe.

thou art God] *Thou art He that made*, N, A, B.

25. *thy servant*] See above, iii. 13. David is so designated in the title of Pss. xviii. and xxxvi., Ps. lxxviii. 70, lxxxix. 3, 20; and Luke i. 69. The reading of this verse is in a very confused state, indicating apparently that there is much authority for adding to A, V., *Who, by the mouth of our father, David, Thy servant,*

Ps. l. 2. 1. vant David hast said, ^bWhy did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand

and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost,

didst say, through the Holy Spirit, Why, &c. The Apostle's quotation is in verbal accordance with LXX.

hast said] An implicit assertion of the inspiration of the Psalmist, as in i. 16.

the heathen] The same word is rendered *Gentiles* in v. 27.

the people] Plural in the Original, as again in v. 27. This has been understood of different nationalities of Jews, as indicated in ii. 5, or of the tribes, which has been thought to be favoured by such passages as Gen. xxviii. 3, and xlviii. 4.

26. *The kings*] Represented by Herod, Luke xxiii. 11. By the rulers it has been thought that Pilate was indicated. But is it not more in accordance with the Gospel narrative to understand Annas and Caiaphas?

27. *child*] *Servant*, as vv. 25 and 30. See above, iii. 13. A.V. was misled by an ambiguity in the Vulgate, *Puerum Tuum*. From the equivalent terms in the prophecy and in the declaration of its fulfilment, it appears that the Holy Child Jesus of the Acts must be the same with the Jehovah of the second Psalm. Bp. Jebb, 'Sacred Literature,' pp. 135—137.

hast anointed] *didst anoint*. Cp. x. 38. *gathered together*] There is in MSS., Ancient Versions, and ecclesiastical writers, very decisive evidence in favour of subjoining to these words, *in this city*, which is highly emphatic. The Messiah had been rejected in Jerusalem, His own city, John i. 11.

28. *to do*] This is to be understood as dependent on *were gathered together*, not on *Thou hast anointed*.

whosoever] More precisely, *as much as*; neither more nor less.

thy hand] Thy overruling power and pre-disposing wisdom. God's hand is often felt before His purpose is understood.

determined before] Cp. ii. 23; Luke xxii. 22; *sc.* that Christ should suffer death by crucifixion. The guilt of their acts was not

extenuated by the results. It is not said that God decreed that they should do what they did, but, at most, that they did what God had decreed to be done. *To do* and *to be done* are discriminated in the Original; ποιῆσαι, man's guilty agency; γένεσθαι, *to take place*, the result of that agency under Providence. See Davison's 'Seventh Discourse on Prophecy,' Of the Divine Foreknowledge and its union with the liberty of human action. Cp. Leo the Great, 'Serm. 16 de Passione,' "Nec praesciendo (Dominus) quod faciendum esset coegit ut fieret, quum tamen ad hoc carnem suscepisset ut fieret."

29. *thy servants*] δούλους, not παῖσιν, cp. 27. They asked for strength and spirit to do the work appointed for them, not for security from the consequences. They did not ask for deliverance from the threatened penalty, nor for the quelling of the secular power, nor for removal of danger from themselves, but only for courage in the course which they felt it their duty to pursue.

30. *By stretching forth*] Syr. *While Thou stretchest out*. Tyndale, Cranmer, Geneva, *So that Thou stretch forth*. A collateral result of the miraculous powers was to support and embolden those who were endued with them.

by the name] See v. 17.

child] *Servant*, as in v. 25.

31. *was shaken*] An earthquake was usually regarded as an intimation of Divine displeasure, Isai. ii. 19, 21, xiii. 13; Ezek. xxxviii. 19; Joel iii. 16. That foretold by Haggai, ii. 6, 7, was an exceptional case. This earthquake was a token that the foundations of the earth are in the hands of God, and that therefore all earthly powers are under His control. Cp. xvi. 26. It gave assurance of Divine approval and ultimate triumph. Bengel thought that it symbolized the agitation which was to be caused everywhere by the preaching of the Gospel.

all] All of the hundred and twenty who

and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of *them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Josès, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of con-

were together, and had taken part in offering the prayer, after the return of the two Apostles.

filled with the Holy Ghost] A fresh access, granted in answer to the prayer, v. 29, quite distinct from the Pentecostal effusion.

spake] Imperfect, **went on speaking.**
with boldness] This was a marked result from the influence of the Holy Spirit.

FEELINGS AND CONDUCT OF THE DISCIPLES.

32. *that believed*] **that had believed.** This multitude did not embrace the five thousand in v. 4, and the three thousand, ii. 41, in addition to the hundred and twenty, i. 15; but it cannot be restricted, as Meyer and others have proposed, to the most recent converts.

of one heart] Realizing Ps. cxxxiii. 1. Their Lord had prayed for this, John xvii. 21. One heart, one in affection; one soul, one in thought, memory, and the exercise of their intellectual faculties; the wills of all turned to God, and, in Him, to each other.

D and E subjoin a clause, *and there was no difference among them*, with a variation of the word in the two MSS. The verse is quoted twice, with this supplement, "*nec fuit inter illos discrimen ullum*," by Cyprian, p. 46, and 144, Fell.

any] **not even one**, in the Original.
which he possessed] The rights of property were not obliterated; there was no compulsory communism. See ii. 44. The making no reference to that previous statement, and the consequent repetition here, are quite in keeping with the style of Scriptural narrative and of Oriental history generally.

33. *great power*] Of speech, not miracles. In either case the power of the Spirit of God. Cp. Rom. xv. 19.

gave] **went on giving.** The same word as in Matt. xxii. 21.

great grace] Calvin, Grotius, Casaubon, Olshausen understood popular good-will. De Wette, Lange, Doddridge, Alford, Meyer, Cook, Wordsworth, more correctly, Divine

favour, as in Luke ii. 40. Bengel understood both to be intended, the context not being decisive for either.

34. *Neither was there*] Rather, **For, indeed, there was not.** The distribution did not go beyond supplying urgent need. Poverty there might be; there was not absolute indigence, as there easily might have been at that time, when doubtless Jewish bigotry and prejudice made themselves strongly felt by converts to Christianity.

were sold] **were being sold.** The process was still going on, though in certain cases the sale and transfer of property had been completed.

35. *at the apostles' feet*] Repeated in v. 37. The Apostles were in the position of teachers, sitting. St Paul was brought up at the feet of Gamaliel, xxii. 3. This disposal of the money was an act of homage equivalent to recognising them as the teachers and rulers of the Church. The distribution of alms and charities soon passed from their hands to subordinate ministers—the Deacons, vi. 2.

BARNABAS.

36. *Josès*] This name appears in no uncial MS. The authority of N, A, B, D, E, and of Vulg. and Syr., is decisive in favour of *Joseph*. Canon Cook expresses surprise that any transcriber should have ventured to alter a name with so many hallowed associations.

Barnabas] According to a tradition preserved by Clement of Alexandria, 'Strom,' II. xx. 116, and Eusebius, I. 12, II. 1, he had been one of the Seventy. After the mission to which he was appointed, xiii. 2, he is called Apostle by St Luke. He was of dignified personal appearance, xiv. 12; and it has been assumed, from 1 Cor. ix. 6, that he was unmarried. At one time he allowed himself to be unduly influenced by the Jewish zealots, and separated himself from the Gentile converts, Gal. ii. 13. Tertullian, 'de Pudicitia,' 20, incidentally refers to him as author of the Epistle to the Hebrews. The Epistle which bears his name was first published in 1645,

solation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

CHAPTER V.

1 After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are

again imprisoned, 19 but delivered by an angel bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

the first four chapters and half of the fifth being extant in a Latin Version only, till Tischendorf, in 1863, gave them in Greek from the Sinaitic MS. The results of the collation of a second MS., found at Constantinople, were exhibited by Hilgenfeld in 1876. It has been assigned to the time of Vespasian, i.e. before A.D. 79; and Mr Cunningham concludes that it cannot have been written many years later, though most editors have brought its date down to the year 119. It was classed with works of doubtful authority by Eusebius, III. 25, VI. 13, 14, and with apocryphal books by Jerome, 'de Script. Eccles.' and on Ezek. xliii. By Pearson, Cave, Dupin, Vossius, Hammond, Bull, Wake, and Lardner it was regarded as the production of the companion of St Paul. On the other hand, it has been said that all the external evidence is in favour of the traditional title, all the internal evidence against it. Errors concerning several prominent portions of the Jewish Ceremonial have been pointed out, such as could not have been made by a Levite, or by any educated Jew. And it has been asked, Would not the Epistle, if genuine, have been admitted into the Canon? A spurious Gospel in Arabic, attributed to Barnabas, has been interpolated by Mahometans. See White's 'Bampton Lectures,' p. 358.

of consolation] So Syr. and Vulg. According to the analogy of "children of light," one who had received great consolation, and was the better qualified to minister it to others. *Exhortation* has by some been thought preferable, on comparing xi. 23, xv. 32, 1 Cor. xiv. 3.

a Levite] A descendant of Levi, not of the family of Aaron. It had not been allowable for Levites to hold land, inasmuch as the Lord was the portion of that tribe, Num. xviii. 20, 24; Deut. x. 9, xviii. 2; i.e. the Levites had the tithes assigned them instead of any tribal inheritance, Joshua xiii. 14, 33. This restriction was limited to Palestine, and it seems to have been less strictly observed as time went on. The Prophet Jeremiah, of the tribe of Levi, purchased a field, Jer. xxxii. 7—9. And after the return from the Captivity, the distribution of land, prescribed by Moses, was no longer observed. Josephus, a Levite

and Priest, had lands in the vicinity of Jerusalem, in exchange for which Vespasian gave him others, to his great advantage. 'Life,' 76. It is therefore not necessary to have recourse to the conjecture that an heirless from another tribe must have brought the property to the father of Barnabas. The possession of it, whether in Cyprus or elsewhere, must have given Barnabas influence in the struggles of the infant Church. Reference to tribes is extremely rare in N. T., Luke ii. 36. Not one of the Apostles is characterized by his tribe, with the exception of St Paul, Rom. xi. 1; Phil. iii. 5. Comp. xiii. 21.

Cyprus] Pronounced by Josephus, I. i. 6, to have been the original meaning of Chittim, which came to be applied generally to islands and maritime districts known to the Hebrews. See the note on Num. xxiv. 24. At a distance of 48 miles from the coast its lofty mountains are visible in the horizon to the S.W. from the mouth of the Orontes. It was remarkably fertile, and had extensive forests and many mines. There were Jewish settlers there in the second century B.C., 1 Macc. xv. 23; and their numbers were of course increased after the copper mines were farmed by Augustus to Herod the Great. The Jews became so numerous that they held out against the Romans after the fall of Jerusalem; and, in the last year of Trajan, 117 A.D., they massacred, if the estimate of Dion Cassius can be accepted, 240,000 of the Greek inhabitants, laid Salamis desolate, and were for a time in possession of the island. When this insurrection had been crushed they were expelled from Cyprus, and any Hebrew wrecked upon its shores was put to death. Cyprus is of considerable interest and importance in primitive Church history. Men of Cyprus and Cyrene first made the Gospel known to the Grecians (or Greeks) at Antioch, xi. 20. Cp. xiii. 4—13, xv. 39, xxi. 16.

CHAP. V. ANANIAS AND SAPPHIRA.

1. *Ananias*] Various explained. *Cloud of the Lord*, or *Favoured by the Lord*, or *God is gracious*. A common name among the Jews; e.g. ix. 10, xxiii. 2. Cp. 1 Chro. iii. 21; Jer. xxviii. 1.

Sapphira] If a Syriac name, *Beautiful*;

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart ¹to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why

hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of

if Greek, which is less likely, the gem *Sapphires*, as Margaret = *Pearl*.
a possession] Land, v. 3.

2. *kept back*] This word is rendered *purloining*, Tit. ii. 10, the only other place in N. T. in which it occurs. It is used in LXX. of the sin of Achan, Josh. vii. 1, and of that of Menelaus, 2 Macc. iv. 32; and by Plutarch, of Lucullus embezzling booty.

his wife also] The repeated statement of the wife's complicity marks the sin as the result of previous deliberation and concert. Did they propose to obtain a place among those who, having given up all their property, were to be supported out of the common fund? Or, having low, carnal views of Christ's kingdom, did they hope to secure high position in it? Mede and Bramhall regarded their sin as involving sacrilege.

3. *Peter said*] Under the immediate direction of the Holy Ghost, who discovered to him this fraud, as that of Gehazi had been made known to Elisha.

why hath Satan] Cp. Luke xxii. 3; John xiii. 2, 27. The sin was conceived in the heart of Ananias, v. 4. The suggestion of Satan might have been resisted. *Filled thine heart* is a Hebraism for *emboldened thee, made thee thus presumptuous*. See the marginal rendering, Esther vii. 5; cp. Eccles. viii. 11. The Vulgate gives an entirely different sense, *Cur tentavit Satanas cor tuum?*

to lie to] In v. 9 to *tempt* the Spirit of the Lord. Bp Pearson, on the Creed, VIII. 32, points out the similar interchange of expression in Ps. lxxviii. 36, "*lied unto Him*," and v. 41, "*tempted God*." "That which none but the inner man knoweth of, and is yet but in the purpose of the heart, is under the privy of the Holy Ghost." Mede.

4. *Whiles it remained*] Unsold. The having all things common, iv. 32, left it at the option of Ananias to keep, or to sell the land, and to retain the sale money.

but unto God] In this and the preceding verse taken together, we have incidentally a decisive proof of the Godhead of the Holy Ghost, and a condemnation of the error of Mace-

donius long before his birth. Not only is the Divinity of the Holy Ghost taught here, but also His abiding presence in the Church, especially with the Apostles. The sin of Ananias was the putting this to the test. Would this supernatural endowment enable the Apostles to detect his fraud? He was laying a snare for them. If he had succeeded, he and his wife would have been maintained out of the common fund. It has been observed that there was no exhortation to repentance, no hint of forgiveness; the power of retaining sin alone was exercised, because the sin was against the Holy Ghost, and unpardonable. Ananias and Sapphira had been under the Divine influence; must have witnessed Apostolic miracles, and were in full communion with the Church. Their case was aggravated far beyond that of Simon Magus or Elymas. Cornelius a Lapide attributes to Augustin, "*Ananias pariter et vitam perdidit et salutem*," as from Serm. 27, '*de Verbis Apostoli*.' The nearest approach to this, which I have been able to trace, is "*Pecuniam quam obtulit perdidit, et quam domi reservavit amisit: pecuniam inquam pariter perdidit et salutem*;" on which the Benedictine editors, col. 177 of the Appendix to their tenth Volume, note in the margin, "*Olim de verbis Apostoli 25. Exstat etiam inter Sermones S. Ambrosii et Maximi*." Augustin's own estimate of the case was very different. Serm. '*de Verbis Act.*' v. 4, "*Credendum est autem quod post hanc vitam eis pepercerit Deus.....Correpti sunt mortis flagello, ne supplicio punirentur aeterno*." Cp. 1 Cor. v. 5. So Jer. Taylor, '*Holy Dying*,' III. vi. 5, "*Origen, S. Augustin, Cassian say concerning Ananias and Sapphira, that they were slain with a sudden death, that by such a judgment their sin might be punished, and their guilt expiated, and their persons reserved for mercy in the Day of Judgment*."

5. *these words*] Not imprecatory, but announcing the Divine Will. Bp Pearson, following Jerome and Augustin.

6. *the young men*] Presumably in a position like that of the servants of the Synagogue, having charge of the Upper Room, and in

three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straight-

way at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man

readiness for any manual services that might be required. In Luke xxii. 26, *the younger* is parallel to *be that doth serve*. Olshausen followed Mosheim in understanding Officials of the Jerusalem Church, in anticipation of the Deacons for the converts generally in ch. vi. Bp Kaye inclined to "younger members of the congregation," without any reference to Office.

around him up] By drawing his garments tightly round him. This would compose the limbs after any disorder into which they might have fallen under the stroke of sudden death. Krebs thought that the use of the word by Josephus, xvii. iii. 3, xix. iv. 1, warrants understanding all preparations for interment. The use of coffins is unknown in the East.

carried him out] Beyond the walls of the city. Except in cases of embalming, burial followed death immediately, not only by reason of the rapidity of decomposition in that climate, but also in consequence of the defilement to which contact with a corpse gave occasion, Num. xix. 11—16; Deut. xxi. 23. Lazarus was buried on the day of his death, John xi. 17, 39.

7. *three hours after*] Probably at the next hour of prayer. Under the shock of the death of Ananias they had not dispersed.

came in] Expecting perhaps admiration and applause as the wife of another Barnabas.

8. *answered*] Addressed to the doubt and misgiving caused by the non-appearance of her husband. No such question had been put to Ananias. Chrysostom regarded it as an indication that St Peter, fain to spare Sapphira, if it might be, gave her space for consideration and repentance.

for so much] The Apostle may have named the sum, or pointed to the money arranged in such a way as clearly showed the amount.

9. *to tempt*] To put to the test; to ascertain whether He dwelt in the Apostles, and whether He was liable to be deceived. This language

is more severe than that which had been addressed to her husband.

at the door] Having just returned from depositing the body of Ananias.

11. *great fear*] This is more strongly expressed in v. 13. Having witnessed the awful consequences of inconsistency in the profession of the Christian faith, they felt that there was no little peril in joining a community endued with miraculous power of discriminating hypocrisy and unworthy motives, as well as with gifts of languages and healing.

the church] If ii. 47 be interpolated, this is the first mention of the Church as a distinct society. Heretofore the sacred historian had used *believers*, ii. 44, iv. 4, and *disciples*, i. 15.

as many as] This is capable of including the Sanhedrim. No investigation was made by the Jewish authorities, who probably felt that any inquiry into the circumstances of the deaths would only confirm and exalt the reputation of the Apostles.

MANY MIRACLES.

12. *many signs and wonders*] This must have been a signal outpouring of healing to produce the effects in v. 15. Coming at this juncture, it was emphatically typical of spiritual grace.

all] This has been by some restricted to the Apostles. The understanding believers generally seems to be favoured by *the rest*. Cp. ii. 1, 44. The parenthesis marked in A. V. is noteworthy.

Solomon's porch] See above, iii. 11.

13. *the rest*] Those who had not yet embraced the faith. Cp. *others*, Eph. ii. 3; 1 Thess. iv. 13, v. 6.

to them] Some have understood, *to the Apostles*; others, *to the Church*. The word translated *join himself*, it has been urged, implies intimacy and familiarity; but this is

join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Inasmuch that they brought forth the sick ¹into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude

out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with ¹indignation,

18 And laid their hands on the apostles, and put them in the common prison.

¹ Or, in every street.

¹ Or, envy

not warranted by its use, viii. 29, ix. 26, x. 28, xvii. 34.

14. *the more added*] Many more than in iv. 4, in consequence of the many miracles, *v. 12*; cp. xi. 24. If the half-hearted were held in check, the earnest-minded came forward in great numbers.

to the Lord] The Lord Jesus.

multitudes] The additional conversions were so numerous that the historian ceased to specify the number. The little one was becoming a thousand, Isai. lx. 22.

and women] This, on comparison with iv. 4, has been thought to indicate that no women had been included in any of the numbers reported down to this time. But compare i. 14, and Sapphira. The Baptism of women must, with Eastern habits of thought and usages, have rendered some such appointment as that of Deaconesses necessary from the first.

15. *Inasmuch*] Verses 13 and 14 are parenthetical.

brought forth] Not once, but repeatedly.

into the streets] Rather, *along the streets*. Another reading, *even into the streets*, has been preferred by recent critical editors. This was not in compliance with any direction given by St Peter. God was, it seems, pleased to gratify hopes which He had not directly awakened, and to allow simple, child-like faith to be rewarded by many miraculous cures being wrought. See Augustin, 'Retract.' i. xiii. 7. This may be regarded as a fulfilment of Christ's Promise, John xiv. 12. Compare the woman with the issue of blood, Matt. ix. 20; Mark v. 27; and the many that were diseased at Gennesaret healed by touching Christ's garment, Matt. xiv. 36; also the handkerchiefs or aprons of St Paul, xix. 12. *couches*] Beds of a humbler and coarser kind, pallets, or mattresses.

the shadow] If the Apostle did not lay his hand upon them as he passed. It has been suggested that in the evening the shadow would be projected so as to fall on a greater number; but in the narrowness of Oriental streets this can have made no great difference.

some] Rather, *some one*. They would have been thankful for even a single cure. Syr. and Vulg. subjoin, *and they might be freed from their infirmities*.

16. *There came*] Continually.

the cities round about] This is the first intimation of any conversions outside the walls of Jerusalem.

vexed with unclean spirits] Possession is distinguished from bodily disease, as viii. 7; Luke iv. 40, 41; Matt. iv. 24; Mark i. 32, 34. Power to deliver those who were thus vexed had been twice promised, Luke ix. 1; Mark xvi. 17.

were healed every one] Apostolic powers at this time far exceeded what they had previously been, Matt. xvii. 16. Now they did not fall short of those exercised by their Lord, Matt. iv. 24, xiv. 36. And this was not momentary or transitory, but extended over an interval the length of which is not indicated.

THE APOSTLES ARE IMPRISONED, AND LIBERATED BY AN ANGEL.

17. *the high priest*] Probably Annas, as iv. 6. Cp. the note on Matt. xxvii. i.

rose up] Stimulated to action by what had taken place. Cp. vi. 9.

that were with him] Of one mind in belief, and in hostility to the Apostles and their converts. Greswell would translate, *the sect of the Sadducees that then was*, the Sadducees of the day, 'Dissert.' iii. 27. *Sect* here involved no reproach. Cp. xv. 5, xxvii. 5.

Sadducees] See the note on iv. i.

18. *the apostles*] All were in Jerusalem at this time. There is nothing here or in the sequel to intimate how many were apprehended. Verse 29 has, with good reason, been thought to point to all the Twelve.

common prison] Worse than iv. 3. This was treating them as if already convicted, and involved far more disgrace; but their Lord's words, John xvi. 2—4, had prepared them. Their miraculous deliverance, in answer to their prayer, iv. 29, 30, was all the more notorious and unquestionable.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers

standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

19. *the angel*] an angel; whose existence was denied by those who had imprisoned the Apostles. The words spoken by him place their deliverance outside the circle of earthquakes, or any natural phenomenon. It was complete; they need apprehend no obstacle or restraint; they were to teach not in any obscure corner, but in the Temple.

20. *the words of this life*] Life is the emphatic word; spiritual life here, eternal life hereafter, John vi. 68. Cp. "the word of this salvation," xiii. 26. Syr. *all these words of salvation*.

THEY TEACH IN THE TEMPLE.

21. *early in the morning*] During a great part of the year, in Palestine the heat becomes oppressive soon after sunrise. Much of our Lord's teaching was given very early, John viii. 2. The morning sacrifice was offered precisely at sunrise. The synagogue service is now often held before the sun is above the Mount of Olives.

the council...and all the senate] The former has been understood of the Sanhedrim, the latter of the elders, heads of families, men of great experience, who were summoned on occasions of special importance; "a council of laymen," Selden. It has been not very happily suggested that they are two designations of the same high Court of Judicature, "the Council, *even* the Senate." The latter word, not found elsewhere in the Greek Testament, occurs in LXX., 2 Macc. i. 10, iv. 44.

22. *the officers*] Ministers, before A.V., with the exception of Geneva. Probably some of the Temple guard, cp. v. 26.

23. *all safety*] Thorough security. Every precaution had been taken against escape or

rescue. Angelic intervention replaced whatever had been moved in releasing the Apostles, and held the guards in unconsciousness, so that they were screened from any imputation of negligence or connivance.

standing without] The MS. authority for *without* is very scanty indeed.

24. *the high priest*] **the Priest** is the better supported reading, but the authority of MSS. is in favour of the omission of either word. That the High Priest was intended is plain from v. 27.

the captain] See iv. 1.
chief priests] Heads of the twenty-four courses, and titular High Priests who had held office. See above, iv. 23.

doubted] The Original is stronger: **perplexed, at their wits' end**. This is the first symptom of anything like awe, or apprehension of the supernatural. Zeller pronounced it incredible that, after the miraculous deliverance out of prison, the Jewish authorities could have persisted in their hostility. But see iv. 16, and compare John xi. 46—53 and xii. 10, 11.

of them] Concerning the things reported, not the Apostles.

this would grow] A.V. rightly followed earlier Versions. Less correctly rendered, more recently, *what this should be*, Wesley; *this could be*, Gr. Penn.

26. *the officers*] Of justice. The word in the Original is never used of the military. This is an incidental confirmation of the right meaning of the captain of the Temple, iv. 1.

THEY ARE BROUGHT BEFORE THE COUNCIL.

27. *the council*] In fulfilment of Matt. x. 17.

^a chap. 4.
18.

28 Saying, ^aDid not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

28. *Did not we*] The negative is omitted, and a declaration substituted for this question, in some important MSS.: *We strictly commanded you*. But Chrysostom, Hom. XIII. 1, quotes in the interrogative form, as in A.V.

this name] They avoided the use of it, as iv. 17. Their abstinence is in strong contrast with St Peter's language, *vv.* 30, 31.

have filled] There had been not one act of disobedience, but many.

intend to bring] This might appear not unlikely to be the result; it was not the intention of apostolic preaching. Was the High Priest not aware of the imprecation, Matt. xxvii. 25?

this man's] No contempt is implied. See Luke xxiii. 4; John vii. 46. The expression has been thought to favour the more contracted scheme of chronology, which places these events shortly after the Resurrection.

29. *the other apostles*] See v. 18. There is no respectful opening of the address here.

We ought to obey] This assertion is much bolder and stronger than the reference made to this obligation at the close of the previous examination of St Peter and St John, iv. 19. And the word *obey*, *πειθαρχεῖν*, is more forcible than *ἀκούειν*, which was there used. The immediate reference is to the command conveyed by the Angel in v. 20. The maxim was quoted as of general application by Polycrates, Bishop of Ephesus, in a letter to Victor, Bishop of Rome, concerning the time for the observance of Easter, Eusebius, v. 24; and by Dionysius, Bishop of Alexandria, in defence of his conduct during a persecution, vii. 11. Luther spoke in a like spirit before the Diet of Worms: "I cannot choose but adhere to the Word of God, which has possession of my conscience...Here I take my stand, I cannot do otherwise: God be my Helper, Amen."

30. *The God of our fathers*] An allusion to the long series of prophecies concerning the Great Deliverer.

raised up] Of the seed of David. The reference is to the Incarnation, and the Divine Commission. Cp. iii. 22, xiii. 23, and Luke i. 69. When the Resurrection is intended, *from the dead* is subjoined, as iii. 15, iv. 10.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins:

32 And we are his witnesses of these things; and *so is* also the Holy

This and the Ascension are indicated by *exalted* in the following verse,

slew and hanged] Slew by hanging; a Jewish form of expression, adopted from Deut. xxi. 22, 23. Cp. x. 39; Luke xxiii. 39. The use of this Jewish phrase was meant to indicate that the guilt rested on the Sanhedrim, rather than on the Roman authorities.

31. *exalted*] Phil. ii. 9.

with his right hand] See ii. 33.

a Prince] The same word as in iii. 15, *Prince of Life*. It is translated *captain*, Heb. ii. 10, and *author*, Heb. xii. 2.

to give repentance] The inclination to repent; not opportunity for repentance, as Doddridge. Repentance is the gift of Christ as Prince, forgiveness of sins, as Saviour. Repentance does not precede, but is produced by grace. Cp. xi. 18; 2 Tim. ii. 25; Wisd. xii. 19. In the Litany we pray for true repentance to be given us, as we are exhorted to do in the Absolution in our Daily Service. The human will is free to accept or reject the gift. See Article x. "The doctrine of the Gospel appears to be not only that Christ taught the efficacy of repentance, but rendered it of the efficacy which it is, by what He did and suffered for us; that He obtained for us the benefit of having our repentance accepted unto eternal life; not only that He revealed to sinners that they were in a capacity of salvation by what He did and suffered for them...And it is our wisdom thankfully to accept the benefit, by performing the conditions upon which it is offered, on our part, without disputing how it is procured, on His." Bp Butler, 'Analogy,' II. v. 6.

to Israel] In the first instance, to Israel according to the flesh, then to the Israel of God, Gal. vi. 16, who have the circumcision of the heart, in the spirit, Rom. ii. 29.

32. *of these things*] *these facts*, specially the Resurrection and Ascension. A.V. followed Tyndale, Cranmer, Geneva. Wycliffe and Rheims, after the Vulgate, gave *these words*; more literally, but less adequately.

whom God hath given] This includes not miraculous endowments only, but the ordinary graces and the inward witness of the Spirit. The Personality of the Holy Ghost is not affected by this phraseology: "He gave His

Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and

commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men,

only begotten Son," John iii. 16. "The Spirit in the Prophets was Christ's first witness, and the Spirit by miracles was the second; and the Spirit, by renovation, sanctification, illumination, and consolation, assimilating the soul to Christ and Heaven, is the continual witness to all true believers." Baxter, 'Reliquiae,' p. 127.

to them that obey him]. Believe in Him, Syr. This has been understood as including those, who, not being of the number of the Twelve, were enabled to work miracles in the Name of Christ.

33. *cut to the heart*]. Literally, *were sawn, or torn asunder*. The same word as in vii. 54. Not the salutary pangs of repentance, but the irritation caused by struggling against conscience and remorse; very different from the contrition in ii. 37.

took counsel]. The tense implies that the deliberation continued some time. The issue was overruled. There is a well supported various reading, *wisbed*, which the Syriac seems to have followed.

GAMALIEL'S ADVICE.

34. *Gamaliel*]. *Favour of God*, or *Re-tribution of God*; a name of very high antiquity, Num. i. 10, ii. 20. This Gamaliel is known as the elder, to distinguish him from a very eminent grandson. A tradition that he was the son of Simeon, Luke ii. 25, has been very generally received. He was the teacher of St Paul, xxii. 3. The Talmud represents him as a zealous Pharisee, unrivalled in his knowledge of the Law, of a large and tolerant spirit, liberal as well as sagacious in his exposition of ritual and ceremonial rules. He is said to have become President of the Council; but on this occasion he spoke without such official authority. He was the first of the seven eminent teachers to whom the title *Rabban* was given. His death is assigned to the year 52 A.D., eighteen years before the downfall of Jerusalem. And with his death, it is said in the Mishna, the reverence for the Law ceased, and purity and abstinence faded away. The statement in the 'Clementine Recognitions,' i. 65, that he was an unavowed believer, and that before death he received baptism at the hands of St Peter and

St John, cannot be received as historical. See Thilo's 'Codex Apocryphus N. T.' p. 501. All Gamaliel's candour and tolerance failed, as far as we know, to induce him to acknowledge the truth of the Gospel. Bp Pearson thought that their assertion of the Resurrection, in the face of the antagonist sect, won his good offices on behalf of the Apostles. The fearfully bitter prayer against apostates and heretics, *i.e.* Christians (see Conybeare and Howson, i. 70), is more correctly assigned to his grandson, Gamaliel the second, who is said to have instructed Aquila and Onkelos.

all the people]. *Universae plebi*. Vulgate. *to put the apostles forth*] N, A, B, and Vulg. and Chrysostom, "to put the men forth." Besser's suggestion that Gamaliel would not have it publicly known that he was less hostile to the followers of the Crucified than the worldly minded priests, is unnecessary. The Apostles were excluded during the deliberation of the Council.

35. *men of Israel*]. Representatives of the whole nation.

take heed]. The release of the Apostles could do no harm. Proceeding to extremities might in the state of the popular mind be perilous to the Council.

36. *before these days*]. No precise note of time; within living memory.

Theudas]. This name was not uncommon among the Jews. Lightfoot, 'Hor. Hebr.,' pointed to two in the Talmud, and thought that Josephus "defaced a true story by false chronology."

Of this bearer of the name no notice has been found elsewhere. As he was earlier than the days of the taxing, his insurrection may with all probability be assigned to the last year of Herod the Great, in which there were three insurrections, beside several pretenders to royalty, Josephus, xvii. x. 4—8; or to the interregnum, while Archelaus was in Rome. The better known Theudas rose up in the procuratorship of Fadus, at least twelve years later than this, and had, according to Josephus, xx. v. 1, quoted by Eusebius, ii. xi., a very great multitude of followers, which surely implies very many more than four hundred; and these were not dispersed, but slain or made prisoners. Lardner wrote: "It

about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them

alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the

is not at all strange that there should be two impostors of the name of Theudas in the space of forty years," and enumerated four of the name of Simon between the death of Herod and the procuratorship of Felix; and three of the name of Judas, who in the space of about ten years raised commotions in Judæa. 'Credibility,' I. ii. 7.

The solution sanctioned by Valesius, in a note on Eusebius, II. xi., that St Luke anticipated the order of events, was deemed by Bp Pearson too hazardous to be likely to find acceptance.

somebody] Bunsen understood a sort of Messiah. Cp. viii. 9; Gal. ii. 6, vi. 3. Besser, as having pretensions to royalty instead of Archelaus. It may be understood quite generally. Ignatius, 'to the Ephesians,' § 3, "I am not dictating to you as if I were somebody."

37. *Judas of Galilee*] So designated by Josephus, XVIII. i. 6, xx. v. 2, and 'J. W.' II. viii. 1, from the scene of his insurrection; and a Gaulonite, XVIII. i. 1, from the district in which was his birthplace, Gamala. His avowed purpose was to restore the Theocracy, and, as a preliminary, to resist Gentile taxation. According to Origen, who, 'c. Celsum,' I. 57, incidentally mentions him as reputed to be wise and given to innovations, he was regarded by his followers as the Messiah, Hom. xxv. on St Luke. Of his three sons, inheriting his spirit and destiny, two were crucified by command of Tiberius Alexander, the Procurator, A.D. 47, and the youngest was put to death with torture by the partizans of Eleazar the High Priest, A.D. 66. With his adherents, reckoned a fourth Jewish sect (*φίλοσοφία*) by Josephus, XVIII. i. 6, 'J. W.' II. viii. 1, the organization of the Zealots originated.

taxing] This was the enforcing of the enrolment or registration, Luke ii., which did not take effect in actual payment of tribute till ten years later, when Archelaus was banished.

drew away] *Into revolt* is implied in the Original.

much people] So C, D, and Syr. In A,

B, and Vulg. *people* only; and so quoted by Eusebius, I. 5, according to the best supported reading.

38. *I say unto you*] Bengel regarded this as an ingratiating form of expression.

let them alone] From this to *overthrow it* in 39 is a parenthesis.

if this counsel] 'Εὰν ᾗ, *should it be*; in the next verse, εἰ δὲ ἐστίν, *but if it is*. See Winer's 'Gr. Gr.' 311, Transl. From this variation Bengel was disposed to infer that Gamaliel was inclined to attribute a divine character to the new teaching. Do not both the historical references seem to imply that he expected its downfall?

39. *cannot*] According to the better reading, *N, A, B, C, D*, ye will not be able. *Destroy*, rather, *bring it to nought*; the same word as in 38.

if] So the Syriac, and the Vulgate. In *N, A, B, C, D*, *them*.

fight against God] Cp. 2 Macc. vii. 19.

40. *they agreed*] Not to put them to death, as they had been minded, *v. 33*.

beaten them] This looks like a compromise between the two parties in the Council. All the Twelve, it seems, suffered. They had been prepared for this, Matt. x. 17. Scourging was very common among the Jews, and left no mark of infamy. St Paul underwent it five times, 2 Cor. xi. 24. This proceeding was arbitrary and iniquitous. If the teaching was blasphemous, the legal punishment was death. If the Apostles were innocent, they had claims to commendation. If the case were doubtful, they ought to have been dismissed. The miraculous deliverance, *v. 19*, did not guarantee exemption from further persecution. We must be thankful for protection and deliverance whenever they are granted. And we must be resigned whenever God sees fit to withhold both or either.

41. *rejoicing*] Mindful of their Lord's words, Matt. v. 12; Luke vi. 23. Many years after this, suffering for conscience sake was pronounced by St Peter to be matter for

presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of

those, whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

thankfulness, 1 Pet. ii. 19. Suffering for Christ's sake was reckoned by St Paul among the privileges granted to the Philippians, i. 29. Cp. 1 Pet. iv. 13, 14.

for his name] For the Name, N, A, B, C, D, Syr.; pro Nomine Jesu, Vulg. Cp. iii. 6, iv. 10.

42. in the temple] To casual listeners; in every house, to avowed believers. The same marginal rendering, at home, might have been given here, as in ii. 46.

preach Jesus Christ] Preach that Jesus is the Christ. The same construction is more correctly rendered in xviii. 5, 28.

THE APPOINTMENT OF DEACONS.

CHAP. VI. 1. in those days] Between the liberation of the Apostles, and the outbreak of persecution after the death of St Stephen.

multiplied] was being multiplied.

a murmuring] Against the Apostles, iv. 35. The first symptom of any loss of unanimous goodwill, iv. 32.

Grecians] Not proselytes, as Beza, Selden, and Basnage understood, but "the dispersed among the Gentiles," John vii. 35, i.e. Jews who had lived for a longer or shorter time out of the Holy Land, who conformed more or less to Gentile usages, capable of speaking Greek, and, as a habit, reading their Scriptures in the LXX. Version. A.V. uses *Grecians* for Hellenizing Jews, and *Greeks* for Gentiles. See the margin, John vii. 35.

Hebrews] Converts from among those who had never quitted Palestine, or such as elsewhere rigidly adhered to all the peculiar and exclusive usages of Judaism, and read O. T. in Hebrew or in a Chaldee paraphrase. They reckoned themselves superior to the Hellenists. "In the Talmud is this execration, said to be made at the time when Aristobulus besieged his brother Hyrcanus: 'Cursed be the man that teacheth his son the wisdom of the Greeks.' And in the war with Titus they

decreed that no man should teach his son Greek." Biscoe, 82.

because] Rather, that their widows were overlooked.

widows] Very early a distinct class in the primitive Church, 1 Tim. v. 3—16. Afterwards the designation was extended to every form of female helplessness and desolation. Chrysostom, Hom. vi. on St Matt., spoke of three thousand widows as sustained by the Church at Antioch.

ministration] Distribution of alms, or of food; daily has been thought to point to the latter. The same word as relief, xi. 29.

2. the twelve] St Peter not alone, nor taking a prominent part on this occasion. Up to this time all care of the poor had been in the hands of the Apostles, v. 2, iv. 35. The Christian Ministry, down to the merely charitable functions of the Diaconate, was developed from above.

the multitude] This has been understood of the Hundred and Twenty. But the expression, repeated in a stronger form, in verse 5, points to a general assembly of the believers in Jerusalem at this time. *The number of the men was about five thousand*, iv. 4, and there were added afterwards *multitudes both of men and women*, v. 14.

not reason] A.V. followed the Vulgate. In previous Versions *not meet*. Rather, *not satisfactory*.

serve tables] Expositors are much divided between the distribution of food or money. The former is favoured by *tables* in the plural, and has some support from Ignatius, 'Ep. to the Trallians,' § 2, "they (the Deacons) are not the ministers of meat and drink, but of the Church of God." The need of such an appointment could not fail to be felt by the Hebrew converts. "This office to which the charge and care of the poor were intrusted, was translated from the Jewish to the Christian Church. For there belonged to every synagogue three Deacons, with whom that

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves con-

tinually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Pro-

care was deposited." Lightfoot, 'Hor. Hebr.' Scaliger understood the *Agapae*.

3. *look ye out*] The complaint having been made by the multitude, the selection was, in this instance, left to the popular voice, the Apostles reserving to themselves the fixing of the number and the statement of the qualifications. Cp. v. 6. But this was not a permanent arrangement. In the Pastoral Epistles, when their functions had become more spiritual, the Deacons were to be appointed, not elected.

seven men] Various conjectures have been hazarded to account for this number; e.g. that it was suggested by the days of the week; or that the aggregate of converts at this time amounted to seven thousand; and others equally gratuitous and valueless. The Council of Neo-Cæsarea, A.D. 314, ruled that this number was never to be exceeded in any city, however large the population. From a letter of Cornelius, Bishop of Rome, A.D. 251, preserved by Eusebius, VI. 43, it appears that that Church had then no more than seven Deacons, while there were forty-six Presbyters. And Sozomen, VII. xix. 3, writing about A.D. 440, noted it as one of the peculiarities of Rome that this restriction continued to be observed there. Justinian sanctioned there being a hundred Deacons at Constantinople. It has been remarked that in this Book Deacon is not found as an official designation; in xxi. 8, they are called *the Seven*. In the Pastoral Epistles there is no reference to their being charged with any secular ministration.

of honest report] Cp. 1 Tim. iii. 8, 9.

of the Holy Ghost] B and D omit *Holy* here, but give it in v. 5; *full*, the adjective, indicating habitual condition, as v. 5, xi. 24; *filled*, the participle, iv. 8, xiii. 9, is used of a special illapse for a particular occasion.

wisdom] Practical sagacity qualifying to discriminate cases, combined with tenderness which would secure them against giving offence in their ministrations.

whom we may appoint] Some few editions of A.V. exhibited *whom ye*. "Field is said to have been the first printer of this forgery, and to have received for it £1500. Be that as it may, it is certainly to be found in several of his editions of the Bible, particularly in his fine folio of 1659, 60, and his octavo of 1661." Derrick, in the note on Dryden's 'Hind and Panther,' 35.

4. *to prayer*] The article prefixed to this

word in the Original indicates common prayer, not private devotion.

5. *they chose*] The believers generally. Cp. vv. 3 and 6. The selection is attributed by the Church to Divine Inspiration in our Collect for the Ordering of Deacons. In the first instance this was a special appointment to supply a special and urgent need. Cyprian, Epistle 3, Fell, *al.* 65, implies that Deacons were an ecclesiastical Order from the first. The sixteenth Canon of the Council in *Trullo*, A.D. 692, quoting Chrysostom's 16th Homily on the Acts, § 3, restricts them to eleemosynary functions. If the ministry of the Word was not originally assigned, the office must have been very much modified, and very soon. St Stephen taught at Jerusalem, and St Philip made the Gospel known in Samaria, viii. 5. St Paul uses *διακονία* of his own ministry, xx. 24, xxi. 19; Rom. xi. 13; and applies *διάκονος* to himself, Eph. iii. 7; Col. i. 25, and to the Apostles generally, 2 Cor. vi. 4.

Stephen] According to tradition, one of the Seventy, as Epiphanius, 'Haer.' xx. 4, says that all the Deacons were. Baronius, on very insufficient evidence, represents him as having been under the instruction of Gamaliel, along with Saul of Tarsus. But nothing certain is known concerning the antecedents of any one of the Seven. "That the first Seven Deacons were chosen out of the Seventy Disciples is an error in Epiphanius, I. xxi. For to draw men from places of weightier unto rooms of meaner labour had not been fit." Hooker, v. lxxviii. 5.

full of faith and of the Holy Ghost] Cp. the character of Barnabas, xi. 24. The only two concerning whom any trustworthy information has been preserved for us, St Stephen and St Philip, were, as far as we know, much more occupied with spiritual functions than with any such secular cares as those which gave occasion to their appointment. Cp. viii. 5, 6, 12, 13, 26—40, xxi. 8. A spurious biography of St John the Evangelist had the name of Prochorus attached to it.

Nicolas] It is by no means easy to determine, from the varying accounts of Irenæus, I. 26; Epiphanius, I. ii. 25; Hippolytus, 'Philosophumena,' VII. 36, and Jerome, 'Ep.' 147, on the one hand; and, on the other, from that given by Theodoret, 'Haeret. Fab.' I., and Clem. Alex. 'Strom.' III. 4, transcribed by Eusebius, III. 29, how far the Nicolaitans, Rev. ii. 6, 15, had any warrant

chorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a

great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of

for claiming him as, in any sort, the founder of their sect. Michaelis repudiated the identification. Bp Lightfoot, 'Commentary on Ep. to the Galatians,' 288, 2nd ed., gives some good reasons for accepting it.

"Irenæus and Epiphanius accused Nicolas of teaching that we may without scruple gratify our lusts, as this does not injure the spirit. Clement of Alexandria modified this by saying that, although such was the principle of the Nicolaitans, it arose from a misapprehension of their teacher, whose separation from his wife, and exhortation *to abuse the flesh*, in the spirit of severe temperance, was afterwards interpreted into heathen licence. These statements, both probable, can be easily reconciled, by assuming that among the Nicolaitans that natural, though revolting, transition took place, from a strict ascetic mortification, which was no true holiness, to reckless licentiousness." Thiersch, 'History of the Christian Church,' I. 235, Transl.

a *proselyte*] It was well to have a representative of that class.

of *Antioch*] Jews were numerous and very successful in making proselytes there. Josephus, 'J. W.' vii. iii. 3. All the names of the Deacons are Greek; but Greek names were so common among the Jews, e.g. Philip, Nicodemus, Didymus, that this does not justify the conclusion that the Seven were selected exclusively out of the Hellenistic section of the Church, as likely to be most acceptable to the aggrieved. Gieseler conjectured that three were Hebrews, three Hellenistic Jews, and one a proselyte. 'Ch. Hist.' Div. I, ch. 2, § 25. I. p. 70, Transl.

6. *when they had prayed*] I.e. the Apostles. The election was made by the disciples, the appointment rested with the Twelve.

laid their hands on them] Signifying that the duties of their office were not merely social and economical. "In consecrations and ordinations of men unto rooms of Divine calling, the like was usually done, from Moses unto Christ, Num. xxvii. 18." Hooker, v. lxvi. i. Cp. Deut. xxxiv. 9; 1 Tim. iv. 14; 2 Tim. i. 6.

7. *increased*] *went on increasing*. This is the third instance of a blessing granted

to the Church after passing through peril; internal, v. 12, and external, iv. 32. The Apostles were now at liberty to devote themselves entirely to teaching.

of the *priests*] Beza allowed himself to regard this as so utterly improbable, that, without any warrant, he rejected this verse as spurious. And Casaubon so far sympathized, that he was fain to alter the text to a *great company and certain priests*. The word rendered *company* (usually *multitude*) does not necessarily imply a very large number. It is used of the Hundred and Twenty, i. 15, and of the publicans among St Matthew's guests, Luke v. 29. In any case there was a very marked change from the time when the question recorded in John vii. 48 was asked. In this conversion the prediction of Malachi, iii. 3, may be regarded as having had some fulfilment. The Priests were very numerous. Four thousand, two hundred, and eighty-nine returned from the Captivity, Ezra ii. 36—39; although of the twenty-four Courses, 1 Chro. xxiv. 7—19, only four came back, Ezra ii. 36—39; Neh. vii. 39—42.

STEPHEN'S MIRACLES AND DISPUTATIONS.

8. *full of faith*] of *grace*, supported by N, A, B, D, Syr., and Vulg., has been adopted in all recent critical editions.

did great wonders] *was doing*. A continuous exercise of the miraculous gifts which were now for the first time extended beyond the circle of the Apostles. Chrysostom understood that these endowments accrued after St Stephen's admission to the office of Deacon.

9. Some have thought that only two synagogues are to be understood; one for the first three names, another for the remaining two. It is far more likely that five synagogues were intended. "The Talmudists tell us that there were four hundred and sixty, some of them say four hundred and eighty synagogues in Jerusalem. It is very probable that many of these were built by Jews of particular countries for their own use." Biscoe, p. 94. Jews who had resided in other lands were more intelligent than those who had never left Palestine.

Libertines] Jews who had themselves been manumitted from captivity or slavery by the Romans, or the offspring of such. So understood by Chrysostom. Pompey carried many

them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people,

and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change

prisoners to Rome. In the time of Augustus the Trans-Tiberine quarter was occupied by Jews who were for the most part Freedmen. Philo, 'Legat. ad Caium,' § 23. Four thousand Jews, *libertini generis*, banished to Sardinia by Tiberius, Josephus, XVIII. iii. 5, Tacitus, 'Ann.' II. 85, were permitted to return to Rome after the fall of Sejanus. Greswell, 'Dissertations,' II. 28, 29, was positive for the other view, that inhabitants of Libertina, a district of Africa, were intended. But the insertion of *which is called* must be understood to mark this as an exception to the other local designations.

Cyrenians] Bp Pearson considered Lucius, xiii. 1, and Simon, Matt. xxvii. 32, to be instances, and referred to Jason, whose five books were abridged into one volume by the author of the second Book of the Maccabees. See ii. 23. Jewish settlers were very numerous in all the Cyrenian cities; Josephus, XIV. vii. 2, in a quotation from the lost historical work of Strabo.

Alexandrians] Two of the five districts of that city were occupied by Jews, and there were many of them in the other three, Philo, 'in Flaccum,' § 8. They were on an equal footing with the Macedonians who were settled there by Alexander, Josephus, XII. i., XIX. v. 2, and they had a governor of their own; in the time of Caligula, a brother of Philo, XVIII. viii. 1. See the note on iv. 6.

them of Cilicia] These, it has been thought highly probable, may have included Saul of Tarsus.

Asia] See above, ii. 9. This word was omitted by Lachmann, but the evidence in favour of retaining it greatly preponderates.

disputing with Stephen] This persecution did not come from the authorities, but from the populace.

10. *the wisdom*] Not his Jewish learning only, but the irresistible "mouth and wisdom" promised by Christ, Matt. x. 19, 20; Mark xiii. 11; Luke xxi. 15. "The word of wisdom" was one of the gifts of the Spirit. 1 Cor. xii. 8.

HE IS ACCUSED OF BLASPHEMY.

11. *suborned*] Privily instructed. Baffled

in argument, they had recourse to false testimony.

blasphemous] As alleging that there had arisen a Teacher of higher authority than Moses, and as asserting the Divinity of Christ. They misconstrued the language of St Stephen, who had not spoken disrespectfully, much less profanely, of the Lawgiver whom they so idolized that they put his name before that of God.

12. *stirred up the people*] Refugees, who had returned to settle in Jerusalem, would be open to such influence; naturally indignant as they would be on finding that the religion, for which they had suffered more or less abroad, was imperilled by the new teaching at home. This was the first instance of the people combining with the Elders and Scribes in enmity to the Church.

came upon him] By surprise, as iv. 1.

the council] The Sanhedrim, which had usually met in a chamber called *Gazith*, in the court of Israel, near the altar of burnt offerings, till, in later times, their authority having been almost lost, they thought it right to quit the sacred precincts. See the note on Matt. xxvii. 1.

13. *false witnesses*] It was enough for the disciple to be as his Master, Mark xiv. 56—58. They were false in representing that the teaching which they attributed to St Stephen was given incessantly and indiscriminately; false also in the allegation that they had heard from his lips what could have reached them by report only; and false again in giving a contemptuous turn to a very solemn declaration.

blasphemous] This word, wanting in \aleph , A, B, C, D, H, Syr., Vulg., appears to be an interpolation here from v. 11.

this holy] *the* holy place, \aleph , A, D, Vulg. The Temple had a special and primary sanctity, Matt. xxvii. 3—5; but the whole city was considered holy, v. 53.

14. *Jesus of Nazareth*] This is in strong contrast with the use of the designation by the Angel, Mark xvi. 6.

destroy this place] The same charge had been brought against Christ, with a similar perversion of His words. Cp. Matt. xxvi. 61,

Or, *rites*. the ¹customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ:

with John ii. 19. See the parallel case of the prophet Jeremiah, xxvi. 4—11.

the customs] Traditionary institutions, by which the commandment of God had, in some cases, been made of none effect. St Stephen probably had dwelt on some of the characteristics of the new Dispensation, and taught that the separation between Jews and Gentiles was to cease. But nothing that he had said concerning the abrogation of the Mosaic Law could fairly be understood as calling in question its Divine origin.

15. *the face of an angel*] Bright as the face of Moses, Exod. xxxiv. 30. The calm dignity which the indwelling of the Holy Ghost gave to his countenance might have led them to mistrust their own allegations.

CHAP. VII. 1. *the high priest*] Probably Theophilus, son-in-law of Caiaphas. The *ex officio* President of the Council called for the defence against the charge of blasphemy, vi. 13, 14. The question, equivalent to Guilty or not guilty, distinctly marked in Syr. and by Wycliffe as addressed to St Stephen, appears to have been put with great mildness, possibly under the influence of the angel-like aspect.

STEPHEN'S VINDICATION OF HIMSELF.

2. *And he said*] Power of speech for defence was promised to the Apostles by Christ, Matt. x. 19, and to the disciples generally, Luke xii. 11, 12. See vi. 10. St Stephen did not apply himself to a direct refutation of the charge. He met it indirectly by a recapitulation of the Old Testament history, in tracing the development of which he shewed that it was not reasonable to withhold belief in Jesus as the Messiah, because He had not immediately fulfilled the expectations of the Jews of that generation. The historical element commonly prevailed very largely in Jewish speeches. Cp. that of St Paul, xiii. 16, that in 1 S. xii. and the confession of the Levites, Neh. ix. 6—38. This characteristic is a *prima facie* proof of the genuineness of this report of the speech. No ideal or imaginary speech would ever have been cast in such a mould. Is there any room for reasonable doubt that St Luke

44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the first One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham,

received an account of all the proceedings, the speech included, from St Paul, an eye and ear witness? The close agreement of his many quotations with LXX. has been thought to indicate that St Stephen spoke in Greek.

Men, brethren, and fathers] Brethren and Fathers; cp. ii. 29. Brethren, his audience generally; Fathers, the members of the Sanhedrim and the officials, as xxii. 1.

The God of glory] Cp. "the King of glory," Ps. xxiv. 7, 8; "the Lord of glory," 1 Cor. ii. 8. The selection of this designation, implying reference to the Pillar of Fire and the Shekinah, ought to have been accepted as proof that he had not spoken blasphemous words.

appeared] I.e. by Christ, the Image of the Invisible God, Col. i. 15. All Divine appearances in the Old Testament were by primitive writers understood of God the Son, "velut in praeludium Incarnationis suae," Bp Bull. No man hath seen God the Father at any time, John i. 18.

Of this particular appearance there is no account in Gen. xi. 31. But a Divine command, which had already been given at that time, is implied in Gen. xv. 7, and reference is made to this, Josh. xxiv. 2, 3; Neh. ix. 7; Judith v. 7—9. Philo, in his 'Life of Abraham,' § 15, 'de Migratione Abrahami,' § 37, and Josephus, i. vii. 1, agree in representing that Patriarch as having been called twice: 1st, from his country and kindred in Ur; 2nd, from Haran, Terah having accompanied him in the former migration, and being dead before the second. This is one of several instances in which N. T. supplies facts supplementary to O. T., e.g. the prophecy of Enoch, Jude 14; the names of the Egyptian magicians, 2 Tim. iii. 8; the hope that sustained Abraham in offering Isaac, Heb. xi. 19; the acknowledgment of Moses, Heb. xii. 21; the motive which strengthened him to leave the court of Pharaoh, Heb. xi. 24, 25, and Egypt, 27; and the prayer of Elijah, James v. 17.

our father] St Stephen identified himself with them as long as there was any hope of his influencing them; vv. 11, 12, 15, 19, 30, 44, 45. When he was constrained to abandon this he severed himself from them, vv. 51, 52.

when he was in Mesopotamia, before he dwelt in Charran,

^a Gen. 12.
1.

3 And said unto him, ^aGet thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

[*Mesopotamia*] Here used largely for all beyond the Euphrates, which was regarded as the boundary of the Holy Land. Chaldæa was included in it, Pliny, 'N. H.' vi. xxvi. Ur of the Chaldees, Gen. xi. 31, was in the N.E. angle of it.

[*Charran*] A.V. has retained the Greek form of Haran, Gen. xii. 5. It was known to the Romans as Carrhæ, the scene of the defeat of Crassus, Lucan, i. 105. The drift of St Stephen's reference, as understood by Chrysostom, was that, before circumcision, sacrifice, or temple, worship was offered and accepted; and that the ground near the burning bush, and the site of the moveable tabernacle, were holy, 'Hom. in Act.' xv. 2, xvi. 1, xvii. 1.

3. *Get thee out*] "Divers expositors have intricated themselves into a perplexity, they cannot tell how to get out of, by supposing these words, and the words of Moses, Gen. xii. 1, to be the same, and to speak of the same time and thing; whereas they are vastly distant and different; and they mean two several calls of God to Abraham, the one in Chaldæa, the other in Charran. In Chaldæa God bids him, "Get thee out of thy country and from thy kindred;" but maketh no mention of his leaving his father's house; for that he took along with him, Gen. xi. 31.....But when God calls him from Charran, He bids him depart from his father's house, as well as he had done from his country and kindred before; for now he left his brother Nahor and all his father's house behind him." Lightfoot. The only meaning that "out of thy country," Gen. xii. 1, can possibly have is Ur of the Chaldees, the native country of Abraham. Lee, 'on Inspiration,' p. 504.

[*which I shall shew thee*] Abraham went out, not knowing whither he went, Heb. xi. 8.

4. *when his father was dead*] Terah died in Haran at the age of two hundred and five, Gen. xi. 32. From Gen. xi. 26 it has been inferred that Terah was not more than seventy at the time of Abraham's birth; and, as Abraham left Haran at seventy-five, Gen. xii. 4, it would follow that Terah outlived his departure sixty years. To this it has been answered that it is nowhere stated that Abra-

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as* yet he had no child.

6 And ^aGod spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

ham was Terah's eldest son, and that the Rabbins reckoned him the youngest. See the note on Genesis xi. 32. Abraham's prominence in the history, as the Father of the faithful, and the Friend of God, accounts for his name being placed before that of Haran, Gen. xi. 26. In like manner the name of Shem, the youngest, stands first among the sons of Noah, Gen. ix. 18, x. 21; Isaac's name takes precedence of Ishmael's, 1 Chro. i. 28; Judah's is placed at the head of the list of the sons of Jacob, 1 Chro. iv. 1, v. 1, 2; and Moses is mentioned before his elder brother Aaron.

[*ye now dwell*] Speaking as a Hellenist, he did not include himself.

5. *inheritance*] No fixed abode, no settled property. Abraham, in course of time, was constrained to buy even a burial place, Gen. xxiii. 3, 4, 16; and that, and the parcel of ground which Jacob gave to his son Joseph, were not reckoned as any portion of the gift of God.

6. This and the following verse are quoted, not with verbal exactness, from Gen. xv. 13, 14, according to the LXX. A parenthesis marked after the words *land and evil* would make it clear that the four hundred years are the length of the entire time throughout which Abraham and his descendants were to be sojourners, *i.e.* to have no country which they could call their own. The Egyptian servitude did not begin till after the death of Joseph, and did not exceed two hundred and fifteen years. If the calculation is made from the weaning of Isaac, the interval is exactly four hundred years. In speaking, the round number of the prediction was used instead of the precise total of four hundred and thirty years, which is given in the historical statement, Exod. xii. 40, quoted Gal. iii. 17, which the received chronology makes to be the interval between Abraham's going down into Egypt and the Exodus. The same variation is found in Josephus, who states, ii. xv. 2, that the Israelites quitted Egypt in the four hundred and thirtieth year; but in ii. ix. 1, and in a report of a speech of his own, 'J. W.' v. ix. 4, gives four hundred years as the length of

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

^δ Gen. 17. 8 ^δ And he gave him the covenant of circumcision: ^ε and so Abraham begat Isaac, and circumcised him the eighth day; ^δ and Isaac begat Jacob; ^ε and Jacob begat the twelve patriarchs.

^δ Gen. 25. ^{26.} ^ε Gen. 29. ^{31.} ^{28.} 9 ^ζ And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

^ε Gen. 41. ^{37.} 10 And delivered him out of all his afflictions, ^ε and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him

governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 ^δ But when Jacob heard that ^δ Gen. 42. there was corn in Egypt, he sent out ^ε our fathers first.

13 ^ι And at the second *time* Joseph ^ε Gen. 45. was made known to his brethren; and ^δ Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

their stay in Egypt. Between Jacob's going down into Egypt and the Exodus, Josephus reckoned two hundred and fifteen years, II. xv. 2. Isaac was born twenty-five years after Abraham's arrival in Canaan, was sixty years old at the birth of his twin sons, and Jacob was a hundred and thirty when he went down into Egypt, 25 + 60 + 130 = 215. Again, from Jacob's going down into Egypt till the death of Joseph, was an interval of seventy-one years; thence, till the birth of Moses, sixty-four years; and thence again till the Exodus, eighty years, 71 + 64 + 80 = 215.

7. *judge*] *punish*; in which sense the verb not infrequently occurs in Hellenistic Greek. This declaration was fulfilled in the Plagues of Egypt.

and serve me in this place] In Gen. xv. 13, 14, there is nothing answering to this clause. In Exod. iii. 1, 12, "Ye shall serve God *upon this mountain*," i.e. Horeb. It has been suggested that St Stephen blended these two passages in his memory. However this may have been, the drift of the argument is that the worship of the Patriarchs was accepted outside the limits of the promised land, before there was a Temple or even a Tabernacle. Cp. Exod. iii. 18, vii. 16, *in the wilderness*.

8. *the covenant of circumcision*] The covenant of which circumcision was the token, Gen. xvii. 11, or sign, Rom. iv. 11. The promise of descendants and of Canaan was given before the appointment of circumcision. *and so*] After he was circumcised.

the twelve patriarchs] Gen. xxxv. 23—26. This designation is here used by anticipation.

9. *moved with envy*] Gen. xxxvii. 4, 5, 8, 11, 18—20. Joseph was, in this respect, a type of Christ, who, as Pilate knew, had been delivered into his hands for envy, Matt. xxvii. 18. Another special favourite of Heaven, even Moses, in whom they trusted, was re-

jected by those who gloried in being the Israel of God. See below, vv. 35 and 39.

sold Joseph into Egypt] St Stephen here adopted Joseph's own words, Gen. xlv. 4, 5. The Midianites, to whom Joseph was in the first instance sold, were on their way into Egypt. God was with Joseph in that country, another proof that His presence and favour were not restricted to the Holy Land.

10. *Pharaoh*] A dynastic name, like Ptolemy and Cæsar.

all his house] The palace, in which, according to Oriental usage, all authority, legislative, judicial, and executive, centered.

11. *Egypt and Chanaan*] "The dearth was in all lands," Gen. xli. 54.

sustenance] Strictly, fodder for their cattle.

12. *our fathers*] St Stephen, not aiming at elaborate exactness, did not notice the exceptional case of Benjamin.

first] Before he went himself.

13. *at the second time*] When they returned for Simeon.

was made known to] Strictly, was *recognized by*. A different word in the Original from that in the next clause.

Joseph's kindred was made known] Their arrival in Egypt, Gen. xlv. 16. They were not presented to Pharaoh till later, xlvii. 2. Joseph's Hebrew origin had been known previously, xli. 12.

14. *threescore and fifteen souls*] So Syr. and LXX., Gen. xlv. 27, and Exod. i. 5, and, with the exception of the Vatican, Deut. x. 22 also, instead of the seventy in the Hebrew text. Both modes of calculation must have been current among the Jews. Josephus, II. vii. 4, ix. 3, VI. v. 6, gives seventy. Philo, 'de Migratione Abrahami,' § 36, including three sons of Ephraim, and a son and grandson of Manasseh, gives seventy-five. It has

- * Gen. 46. 15 ² So Jacob went down into Egypt, and died, he, and our fathers,
 5 Gen. 49. 16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father of Sychem.*
 33. 17 But when the time of the pro-

mise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their

been suggested that seventy-five were invited; but that, in consequence of the death of Rachel, Bilhah, Zilpah, Er, and Onan, only seventy arrived. But Joseph must surely have heard from his brethren that his own mother was no more. Augustin, 'de Civ. Dei,' xvi. 40, understood the genealogy, Gen. xvi. 8—27, not as limited to the number of Jacob's descendants at the time of the going down into Egypt, but as including some who were yet in the loins of those who accompanied him; grandsons and great-grandsons, whose births must have been subsequent. And some such explanation seems necessary, when, to take two instances out of several, Reuben, who had only two sons, Gen. xlii. 37, has four in xli. 9; and ten sons are, xli. 21, attributed to Benjamin, who, in the story of Joseph and his brethren, is a youth. We may be well content to leave the date at which the number was seventy-five undetermined; the really important point being that the great host which eventually quitted Egypt, Exod. xii. 37, 38, sprang from a mere handful, in fulfilment of the promise, Gen. xvi. 3; Deut. x. 22. In Numbers i. 46, six hundred thousand, and three thousand and five hundred and fifty, exclusive of old men, women, and children; in addition to which there were of the Levites twenty and two thousand males from a month old and upward, iii. 39; increased to twenty-three thousand, xxvi. 62, during the time spent in the wilderness.

16. *And were carried*] Syr. *And was carried*, i.e. Jacob only, not the Patriarchs generally. But in Gen. i. 13 it is stated that Jacob was buried in the cave of Machpelah.

If the received text is understood as applying to the last words of the preceding verse, the Patriarchs, exclusive of Jacob, it is in accordance with the statement of Jerome, who spent above thirty years at hardly more than a day's journey from Sychem, in his letter to Paula, 'Epist. 86,' and in 'De Optimo Genere Interpretandi': "Duodecim Patriarchae non sunt sepulti in Arbes sed in Sychem." By Arbes is to be understood Kerioth Arba, the city of the Four, *sc.* great Patriarchs, Adam, Abraham, Isaac, Jacob. It was at Sychem, or Shechem, that the first vision was granted to Abraham after he had entered Canaan, Gen. xii. 6, 7; and thither Jacob repaired immediately after his return from Padan Aram,

Gen. xxxiii. 18. The bones of Joseph were interred at Sychem, Gen. i. 25; Exod. xiii. 19; Josh. xxiv. 32. The bodies of the Patriarchs, according to Josephus, ii. viii. 2, were taken to Hebron for burial; and, 'J. W.' iv. ix. 7, the monuments of the children of Abraham who went down into Egypt were shewn there, of elaborate workmanship, in beautiful marble.

Abraham] Calvin, Beza, Bochart, Wall, Calmet, Pierce, Whitby, pronounced this name an interpolation. If they are followed, the difficulty disappears, for the context then refers the word *bought* to Jacob, in v. 15. If Abraham is retained, two transactions, at an interval of a hundred and twenty years, must have been combined in St Stephen's rapid and concise sketch; one purchase, by Abraham from the children of Heth, Gen. xxxiii. 13—20; another, by Jacob from the sons of Hamor, Gen. xxxiii. 19; Josh. xxiv. 32; the name of the purchaser without that of the vendor being given in the first instance, and in the second, the name of the vendor without that of the purchaser.

the father of Sychem] This mode of supplying the ellipse is warranted by Gen. xxxiii. 19. In the Vulgate, *the son of Sychem.*

17. *when*] Rather, *in proportion as*. In the first two hundred and fifteen years after the death of Abraham, his posterity did not exceed forty-five persons; in the subsequent period of the same length, they had increased to six hundred thousand men, besides women and children, Exod. xii. 37, in fulfilment of repeated promises, under a special blessing.

had sworn] *Had promised with an oath*, Syr.

18. *another king*] "Ετερος, not ἄλλος. There was a change of dynasty, Josephus, ii. ix. 1. This was the first native sovereign after the expulsion of the Shepherd Kings.

knew not] Had no respect for Joseph's name or memory. Cp. 1 Thess. v. 12, "to know them which labour among you;" and Ps. i. 6, "The Lord *kno-weth* the way of the righteous."

19. *dealt subtilly*] Ps. cv. 25. Chrysostom understood this of the instructions given to the midwives, Exod. i. 16, where, v. 22, the result of the cruel policy which seems to be implied here was expressly enjoined by the king.

young children, to the end they might not live.

^m Exod. 2. 20 ^m In which time Moses was born, and ⁿ was ^l exceeding fair, and nourished up in his father's house three months :

^{2.}
ⁿ Hebr. 11.
^{23.}
^l Or, fair
to God.

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

young children] Rather, *babes*.

might not live] Might not be preserved alive so as to continue to propagate the race. The word is found only here, and Luke xvii. 33 (*shall preserve it*), unless the authority for it, 1 Tim. vi. 13, is thought sufficient.

20. *exceeding fair*] Literally, *fair to God*; the same idiom as in Gen. x. 9, xxx. 8; Jonah iii. 3; Ps. xxxvi. 6, lxxx. 10. Moses was a goodly child, Exod. ii. 2; a proper child, Heb. xi. 23.

21. *Pharaoh's daughter*] Thermuthis is given as her name by Josephus, II. ix. 5, 7, x. 2. Philo, 'Life of Moses,' I. 4, represents her as the only daughter, childless after long wedlock, and feigning pregnancy. Heb. xi. 24 implies the repudiation of adoption.

22. *learned*] Instructed. Cp. Ps. xxv. 8, lxxii. 5, cxxxii. 13, in the Prayer Book; a sense by no means obsolete, as Johnson pronounced. See Brockett's 'Glossary of North Country Words,' Hunter's 'Hallamshire Glossary,' and Forby's 'Vocabulary of East Anglia.' *wisdom of the Egyptians*] This was proverbial, 1 K. iv. 30; Isai. xix. 11, 12. It comprehended natural philosophy, medicine, astronomy, and geometry which was necessary for ascertaining the boundaries of lands after the inundations of the Nile.

mighty in words and in deeds] Cp. Luke xxiv. 19. Moses was not naturally eloquent, Exod. iv. 10—12; but he was both historian and poet, οὗχ ὁ τυχὼν ἀνὴρ, in the estimation of Longinus, ix. 9; and by Divine help he was capable of exercising a higher influence than that of rhetoric, as the πλήθειον ὁμιλεῖν πύθωνότατος of Josephus, III. i. 4, must be understood to imply. Pointing, as this does, to a period in the life of Moses anterior to his Divine Legation, the reference to his deeds may be to some traditinary exploits, as the repulse of Ethiopian invaders, Josephus, II. x.

23. *full forty years old*] This exact statement of the age of Moses at the time is a new fact known to St Stephen from trustworthy tradition. It is not in the original history,

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 ^o And seeing one of *them* suffer ^o wrong, he defended *him*, and avenged ^{11.} him that was oppressed, and smote the Egyptian :

25 For he supposed his brethren would have understood how that God by his hand would deliver them : but they understood not.

Exod. ii. 11. Moses was eighty years of age when he first spake unto Pharaoh, Exod. vii. 7, and a hundred and twenty years old when he died, Deut. xxxiv. 7; so that his life was distributed into three periods of equal length.

came into his heart] By Divine impulse, as, according to Maimonides, the Jews believed. It is hard to estimate adequately the distance between the inmate of the palace and his degraded countrymen, Heb. xi. 24—26. Moses must have had some intimation that it was God's pleasure and purpose that eventually he was to be their deliverer.

to visit] I.e. to help, relieve, as in Matt. xxv. 36; Luke i. 68, and James i. 27.

24. *avenged*] There is no praise of Moses' conduct expressed, as Michaelis thought. Calvin and Hammond agreed with Augustin, 'Quaest. II. 2, in Exod.,' "jam divinitus admonitus;" 'c. Faustum,' xxii. 70, "in persona prophetica ad hoc divinitus fieri permissum est, ut futurum aliquid praesignaret."

oppressed] On the point of being worn out and overcome in the struggle.

25. *For he supposed*] Rheims, more correctly, *And he supposed*. There is no warrant for attributing to the act of Moses the motive and deliberateness implied in the other English Versions.

would deliver] Rather, *was delivering*. Josephus, II. ix., has preserved a tradition that an impression prevailed that a Hebrew would arise to work Egypt woe and exalt the Hebrews; and that intimation was divinely given to Amram that his son was to be the agent. Calmet thought that St Stephen might have had this tradition in mind.

understood not] Just as those whom St Stephen was addressing had failed to understand the character and conduct of a greater Deliverer. If they had borne in mind the promise, and the time fixed for its fulfilment, the Hebrews in Egypt ought to have been prepared for hailing their deliverer. And the Jews of that generation ought to have marked the fulfilment of Daniel's Seventy Weeks and other indications of the advent of the Messiah.

² Exod. 2.
⁴³ 26 ² And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

² Exod. 3.
2. 30 ² And when forty years were

expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for

26. *shewed himself*] The same word is translated *there appeared* in v. 30.

would have set them] A.V. represents the imperfect, for which there is better authority than for the aorist.

brethren] Near relationship aggravated this beyond the outrage of the preceding day, between an Egyptian and a Hebrew. The common suffering under their cruel taskmasters should have kept them from quarrelling with one another. The unwillingness of their forefathers to accept the intervention of Moses was caused by the consciousness of wrongdoing. This was parallel to the backwardness of that generation in acknowledging the Mediator of a new and better covenant.

27. *be that did his neighbour wrong*] Rather, *was doing*. This utterance of an individual expressed the general feeling, v. 35.

It has been asked whether Moses was not anticipating his mission; whether the forty years' interval in Midian does not look as if the time of Providence had not yet come.

28. *Wilt thou*] *Art thou minded to?*

yesterday] This word is not in the Hebrew, Exod. ii. 14, but in LXX.

29. *fled*] Because Pharaoh sought to slay him, Exod. ii. 15.

at this saying] Rather, *on account of this saying*. A very much higher motive is attributed in Heb. xi. 24—26.

the land of Madian] The descendants of Midian, fourth son of Abraham by Keturah, Gen. xxv. 2; 1 Chro. i. 32, came to occupy a considerable territory, extending along great part of the eastern frontier of Palestine, and along the eastern shore of the Red Sea for three hundred miles from its northern extremity, and stretching deep into the interior, traversed in part by two chains of mountains parallel with the coast. The people were nomadic, and had very few towns.

two sons] Gershom, *A stranger in the land*,

Exod. ii. 22, and Eliezer, *My God is my help*, xviii. 4.

30. *forty years*] Reckoned from the time when Moses was forty years old, v. 23. The length of this interval, not stated in Exodus, must have tried the faith of Moses; but there is no trace of impatience during this humble seclusion, which must have contrasted strongly with his position in the house of Pharaoh.

mount Sina] In Exod. iii. 1, *Horeb*. These two names were used interchangeably for the mountain range in which both were peaks. Cp. Deut. iv. 10, xxxiii. 2.

an angel] Cp. v. 38. In v. 31, *Jehovah*; in v. 32, *God*; in Exod. iii. 2, the Angel of *Jehovah*; in v. 4, *Jehovah*. Cp. Gen. xlviii. 16; Exod. iii. 4; Hosea xii. 3, 4; Isai. lxiii. 9. An Angel was sent to bring them forth out of Egypt, Num. xx. 16. Cp. Judges ii. 1, 4. The Angel of God went before the camp of Israel, Exod. xiv. 19.

31. *wondered*] The bush, burning but not consumed, Exod. iii. 2, 3, figured the condition of the children of Israel in their slavery; "cast down, but not forsaken, persecuted, but not destroyed." See Keble's 'Christian Year,' Fifth Sunday in Lent.

to behold] *to contemplate, examine*, take a more exact view of the phenomenon. The verb is the same as in Luke xii. 24, 27.

the voice of the Lord] Not of the Angel. "God spake unto him," Mark xii. 26.

32. *trembled*] At the evidence of the Divine Presence. Another instance of terror felt by Moses is given in Heb. xii. 21.

33. *Put off thy shoes*] In Exod. iii. 5, this command comes before the statement of the relation in which God stood to the Patriarchs. It was the Oriental mode of expressing reverence, Josh. v. 15; Eccl. v. 1. Cp. Juvenal vi. 158. The Jewish priests were barefoot in the Tabernacle and Temple, lest anything unclean should have attached itself to their

the place where thou standest is holy ground.

34 I have seen, I have seen. the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after

that he had ⁹ shewed wonders and signs in the land of Egypt, and in the Red sea, ⁹ and in the wilderness ⁹ forty years. ⁹ Exod. 7. ⁹ Exod. 16. 1.

37 ¶ This is that Moses, which said unto the children of Israel, ¹⁵ A prophet shall the Lord your God raise up unto you of your brethren, ¹⁵ like unto me; him shall ye hear. ¹⁵ Deut. 18. 15. ¹⁵ Or, as myself.

38 ¹⁵ This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and ¹⁵ with our fathers: who received the lively oracles to give unto us: ¹⁵ Exod. 19. 3.

sandals. Mosques are not entered till slippers have been substituted for the shoes worn in the road or street.

34. *I have seen*] The repetition of this phrase represents the Hebrew idiom, *seeing I have seen*. Cp. Matt. xiii. 14; Heb. vi. 14.

am come down] Language is unavoidably accommodated to human conceptions in describing any manifestation of Almighty God.

I will send thee] There is a great preponderance of MS. authority in favour of *I send thee*. We have here a concise summary of Exodus iii. 7—10.

35. *This Moses*] In the Original, four verses in succession, 35—38, begin with this demonstrative pronoun. This repeated pointing to Moses in the contrast between his Divine mission and his rejection by the people is very emphatic.

they refused] The feeling expressed by one Israelite is taken as indicative of that of the whole people.

did God send] Rather, *hath God sent forth*. The mission of Moses still held good, and was perfected in the true Ruler and Deliverer.

a ruler] The Alex. MS. has *Ἀρχηγον*, a stronger word than *Ἀρχοντα*, immediately before.

deliverer] Rather, *redeemer, ransom*. The use of this combination, frequent in the Old Testament, indicated that Moses was to be considered as a type of Christ.

by the hand] *with* the hand is the better supported reading, followed by the Vulgate; *sc.* with the help and protection of the Angel.

36. *land of Egypt*] More particularly in the district of Zoan, Ps. lxxviii. 12, a very ancient city, the seat of the court and government, Isai. xix. 11, 13, afterwards called Tanis. Manifestations of God's power and goodness had not been restricted to the Holy Land.

forty years] Throughout which their rai-

ment waxed not old upon them, neither did their foot swell, Deut. viii. 4.

37. *A prophet*] This passage had already been quoted by St Peter, with the same application to our Lord, iii. 22. If the Jews had really felt for Moses the reverence which they professed, they would gladly have welcomed the great Teacher to whom Moses directed their attention.

like unto me] *I.e.* as He raised up me. The marginal rendering is no improvement.

him shall ye hear] MS. authority is against these words in this place. They were interpolated from Deut. xviii. 15.

38. *the church*] So in Wycliffe; then *congregation* till A.V. The host of Israel in the wilderness might not unfitly be designated by *Ecclesia*; for they had been *chosen out* of the heathen world, and, at the particular time here intended, were called together in a solemn assembly to receive the Divine Law, Exod. xix. 17. This was a further confirmation of God's revelation and favour not being limited to place. The Law in which they gloried was not given in Judæa.

with the angel...and with our fathers] Cp. v. 30. Moses had relations with both, as, in one sense, a mediator, Gal. iii. 19, receiving the Law on the one hand, giving it on the other.

received] The Vatican MS. has a remarkable variation, *chose out for us*.

lively] As having come from the living God; Words, the doing of which was life, Lev. xviii. 5; Deut. iv. 40, xxxii. 47; Ezek. xx. 11; Luke x. 28; John vi. 63. Cp. the contrast in Ezek. xx. 11 and 25. Not lifegiving, but spiritual, Rom. vii. 14; not mortal words, to die with Moses, but to have vitality and force for ages after his death; cp. the "reasonable service," and the "living sacrifice," Rom. xii. 1; and "Thy true and lively Word," in the Prayer for the Church Militant.

oracles] The same word as in Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

* Exod. 32.
1.

40 * Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the

idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, * O ye house of Israel, * Amos 5. 25. have ye offered to me slain beasts and sacrifices *by the space* of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your

39. *turned back*] Not in desire to return thither, as Exod. xvi. 3, xvii. 3; but as addicted to its idolatries, Ezek. xx. 7, 8. Their worship of the molten image was intended to express thankfulness for having been brought out of Egypt, not prayer for a return to it.

40. *gods*] A.V. misled by LXX. and Vulg. gave this plural, Exod. xxxii. 1, 4, 8, 23, and elsewhere, instead of *a god*. Cp. Neh. ix. 18.

to go before us] As the heathen, when they marched, had their idols carried in the van of their armies.

this Moses] Contemptuously so designated; cp. vi. 14.

wot not] Know not, as iii. 17, and therefore cannot look for further guidance from him, neither need we apprehend his opposition to this relapse.

41. *they made*] I.e. constrained Aaron to make, Exod. xxxii. 1—4.

a calf] Rather, *a bull*, full-grown, but never yet yoked, Selden and Spencer. See Heb. ix. 12, 13. This was not meant for Apis, nor as a symbol of the generative powers of nature; but for a visible representation of the Divine Presence, Exod. xxxii. 5; Neh. ix. 18. Aaron's ascent of Sinai, Exod. xxiv. 9, 10, had given him some notion of a cherub, and he now produced a material emblem of the Angel whose guidance had been promised, xxxiii. 20. See Henry More's Works, 399, 809. In like manner Jeroboam did not purpose to bring in the worship of another God, but only to stop the periodical resort to Jerusalem. But the people were betrayed into idolatry in both cases.

in those days] At the very time when the Law was being given.

rejoiced] Held a festival, not without grossly licentious observances, Exod. xxxii. 6; 1 Cor. x. 7.

42. *turned*] His face and favour away from them who had already turned aside from Him. They were allowed to sink deeper and deeper into paganism. Their worship of an image betrayed them into the worst forms of idolatry, Rom. i. 23—25.

gave them up] By the withdrawal of His grace. Their sin brought retribution in kind, Rom. i. 24.

The worship of the host of heaven, Sabaism, was the earliest form of idolatry, the only form to which there is any reference in the Book of Job, xxxi. 26—28. Cp. Deut. xvii. 3; 2 K. xvii. 16, xxi. 3; 2 Chro. xxxiii. 3; Jer. viii. 2, xix. 13.

the prophets] The Twelve Minor Prophets, regarded as one Volume, cp. xiii. 40, xv. 15; Ecclus. xlix. 10. St Stephen went on to combine several passages into a summary of the national conduct, which had continually involved more dishonour to God than any with which he himself could be considered chargeable. The quotation from Amos v. 25—27 is very nearly in the words of LXX.

have ye offered] Did ye offer to me? This question implied a negative answer. The many precepts concerning sacrifices were given prospectively, to become obligatory after settlement in the promised land, Deut. xii. 8, sq.

sacrifices] All other forms of offerings beside the slain beasts.

in the wilderness] Where the power and goodness of the one true God had been so often and signally displayed. The round number *forty* is used here, as in Num. xiv. 33, 34, for the exact thirty-eight years and a half; *about the time of forty years*, below, xiii. 18.

43. *took up*] *elevated*, at halting-places, the portable model of the tabernacle. Cp. ix. 24. Otherwise explained, *packed* for transport, when the march was resumed.

Moloch] The king, and Baal, the lord, are different names of the Sun-god. See the note on Jeremiah xxxii. 35. Moloch was worshipped by the Ammonites, 1 K. xi. 7. The practice of burning children alive in his honour, Ps. cvi. 37, 38; Jer. vii. 31, expressly forbidden, Lev. xviii. 21, xx. 2; Deut. xviii. 10, lingered at Tyre and Carthage to a late period. Various forms of gross idolatry are imputed to Israel, 2 K. xvii. 15—17; Jer. xix. 4, 5, xlv. 3, 8, 21—23.

and the star...to worship them] These two

god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, ^{Exod. 25.} that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the

face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 ^aBut Solomon built him an ^{α 1 Chron. 17. 12.} house.

48 Howbeit ^bthe most High dwell- ^{δ chap. 17. 24.} eth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye

clauses are here given in the order of LXX., which inverts that of the Hebrew.

Remphan] or *Rephan*, represents *Raiphān*, substituted by LXX. and by all Versions for *Cbiun*, Amos v. 26, which has been identified with *Kivan*, Rawlinson's Herodotus, I. 509; and with *Rampo*, the Egyptian god of war, II. 453. Cornelius a Lapide had been disposed to identify with *Lucifer* or *Stella Veneris*; Vossius with the Moon; Kircher and Jablonski with Saturn. This variety may well dispose us to acquiesce in Schoettgen's words, "In talibus aliquando ignorantiam fateri gloriosum est."

figures] Idols. The same word is used by Josephus, I. xix. 10, of Laban's images stolen by Rachel, Gen. xxxi. 19.

Babylon] Damascus, in Amos v. 27, both Heb. and LXX. The Prophet spoke of the Assyrian captivity of Israel, 2 K. xvii. 6, not of the Babylonian captivity of Judah. St Stephen substituted the remoter destination as likely to make the deeper impression on his hearers; or he may have combined Jer. xx. 4, 5 with the quotation from Amos. A similar amplification, by LXX., of this Minor Prophet, ix. 12, was followed by St James in xv. 17.

44. *tabernacle of witness*] Cp. Rev. xv. 5. This is LXX. rendering of the *tabernacle of the congregation*, in the Hebrew; e.g. Exod. xxvii. 21, or, as Meyer saw reason to prefer, *tabernacle of meetings*, sc. of God with His people, = *tabernacle of revelation*. It is in strong contrast with the preceding verse.

of witness] Num. ix. 15, xvii. 8, as containing the ark in which were the two tables of the Law, the testimony of God's covenant, Exod. xxxi. 18. Their having this was an aggravation of their backslidings. The divinely prescribed form of the worship of the One True God ought to have been a safeguard against idolatry and superstition.

speaking unto Moses] Rather, as **He** that spake unto Moses appointed.

the fashion] *The pattern*, Exod. xxv. 9, 40; Heb. viii. 5. In the Original the same word as *figures*, v. 43.

45. *our fathers*] Strictly, the contemporaries of Joshua.

that came after] Rather, **having succeeded to it as their inheritance**. In previous English Versions *received*, with the exception of Cranmer's, which A.V. followed.

Jesus] The Greek form of Joshua, most unhappily retained here, in A.V., as again, Heb. iv. 8.

into the possession] Rather, **in their taking possession of the land** which had been occupied by seven Gentile nations, and therefore had no inherent or traditional sanctity. A.V. followed the Vulgate, as also did Luther.

the days of David] When, and not before, the expulsion of the heathen was completed, 2 S. v. 6; 1 Chro. xi. 6; and, the Tabernacle having become a fixture on the threshingfloor of Araunah, the new era of temple-worship was beginning to dawn; and the king, not allowed to build, set himself to collect materials for his son and successor.

46. *desired*] **asked permission**, Ps. cxxxii. 1—5; 2 S. vii. 2; 1 Chro. xvii. 1—12. *to find*] The determination of the site was not left to human selection, 2 S. vii. 2, xxiv. 18; 1 Chro. xxi. 26—xxii. 1.

a tabernacle] σκηνωμα, implying more permanence than σκηνή, v. 44.

for the God] For *the house*, N, B, D, H.

47. *an house*] The Temple displaced the Tabernacle, which had been built after a heavenly model; and the Temple itself was to give way to a more spiritual service.

48. *dwelleth not*] As Solomon declared in his consecration prayer, 2 Chro. vi. 18; 1 K. viii. 27. St Paul used the same language at Athens, xvii. 24, having, in all likelihood, this speech of St Stephen in remembrance. The word *temples*, not in N, A, B, C, D, unrepresented in Syr. and Vulg., has been omitted by Lachmann, Tischendorf, Tregelles, and Alford.

the prophet] The name is not given here any more than in v. 42. This passage, Isai. lvi. 1, 2, does not follow LXX. with the same verbal exactness that is observable in

build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

most of the quotations in the course of this speech.

51. *stiffnecked*] Exod. xxxiii. 5. This is the only instance in New Test. of this word, which occurs very frequently in Old Test.

uncircumcised] Having a covering over heart and ears which made them inaccessible to the truth, Lev. xxvi. 41; Deut. x. 16; Jer. vi. 10, ix. 26; Ezek. xlv. 7. Cp. Rom. ii. 28, 29. It has been suggested that symptoms of impatience and displeasure on the part of the Council gave occasion to this abrupt change of tone. The thought of all the idolatry and corruption after the time of Solomon might well excite holy indignation in the mind of St Stephen. "Saevior videbatur Stephanus; lingua ferox, cor lene; clamabat et amabat, et salvos fieri volebat." Augustin, Sermon. 315. In any case the address was, it seems, cut short; no application was made of all the copious statements; there was not even a word of warning or exhortation to repentance based upon them.

so do ye] The Council had threatened St Peter and St John, iv. 21, had taken counsel to slay them, v. 33, had scourged them before dismissing them, v. 40.

52. *Which of the prophets*] See 2 Chro. xxxv. 16; Matt. xxiii. 34—37.

the Just One] This designation of our Blessed Lord, suggested possibly by Isai. liii. 11, appears in two other passages of this Book, iii. 14, xxii. 14; and in James v. 6, all addressed to Jews, by whom it was applied to the Messiah. See Schoettgen's 'Horae Hebr.' ii. 18. Bp Middleton thought that it was adopted by the centurion, Luke xxiii. 47.

betrayers] A harsher word than that translated *delivered up*, iii. 13. They betrayed when they bargained with Judas.

53. *the disposition of angels*] By the precepts of Angels, Syr.; In edictis Angelorum, Augustin, 'de Civ. Dei,' x. 151. It is to be regretted that A.V. followed the Vulgate.

Wycliffe and Tyndale had given *the ordinance*, and Cranmer, more happily, *the ministration*. Some have preferred the explanation of Grotius, *amidst ranks of Angels*; with which Surenhusius agreed, *stipantibus myriadibus Angelorum*. Chrysostom, Hom. xvii. 3, strangely reverted to the Angel that appeared in the bush, v. 30. The attendance of Angels at the giving of the Law is implied, Ps. lxxviii. 17, and Deut. xxxiii. 2, LXX., where A. V. faithfully represents the Hebrew. Gal. iii. 19 and Heb. ii. 2 are not favourable to Donaldson's view, 'Book of Jasher,' 229, that angelic agency on that occasion was a feature of later Judaism. Josephus and Philo both speak of this ministration of Angels as a recognised fact. The statement in a speech attributed to Herod by Josephus, xv. v. 3, that the Jews learned the best of their doctrines and the most sacred portions of their Law through the instrumentality of Angels, was explained by Krebs as referring to the Prophets. T. Aquinas followed Euthymius and Theophylact in understanding messengers, e.g. Moses, Aaron, Joshua.

54. *cut to the heart*] As in v. 33.

55. *being full of the Holy Ghost*] The permanent character of St Stephen's spiritual endowments is strongly marked by the use of *ἵπάρχων* instead of *ὄν*. A special, occasional influence, to meet the emergency, would have been expressed by *γενόμενος*.

saw the glory of God] Cp. John xii. 41. For similar visions see Isai. vi.; Ezekiel, repeatedly; Rev. iv., v. This was seen by St Stephen alone.

56. *the heavens*] Cp. Matt. iii. 16. The very highest. St Paul was caught up into the third heaven, 2 Cor. xii. St Stephen saw more than that on which he had fixed his gaze. Between him and the light which no man can approach unto, 1 Tim. vi. 16, he was permitted to see the glorified Humanity.

The spiritual world is always near us; and,

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

whenever it pleases God, it becomes visible; e.g. to Elisha's servant, 2 K. vi. 17, to Isaiah, vi., to Ezekiel, and to St John, in Patmos.

the Son of man] This designation, found in Daniel vii. 13, 14, occurs in the New Testament eighty-two times, as applied by our Blessed Saviour to Himself. This is the only instance of its use after the Ascension. Rev. i. 13 and xiv. 14 do not give exactly the full form of the appellation assumed by our Lord. See Bp Middleton on the former passage.

standing] Not, as usual, sitting, Matt. xxvi. 64; Mark xvi. 19; but as ready to sustain and welcome. "In labore certaminis positus stantem vidit quem adiutorem habuit," Gregory the Great, '11. Hom. in Evang.' xxix. 7. The sight of the glorified Humanity was the strongest support that could have been granted. The posture and position of the Saviour were introduced into the Collect for St Stephen's Day at the last revision of our Book of Common Prayer.

57. *they cried out*] The bystanding multitude, not the members of the Council, to drown the voice of Stephen. There is no express mention of votes taken, or of any sentence pronounced. But, if the first outbreak of zeal was tumultuary, several formalities were duly observed. The language of Tertullus, addressed to a Roman governor, xxiv. 6, the executions to which reference is made, xxvi. 10, and the fact that the purpose of the Sanhedrim to inflict capital punishment, v. 33, was not met by Gamaliel with any question of their power, are unfavourable to the view that this power had been absolutely lost when Judæa became a Roman province. The sanction of Law to capital sentences is implied in xxvi. 10.

58. *out of the city*] Too holy, as the camp in the wilderness had been, to be defiled with bloodshed, Lev. xxiv. 14. The attempt on our Lord's life, in the Temple, John viii. 59, was made in reckless forgetfulness of this. The Crucifixion was "without the gate," Heb. xiii. 12. Naboth was carried forth out of Jezreel, 1 K. xxi. 13.

stoned him] were for stoning, prepared to stone. The punishment for blasphemy, Lev. xxiv. 16.

the witnesses] vi. 13. Two, at least, were indispensable, and the Law required their hands to be foremost in the execution, Deut.

xvii. 7, a regulation which must have often been a powerful indirect check to false testimony, though it had failed in this instance.

their clothes] Their outer garments, Matt. v. 40, that their action might be free and unpimped. The keeping the clothes of the witnesses, if not an official act, committed Saul to hearty approval of their deed, xxii. 20.

a young man's feet] The word in the Original has a very wide range, from twenty-four to forty years of age. Saul, if a member of the Sanhedrim, xxvi. 10, must have completed thirty years at least. Chrysostom, 'de Petro et Paulo,' understood thirty-five. It has been questioned whether Philemon v. 9 has any bearing on this passage. See Bp Lightfoot's note in favour of an ambassador rather than the aged.

59. *stoned*] went on stoning, *sc.* while he was praying.

calling upon God] Our A.V. agreeing with Wycliffe, *cloped God to help*, had the authority of Chrysostom for thus supplying the ellipse. Without any supplement, *invoking and saying*, as in Syr. and Vulg., the language of the statement and the purport of the prayer are equivalent to an assertion of the Divinity of Christ. St Stephen, full of the Holy Ghost, knew well to whom it was right to address prayer. Calling on the name of Jesus was a characteristic of Christians, ix. 14, 21, xxii. 16; cp. ii. 21; 1 Cor. i. 2. Bentley thought that a word had been dropped; either *Θεόν*, *ΘΝ*, as absorbed in the last syllable of *ἐπι-καλούμενον*, or *Κύριον*, *ΚΝ*, in the *καί* following. 'Remarks upon Free-thinking,' § 36.

Lord Jesus] Cp. Rev. xxii. 20.

receive my spirit] The first martyr followed the example of his Lord, Luke xxiii. 46. Kay has noted several instances of the language of Ps. xxxi. 5 having been used by Christians at the approach of death—Polycarp, Basil, Bernard, Huss, Columbus, Luther, and Melancthon. "Si Martyr Stephanus non sic orasset, Ecclesia Paulum hodie non haberet," Augustin, Serm. 382 'de Sanctis,' § 4.

60. *And he kneeled down*] The change of posture and the loudness of voice, after stoning, were regarded by Basnage as a supernatural testimony to his innocence of blasphemy.

lay not] Literally, *weigh not*; reckon not, place it not in Thy balance against them.

CHAPTER VIII.

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

Again St Stephen imitated his Lord, Luke xxiii. 34. The martyrs of Vienne and Lyons adopted his words in praying for their tormentors, Eusebius v. 2.

fell asleep] Cp. xiii. 36; John xi. 11; 1 Cor. xi. 30, xv. 6, 18, 51; 1 Thess. iv. 13. Hence the Christian use of *Cemetery*, properly a sleeping-place. The Vulgate subjoins in *Domino*.

PERSECUTION, IN WHICH SAUL WAS PROMINENT.

CHAP. VIII. 1. *And Saul*] This first clause, concluding the narrative given in vii., ought not to have been severed from it. The words, *And at that time*, are the beginning of the second great division of this history.

was consenting] A.V. was misled by Vulg. into this very feeble rendering of the Original, which expresses the heartiest sympathy and approval, as well as the continuousness of that feeling. This same phrase, not improbably suggested here by St Paul, was incorporated by him in his speech from the castle stairs, xxii. 20. Cp. the strong language, ix. 1, xxvi. 11.

at that time] The Original literally implies on that very day; immediately after the stoning. St Stephen was by no means a solitary victim. Cp. v. 3, xxii. 4, xxvi. 10, 11. His case immediately developed itself into a general persecution.

all] In the first instance, the teachers and the most prominent among the disciples. Cp. the limited use of *all*, Jer. xlv. 11, 12; Matt. iii. 5; Mark i. 33. A large proportion may have followed; but many could not flee, and there still remained some for the Apostles to instruct, and for Saul to imprison.

scattered abroad] For the extent of the dispersion, overruled to the enlargement of the Church, see xi. 19, 20. It was not merely the result of panic, but in obedience to Christ's command, Matt. x. 23, far better understood by Augustin, 'Ep. to Honoratus' (180 or 128),

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

than by Tertullian, who protested against any flight under any circumstances, in 'de Fuga in Persecutione,' written after his lapse into Montanism.

except the apostles] See the note on i. 4. Bishop Pearson, Wolf, and Professor Blunt were disposed to accept the tradition preserved by Eusebius v. 18, that they were directed by our Lord to restrict their teaching to Jerusalem for 12 years. Clem. Alex. 'Strom.' vi. v. 43, which has been alleged to the same effect, applies, not to the city, but to Israelites. The Apostles were not exposed to this persecution, being Hebrews, regular attendants at the Temple services, revered and beloved for their miracles.

2. *devout men*] Simeon is so styled, Luke ii. 25, as also Jews, resident in Jerusalem, ii. 5, and Ananias, xxii. 12. These were probably Jews not unfavourably disposed to the teaching of the Apostles, and holding Stephen innocent of the charges brought against him. St Luke would have called avowed believers brethren or disciples.

carried] The word implies all preparations for burial, which, in accordance with Jewish usage, took place immediately after death. The words to *his burial* should not be in italics.

great lamentation] Jewish usage again. Cp. Gen. l. 9, 10; 1 Macc. ii. 70, iv. 39, ix. 20; Mark xvi. 10. Conformity to it in this instance was equivalent to an avowal of belief in the innocence of Stephen.

3. *made havock*] Gal. i. 13. This was under the sanction of authority, xxvi. 10. The word used is most appropriately applicable to the ravages of wild beasts.

and women] To this aggravation, which, under Oriental feeling and usage, was a most emphatic proof of his violence and bitterness, reference is made, ix. 2, xxii. 4. Cp. his confessions, xxvi. 9—11; 1 Tim. i. 13.

to prison] Not a few of these were put to death, xxii. 4, xxvi. 10.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with

loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

4. *were scattered*] had been scattered; referring back to verse 1.

every where] *I.e.* throughout all Judæa and Galilee and Samaria, ix. 31; and beyond those limits, xi. 19. The facts there recorded, though subsequent to the conversion of Cornelius in the order of the narration, belong to the period immediately following the dispersion of the disciples. Bp Pearson was prepared to believe that Andronicus and Junias, who were in Christ before St Paul, Rom. xvi. 7, may have been converted by some of these scattered teachers.

preaching the word] Rather, *conveying the glad tidings*, as again in v. 12. There is no official character implied, as there is in another word used in the following verse.

PHILIP TEACHES IN SAMARIA.

5. *Philip*] Not the Apostle, as represented by Polycrates, in Eusebius III. xxxi., xxxix.; by Tertullian, 'de Baptismo,' 18, and 'Apost. Const.' vi. 7; and left uncertain by Augustin, 'Tract. vi. in Evang. S. Johannis,' or the presence of St Peter and St John would not have been required. This was the Deacon, vi. 5, appropriately styled the Evangelist, xxi. 8, as having been the first preacher of the Gospel beyond the walls of Jerusalem. As one of the Seven, Philip probably was in special danger from the persecution that arose about Stephen; and as a Hellenist, he was more acceptable to the Samaritans than a born Jew would have been. The dispersion in verse 1 must have left less for the Deacons to do in Jerusalem. It is noticeable that St Luke's Gospel alone records the healing of a Samaritan leper and the parable of the Good Samaritan.

the city] S, A, B have the article. It is not in C, D, E, H, nor in Chrysostom, Hom. XVIII. 2. By Erasmus, Bp Pearson, Michaelis, De Wette, Bp Wordsworth, and Bp Lightfoot, Samaria, at that time called *Sebaste*, has been understood. Grotius, Lange, Bengel, Olshausen, Norris, Denton, and Plumptre incline to some other city in the district of Samaria, perhaps Sychar, John iv. 5, about six miles from the capital. On behalf of the

former view it has been urged that the absence of the article is not decisive, cp. 2 Pet. ii. 6; and that *Sebaste*, the name given by Herod, after fortifying it, Josephus xv. viii. 5, 'J. W.' I. ii. 7, on the site of the ruins to which Hyrcanus reduced it, XIII. x. 3, did not supersede the use of Samaria, xx. vi. 2. The appearance of the name as that of a district in verses 9, 14, has been thought favourable to the view that *Sebaste* was intended. A large population is implied in v. 7.

6. *gave heed*] The same word is used of Lydia, *attended unto*, xvi. 14; "when *she had yielded assent unto* (so *προσέχειν* doth import in the Acts; not only *προσέχειν νοῦν*, to yield attention, but *προσέχειν πῖστιν*) the things spoken by Paul." Barrow, Sermon IV. 'on the Creed.'

7. *unclean spirits*] In his Gospel St Luke used *Dæmonia* more frequently than the other Evangelists. In the Acts that word does not once occur. Bengel regarded this as showing that, after the death of Christ, possession was less powerful than previously. Lange and Lechler, not disposed to lay much stress on this, observed that, in this Book, cases of possession are either among the heathen, xix. 12, or in the border-land between heathenism and Judaism, as here, in Samaria. Possession is clearly distinguished from bodily affections, palsy, and lameness.

SIMON MAGUS.

9. *Simon*] A native, according to Justin Martyr, 'Apol.' I. 26, of Gittom, a village of Samaria. Irenæus, Preface to Book II., attributes the origination of all heresies to him; and Cyril of Jerusalem, 'Catech.' VI. 14, calls him the deviser of every heresy.

bewitched] Rather, *amazed*, or *bewildered*. So again v. 11.

some great one] A fuller form of expression than in v. 36. According to Irenæus, I. xxiii. 1, Simon claimed to combine in himself the Three Persons in the Trinity, alleging that he appeared to the Jews as the Son, to the Samaritans as the Father, and among the Gentiles as the Holy Ghost.

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

10. *they all*] Young and old, high and low, educated and uneducated.

the great power of God] *The power of God, which is called great*, according to MSS. followed in recent critical editions. This was but a faint echo of what Simon said of himself, as reported by Jerome, on Matt. xxiv., "Ego sum Sermo Dei, Ego sum speciosus, Ego Paracletus, Ego Omnipotens, Ego Omnia Dei." He was called by his followers the Power of God, Origen, 'c. Celsum,' v.

11. *had regard*] The same word as *gave heed* in v. 10.

sorceries] Juggleries, based on some knowledge of physical science; cp. xiii. 6, 8. The cures wrought by Philip impressed Simon quite as deeply as anything done by Simon had impressed the populace. Witchcraft, absolutely forbidden by the Jewish Law, Exod. xxii. 18; Lev. xx. 27, is among the works of the flesh, Gal. v. 20.

12. *were baptized*] The tense implies many, on successive occasions; not all at once.

men and women] This does not invalidate Infant Baptism. Adults received Baptism after profession of faith. Admitted into the Christian covenant, they brought their offspring with them; the promise, Gen. xvii. 7, was not restricted to the Old Dispensation; the blessing of Baptism was not narrowed or lowered in comparison with that of circumcision.

13. *believed*] If sincerely at the time, his faith, not affecting his heart and life, was very shortlived, Mark iv. 16, 17; Luke viii. 13. Cp. v. 18. His continuing with Philip was the result of curiosity mingled with hope of obtaining similar powers. He may have received the outward sign without the inward spiritual grace. Daily renewal throughout life is necessary, as well as regeneration, Titus iii. 5; Eph. iv. 23; as we are reminded by the Collect for Christmas Day.

and wondered] This variation in the rendering of the same word as in v. 9, is very unhappy. Simon was now himself amazed or bewildered; he was under an influence stronger than that which he had ever exercised over others.

the miracles and signs] *the signs and great wonders* would be nearer to the best supported reading.

14. *the apostles*] Collectively, as vi. 2; all that were in Jerusalem.

Samaria] Probably the district, not the city. This was the first overpassing of the limits of Judaism, an epoch in the history of the Church.

Peter and John] These two Apostles were frequently associated, iii. 1; John xviii. 16, xx. 3, xxi. 7, 20. Two were sent together, in compliance with our Lord's practice; with the Twelve, Mark vi. 7; and with the Seventy, Luke x. 1. See below, xiii. 2. The contrast in character made the combination, in this case, very advantageous: St Peter ardent, bold, and zealous; St John mild, gentle, persuasive. St Peter was sent as well as St John by the Apostolic College; he had no supremacy; and there was peculiar fitness in his being employed in this intermediate stage, previously to the admission of Gentiles, Matt. xvi. 19. The jealousy between the Jews and the Samaritans might well be thought to call for express sanction to Philip's proceedings being given by the heads of the Church.

This, with the exception of xii. 2, is the latest notice of St John in this Book. But we know from Gal. ii. 9 that he was in Jerusalem at the time of St Paul's visit, xv. 2. Probably he did not quit Palestine within the period of this history. There is no evidence of his being in Asia Minor during the life-time of St Peter and St Paul.

15. *come down*] So usually in reference to quitting Jerusalem, Luke ii. 51; John vii. 8.

might receive the Holy Ghost] In His extraordinary influences, x. 44, xi. 15, which were visible to Simon, v. 18. These converts had received the ordinary, sanctifying influence of the Holy Ghost, in the remission of sins at their baptism. The Apostles themselves received Him in different measures at different times. Compare the Pentecostal effusion with John xx. 22, 23. The bestowal of miraculous gifts was not at the discretion of the Apostles; they prayed previously. And the restriction of the conveyance of such gifts to the Apostles

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this pow-

er, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps

is a very strong presumption in favour of the view that miraculous powers ceased with the generation amongst whom there survived some on whom the Apostles had laid their hands.

16. *upon none of them*] Here, as ii. 38, the reception of the Holy Ghost followed Baptism: in x. 44, 47, it preceded that Sacrament. The descent of the Holy Ghost, reserved in this case till the Apostles were on the spot, was timed according to the pleasure of Him who divideth to every age as well as to every man severally as He will.

in the name] Literally, *into the name*. See note on ii. 38.

17. *laid they their hands on them*] "Even in the Apostles' times Confirmation was necessary as well as Baptism, that persons might become complete members of the Church and partakers of the grace of Christ. And that grace was conferred by peculiar hands; for though Philip had the power of miracles, yet he could not do that which belonged to a higher order. So great a regard had the Spirit of God to order and discipline." Bp Wilson, 'Sacra Privata,' 'Sunday Meditations,' 'Episcopacy.'

Imposition of hands signified the conveyance of the blessing. Both these verbs, *laid their hands*, and *received*, are in the imperfect tense, which implies the repetition of the act and of the reception of the Holy Ghost in all the several cases; whereas *prayed*, in v. 15, being in the aorist, indicates a single act. This laying on of hands, together with Heb. vi. 2, cp. Acts xix. 6, has been considered as authorizing Confirmation; "a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times." Canon LX. See Hooker, v. 66; Cyprian, Epist. 73, 74, Fell. In the Western Church it has, except in very extraordinary cases, been reserved exclusively for Bishops. See, again, our sixtieth Canon. Cp. Augustin, 'de Trinitate,' xv. 46. The Eastern Church allows its administration to Presbyters, but with oil consecrated by a Bishop.

18. *Simon*] spoken of as a bystander, did not receive the Holy Ghost. If he had been under His influence he could not have made

the offer of money. He was convinced without being converted. Ἐβαπτίσθη, ἀλλ' οὐκ ἐφωτίσθη, Cyril of Jerusalem, 'Procatechesis,' 2. There may have been much ignorance. Simon was more leniently treated than Ananias, whose sin was committed against fuller and clearer light. He was invited to repent; but, as far as is known, he never complied. "Frustra flevit," Tertullian, 'de Anima,' 34. The gift of discerning of spirits was not always in exercise, or Simon would have been rejected.

was given] was being given. In law, "Simony is the corrupt presentation of any one to an ecclesiastical benefice for gift, money, or reward; and was so called from the resemblance it is said to bear to the sin of Simon Magus; though the purchasing of Holy Orders seems to approach nearer to his offence."

Our fortieth Canon provides an oath against it, to be taken at institution into a benefice.

19. *receive the Holy Ghost*] As Simon understood, *may have the power of working miracles*. He did not ask for the sanctifying influence.

20. *Thy money perish*] An expression of horror and indignation highly characteristic of St Peter; understood by the Fathers generally as conveying a prediction, not an imprecation. Simon was urged to repentance and prayer, v. 22.

may be purchased] Rather, *because thou thoughtest to acquire by means of money*.

21. *neither part nor lot*] Apparently a proverbial phrase, Deut. x. 9; 2 S. xx. 1.

this matter] Rather, *in this teaching of ours*: λόγῳ, not ῥήματι; Syr. *in this faith*.

22. *pray God*] *Pray the Lord* must be regarded as the true reading.

if perhaps] Better, *in order that*, as again, xvii. 27, and Mark xi. 13. If A.V. is retained, no more is implied than great difficulty and unlikelihood of repentance, after so near an approach to the sin against the Holy Ghost.

the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the

Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace

23. *gall*] Suggested by Deut. xxix. 18, as *the bond of iniquity* was by Isai. lviii. 6.

24. *Pray ye*] The pronoun is emphatic in the Original. There is no hint of any purpose of praying for himself. His thoughts did not turn to forgiveness; the only feeling expressed was anxiety to escape punishment. If his profession of faith had been more than superficial, such a triumph of the Gospel could not have been unnoticed. And the cloud under which Simon is left by the inspired historian may be regarded as affording at least *a priori* probability to the accounts of the error and impurity brought into the Church through his instrumentality.

ye have spoken] St John's concurrence must have been clearly shown beyond mistake or question.

This is the latest notice of Simon Magus in the New Testament. In the sequel of his history, full of marvels, as given, in more or less of detail, by Irenæus, i. 23, Cyril of Jerusalem, 'Catech.' vi. 15, and in the 'Clementine Recognitions,' it is hardly possible to discriminate facts from fables.

25. *many villages*] Among them, possibly, in that on which one of these two Apostles had been fain to call down fire from heaven, Luke ix. 54.

PHILIP AND THE EUNUCH.

26. *the angel*] an Angel, as correctly given in both recensions of Wycliffe. A.V. agrees with Luther.

Gaza] Called Azzah, Deut. ii. 23; 1 K. iv. 24; Jer. xxv. 20. It had towns and villages attached to it, Josh. xv. 47. One of the most ancient cities in the world, Gen. x. 19, in a sandy plain, on the edge of the desert, about three miles from the sea, the key of the south of Palestine. Travellers to and from Egypt supplied themselves with provisions there. Joshua could not subdue it, Josh. x. 41. It was assigned to Judah, xv. 47, but even that warlike tribe was unable to retain possession. It had passed very early into the hands of the Philistines, Judges xvi. 21, and became one of their five chief cities, 1 S. vi. 17. It cost

Alexander the Great five months' siege; but he did not destroy the city, of which mention is made repeatedly in the history of the wars of the Maccabees, i. xi. 61, xiii. 43. The predictions of Zephaniah, ii. 4, and of Jeremiah, xlvii. 5, had not up to this time been fulfilled, as they were by the Jews not long before the siege of Jerusalem, Josephus, 'J. W.' ii. xviii. 1. At the date of this narrative Gaza was flourishing, Josephus, xiii. xiii. 3, xiv. v. 3, xv. vii. 9.

which is desert] The road, not the city. The Angel thus distinguished the southern route across Hebron, from the northern road usually taken, by Ramleh, through a populous country. The former, as fitter for carriages, and passing through a wild and little frequented district, was better suited for the eunuch's reading of Scripture, and for his receiving instruction and Baptism from St Philip.

27. *a man of Ethiopia*] The firstfruits and the representative of "the uttermost parts of the earth," i. 8. He came from the high land south of Egypt, of which the capital was Meroe, called Sheba, Gen. x. 7; 1 K. x. 1; Seba, Isai. xliii. 3, and Saba, Ps. lxxii. 10. Ethiopia and Seba are coupled in Isai. xliii. 3, xlv. 14. If a Cushite, a descendant of Ham, Gen. x. 6, 7, he was more decidedly an alien than the Gentiles generally, Amos ix. 7. His conversion must have opened the way to the fulfilment of Ps. lxxviii. 31.

an eunuch] If this is to be understood literally and physically, as from Gen. xxxvii. 36, xxxix. 1, appears not to be of necessity, those who hold that he was a proselyte must consider that the prohibition, Deut. xxiii. 1, had been cancelled. Such relaxation has been thought to be indicated by Isai. lvi. 3—5, and Jer. xxxviii. 7.

Candace] The name of a dynasty, as Pharaoh of the earlier, and Ptolemy of the later kings of Egypt. Strabo, xvii., mentions a Candace contemporary with Augustus; and Pliny, 'N. H.' vi. 29, another under Vespasian. Eusebius, ii. i. 10, incidentally notices the female sovereignty as having continued hereditary to his own time.

for to worship] Cp. xxiv. 11; John xii. 20, where see the note. This has been thought

queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read *Esaias* the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet *Esaias*, and said, Understandest thou what thou redest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture

which he read was this, ^aHe was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: ^{7.} ^aIsai. 53.

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their way*, they came unto a certain water: and

decisive in favour of his being a proselyte. But Eusebius, II. i., speaks of him as the first convert from among the Gentiles; and Scaliger pointed out more than one instance, in Josephus, of Gentiles not only praying in the courts of the Temple, but also offering sacrifices. Chrysostom regarded it as worthy of admiration that this Ethiopian had gone up to worship at a time apart from any of the great Festivals. Greswell, II. 31, thought that he was returning home not long after one of the Feasts, presumptively Pentecost. Other calculations have pointed to the Feast of Tabernacles.

28. *read Esaias*] In the spirit of the precept, Deut. vi. 7. From v. 30 it appears that he was reading aloud, in accordance with Eastern usage even in solitude. The quotation from Isai. liii. 7, 8, agrees with LXX. throughout, and we may safely assume that he was reading that Version, which was widely circulated in Egypt. The Prophets would, on many accounts, have been more attractive to him than the Law, and, above all the rest, the Evangelical Prophet, large portions of whose writings are nearer to the Gospel than anything that was within his reach. Verse 34 shows that there is no foundation for the notion that he had been led to select this portion by any thing which he had heard concerning Jesus at Jerusalem.

29. *the Spirit said*] As in x. 19, xvi. 6, 7; noted by Cyril of Jerusalem, 'Catech.' XVI. 14, as an incidental evidence of the Personality of the Holy Ghost.

30. *Understandest...redest*] In the Original a paronomasia, not unlike that in 2 Cor. iii. 2, makes it at least highly probable that Philip spoke Greek. The question is so worded as to imply that a negative answer was expected. Circumstances had not been favourable

to the chamberlain's receiving instruction at Jerusalem; the few Christians lingering there met in secret at this time.

31. *How can I*] Notwithstanding his dignity, he was modest and docile enough to take in good part the questioning of a plebeian stranger.

Mysteries are revealed to the meek. The Morians' land was beginning to stretch out her hands unto God.

32. *The place*] It has been suggested that this may perhaps be understood of one of the sections into which the Law and the Prophets were divided for use as lessons in the synagogue service.

34. *of himself*] It has been asked whether the Ethiopian knew the tradition of Isaiah's being put to death by Manasseh. "Communis Judaeorum, et post hos Patrum Christianorum traditio." Schoettgen, 'Hor. Hebr.' I. 987.

35. *opened his mouth*] A phrase frequently employed for introducing a subject of unusual weight and importance, and for giving special solemnity to what follows, x. 34; Matt. v. 2. *preached...Jesus*] *The Gospel of Jesus*, Luther. *Evangelized unto him Jesus*, Rheims. Cp. v. 4. St Philip took Isai. liii. for the basis of his instruction. Christ's Incarnation, Life, Sufferings, and Death were the fulfilment of Divine declarations made by Isaiah. The passage quoted from that Prophet could not be rightly understood of the prophetic office, or of any impersonation of the Jewish people. It is referred expressly to our Lord Himself by St Matthew, viii. 17, and by St Peter, 1 Pet. ii. 23.

36. *a certain water*] Placed by Eusebius, and by Jerome, who writes the name *Bethsoron*, twenty miles south of Jerusalem, and two miles from Hebron. If this tradition

the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down

both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

is well founded, Philip was never very near Gaza.

what doth hinder] Philip must have spoken of Baptism and its necessity, cp. xvi. 32; and the asking for it was equivalent to a profession of acceptance of all the preliminary instruction.

37. *with all thine heart*] Very different belief from that professed by Simon Magus, whose case must have been in St Philip's thoughts.

This verse is rejected by the best critical authorities in accordance with its omission in \aleph , A, B, C, G, H, and in Syr., and an extraordinary variation of reading in patristic quotations. It is thought to have found its way into the text from the margin, on which it may have been inserted from a feeling that it was expedient to have an express statement that Baptism was not administered till a profession of faith had been made. On the other hand, Irenæus, older, by two centuries, than any extant MS., read the verse, III. xii. 8; as also Cyprian, 'Testimon.' III. 43. Augustin, while refusing to admit it as an argument for shortening the form of profession made at Baptism, did not question its genuineness, 'de Fide et Operibus,' § 9. Mill and Calmet thought it had been interpolated here on the strength of Rom. x. 9. No profession of faith is recorded in the case of the 3000 converts on the Day of Pentecost. The jailor at Philippi received Baptism instantly after avowing himself a believer.

I believe] This was an echo of the summary of the instruction given him by Philip.

39. *caught away*] The same word as in 2 Cor. xii. 2, 4; 1 Thess. iv. 17. Cp. 1 K. xviii. 12; 2 K. ii. 16; Ezek. iii. 14; Mark i. 12. The work of conversion having been completed by Baptism, this miraculous withdrawal of the Evangelist confirmed the Ethiopian's assurance of the Divine mission of his teacher. There was no need of further instruction from a fellow-creature for one who had the Word of God in his hands, and the influences of the Holy Ghost on his heart. The Alex. MS. subjoins, *And the Spirit of the Lord fell upon the eunuch, but the Angel of the Lord snatched away Philip*; an interpolation

which may have been suggested by a doubt whether, without such intervention, the admission of the eunuch into the Church could be complete till he had received Confirmation. There is no further mention of Philip for twenty years, xxi. 8.

rejoicing] Not feeling any void or need. His discipleship had been sealed; he had been admitted to that kingdom which is righteousness, and peace, and joy in the Holy Ghost. The Abyssinians regarded him as the founder of their Church. Eusebius and Jerome, quoted by Bp Pearson, state no more than that he taught in Ethiopia after his return thither.

40. *was found*] Not more than *was*. Cp. Esther i. 5, margin; Exod. xxxv. 23; Mal. ii. 6. Usually understood as indicating that he was not seen at any intermediate point, that he was next heard of there.

Azotus] Ashdod, Josh. xi. 22; 1 S. v. 3; Neh. xiii. 23; 1 Macc. iv. 15, x. 77, 84. It was about sixty miles west from Jerusalem, nearly midway between Gaza and Joppa, not actually on the seashore, of great importance by reason of its position on the military route between Syria and Egypt, the capital of one of the five states of the Philistines, and the chief seat of the worship of Dagon. It sustained a siege of twenty-nine years, the longest on record, by Psammetichus, Herodotus, II. 157. Its destruction, foretold by Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 6, was wrought by the Maccabees, I. v. 68, x. 77—85, xi. 4. It was rebuilt by Gabinius, B.C. 55, Josephus, XIV. v. 3, and was one of the cities bequeathed by Herod the Great to his sister Salome, XVII. viii. 1. The Bishop of Azotus was present at the Councils of Nicæa and Chalcedon. A little village, near the ancient ruins, is still called *Esud*.

all the cities] I.e. between Azotus and Cæsarea. The circuit may have included Ekron, Rama, Joppa, and Lydda, in all of which Jews were numerous.

Cæsarea] Of Palestine, so called to distinguish it from Cæsarea Philippi, Matt. xvi. 13. It was reckoned to belong to Phœnicia, Josephus, xv. ix. 6, Strabo, XVI. p. 758 D. Though assigned to Judæa, by Josephus, 'J. W.' III. ix. 1, it is described as in Phœnicia 'Ant.'

CHAPTER IX.

1 *Saul, going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Æneas of the palsy, 36 and restoreth Tabitha to life.*

AND Saul, yet breathing out threatenings and slaughter against the

disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there

xv. ix. 6. Cp. xii. 19, xxi. 8, 10. If it had been fully and distinctly in Judæa, the temples and statues set up by Herod in the course of ten years, throughout which he went on embellishing it, could hardly have been introduced. On the coast, just south of Mount Carmel, in the line of the great road from Tyre to Egypt, 55 miles N.W. of Jerusalem, with a very fine harbour, secured by a breakwater constructed at an enormous expense by Herod, Cæsarea was called by Josephus, XIX. viii. 2, the greatest city in Judæa; and by Tacitus, 'Hist.' II. 79, "Judæae caput." It was the official residence of the Roman governor, and the military headquarters of the province. The population was mixed; but the Gentile element preponderated, so that the Greek Version of the Old Testament was read in its synagogues. A massacre of twenty thousand of the Jewish section of the population in its streets was among the earliest events of the great war, Josephus, 'J. W.' II. xviii. 1. Eusebius was Bishop of this, his native city, from 313 to 340 A.D. Philip made it his home, xxi. 8, after a considerable interval; for he can hardly have been there at the time of the Baptism of Cornelius. The house reputed to have been occupied by the Evangelist was shown in the time of Jerome, 'Epitaph. Paulæ.'

CONVERSION OF SAUL.

CHAP. IX. 1. *yet*] This refers to vii. 58 and viii. 1, 3. We have no clue to the length of time occupied by the events in Samaria and the mission of St Philip. It has been thought not unreasonable to assume that these were chronologically parallel with the statements concerning St Paul and St Peter which now follow.

slaughter] Cp. xxii. 4, xxvi. 10.
went] He volunteered for this mission.
the high priest] See vii. 1.

2. *letters*] Rather, a letter. The plural is so used by Polycarp, Ep. to the Philip- pians, § 3, and Eusebius, vi. xl. and xliii. The Roman troops would have prevented any such proceedings at Jerusalem.

Damascus] about 160 miles N.E. of Jerusalem, may be regarded as one of the oldest cities in the world, built before Baalbec and Palmyra, and surviving both. Cp. Gen. xiv.

15, xv. 2. According to Josephus, I. vi. 4, it was founded by Uz, grandson of Shem. The situation was of singular beauty, on a plain watered by the Abana and the Pharpar, 2 K. v. 12. The ancient capital of Syria, 2 S. viii. 6; Isai. vii. 8, it was brought into subjection to Rome by Pompey, B.C. 64, Josephus XIV. ii. 3; but at the close of St Paul's sojourn in Arabia it had been suffered to fall into the hands of Aretas, 2 Cor. xi. 32, who, it may be presumed, took possession of it as one of the fruits of his victory over Herod Antipas, and retained it for a while at the time when Vitellius, president of Syria, had to leave his province for Rome on receiving intelligence of the death of Tiberius. There were several synagogues in Damascus, v. 20; indeed the Jews were so numerous there, that, according to Josephus, 'J. W.' II. xx. 2, ten thousand, shut up unarmed in a gymnasium, were slain within an hour; and eighteen thousand, with their wives and families, perished in a massacre in the reign of Nero, VII. viii. 7. At this time the authorities of Damascus must have been favourable to the Jews, vv. 14 and 24.

the synagogues] Professor Rawlinson, following the lower of the estimates of Josephus, 40,000, as the numbers of the Jewish population, thinks that there were thirty or forty in Damascus. To these, at this time, Jews and Christians resorted together. The Romans allowed Jews to seize and chastise in their synagogues wherever the authority of their Sanhedrim was acknowledged. Cp. xxii. 19, xxvi. 11.

this way] the way, i.e. sect or school, according to Eastern idiom, xviii. 26, xix. 9, 23, xxii. 4, xxiv. 14, 22, with a reference, in all cases, Bp Lightfoot suggests, to John xiv. 5, 6. The way of the Nazarenes was a Jewish phrase for the manner of Christians.

or women] Specified as among his victims, viii. 3, xxii. 4; an aggravated feature of his cruelty.

3. *as he journeyed*] There were three roads from Jerusalem to Damascus. The distance, about 160 English miles, to the N.E., usually occupied six days.

near Damascus] The spot now, and for the last two hundred years, pointed out—one of four fixed upon at different times—can

shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard* for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth;

hardly have been the scene of the event, as it is on the eastern side of the city, and it might seem more a matter of course that Saul should have approached from the south or the west.

suddenly] About noon, xxii. 6, xxvi. 13. Of this conversion, to which, in the Sacred Records, a prominence is given second only to the Passion of our Blessed Lord, three accounts have been preserved for us. Here, in the course of the history, for Christians; in xxii. as narrated by St Paul to a tumultuous assemblage of Jews; and in xxvi. principally addressed to Gentiles who were present. Cp. references made to the event, 1 Cor. xv. 8; Gal. i. 13—16. There is no ground for the suggestion of Neander and Olshausen that the mind of Saul was full of doubts and scruples. However mistaken, he was honest and conscientious, xxii. 3, xxvi. 9; 1 Tim. i. 13.

about him] And them which journeyed with him, xxvi. 13.

a light] The same word as 1 Tim. vi. 16: never used for lightning. It is more distinctly characterized by St Paul, xxii. 6, xxvi. 13, who naturally added to this very brief and concise account several important particulars which could not have failed to impress themselves deeply on his mind.

4. *fell to the earth*] If he were not on foot, this was, in all likelihood, from the back of a camel, not of a horse, as painters have usually represented it.

saying unto him] Articulately, in Hebrew, xxvi. 14; the God of his fathers was speaking to him; it was not thunder.

Saul, Saul] The Hebrew form of his name, as v. 11, xxii. 7, xxvi. 14; used in New Test. by Christ and by Ananias, v. 17, xxii. 13. The repetition of the name marked the importance of the communication. Cp. Gen. xxii. 11; Matt. xxiii. 37; Luke x. 41, xxii. 31. The glorified Speaker was seen by Saul, vv. 17, 27, xxii. 14, xxvi. 16; 1 Cor. ix. 1, xv. 8.

why persecutest thou me?] This quotation is reported in the very same words in the other two accounts, xxii. 7, xxvi. 14. Our Lord had identified Himself with His faithful followers, Matt. xxv. 40, 45. Cp. Zech. ii. 8. Saul's first lesson was the mystical union between Christ and His Church.

5. *And the Lord said*] What was said by our Lord is, according to the best critical evidence, limited to *I am Jesus, whom thou persecutest. But arise, &c.* The clauses *it is hard for thee.....said unto him*, have no MS. authority, Uncial or Cursive, and are not represented in Syr. in this context. They must be regarded as an interpolation here from xxvi. 14, where they are unquestionably genuine.

whom thou persecutest] Not, who have risen again; not, who am sitting at the right hand of God. Chrysostom.

6. *what wilt thou have me to do?*] This question is substantially involved in xxii. 10. Here, St Luke passed over great part of Christ's address, xxvi. 16—18, considering that it was only after the mission of Ananias that the words acquired their full force and significance. And St Paul's own narrative before King Agrippa was so condensed, that the injunction subsequently conveyed to him by human intervention was represented as having come immediately from the lips of Him by whose authority it was transmitted.

7. *which journeyed with him*] Travelling in companies was necessary for safety. The route in Trachonitis lay through country abounding with caves, which were the haunts of robbers, Josephus xv. x. 1, xvii. ii. 2.

stood speechless] From alarm. Cp. xxvi. 14. At first they fell prostrate; after a while, before Saul had arisen, they were on their feet, but in their perplexity they stood still. It is to their stationariness, not to their posture, that St Luke meant to direct attention. The effect on his fellow-travellers showed that there was no fancy or delusion.

hearing a voice] the voice; the voice of the Lord, v. 5. In the Original there is no discrepancy between this account and that in xxii. 9 and xxvi. 14. The word *voice* here is in the genitive case, implying that they did not understand what was spoken, which was intelligible to Saul, in reference to whom the accusative is used, as previously in verse 4, indicating understanding as well as hearing. Cp. John xii. 29.

On the 25th of January, annually, the Christians in Damascus walk in procession to the traditionary scene of the conversion, and read

and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias;

and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

the history from the Acts of the Apostles, under the protection of a guard furnished by the Pacha. 'Footsteps of St Paul,' p. 64.

seeing no man] The glorified Humanity was visible to none but Saul. Compare Dan. x. 7.

8. *when his eyes were opened*] The form of blindness—"dazzled by excess of light," xxii. 11, xxvi. 13, was not perceptible to others. Like the dumbness of Zacharias, it was a sign and a lesson, admonishing Saul, that, with all his legal knowledge, he was spiritually blind. In his case Christ had made good His own words recorded by St John, ix. 39. The temporary withdrawal of sight and the fasting combined to call his thoughts off from the outer world and to turn them on his past life.

he saw no man] *Nothing*, Syr. and Vulg. The blinding brilliancy was restricted to Saul. Lightning would have affected his fellow-travellers. There was no irresistible influence exercised on his will. He surrendered himself at once, heartily and thoroughly, to the heavenly vision, xxvi. 19.

into Damascus] Professor Rawlinson gives good reasons for believing that he was conducted around the walls, so as to enter by the eastern gate. 'St Paul in Damascus and Arabia,' 109.

9. *three days*] According to the Jewish reckoning, as in the interval between the death upon the Cross and the Resurrection; the sequel of the day of his conversion, the entire day following, and the day after that till the arrival of Ananias. This was an interval, not of stupor or mere humiliation, but of mental conflict, repentance, and deep devotion. "It is an usual method with God to lay the foundation of a great sanctity in affliction." Bp Ken.

"The period of their conversion some have been able to state with accuracy, and the change itself cannot be denied; but the number of such is few indeed, compared with those who, having in infancy been received as the children of God, have never needed a second spiritual birth, though they have been all more or less polluted by the world, or have yielded to their own infirmities, and have had need of continual renewal to holiness. Certainly the doctrine of the instantaneous conversion of notorious sinners is not supported by the case of St Paul, for he had been no profligate or sceptic, but exceeding zealous for the Law,

and striving to build up by his persecutions a legal righteousness. He sinned ignorantly, and in unbelief acted from a mistaken conscience, but he never pleads sincerity as an excuse; he confesses his guilt, and makes no attempt to extenuate it." Macbride.

ANANIAS SENT TO SAUL.

10. *Ananias*] Cp. xxii. 12. A Jewish Christian it may be presumed from his name. Cp. v. 1; Dan. i. 6. There is no evidence for the tradition that he was one of the seventy disciples. He may have been one of the Pentecostal converts. He was not one of those dispersed from Jerusalem, viii. 1; and he and Saul had no previous knowledge of each other, *vv.* 11—13. The Greek Church commemorates his martyrdom, as Bishop of Damascus, on the first of October. The Ananias who, according to Josephus, xx. ii. 3, 4, was instrumental in bringing Izates, king of Adiabene, to worship the true God, but dissuaded him from being circumcised, comes a little too late to admit of identification. Human agency and divinely appointed ordinances are not superseded by the intervention of the supernatural. Cornelius, under similar circumstances, was instructed to send for St Peter.

11. *the street*] The original word implies a narrow lane, as in Luke xiv. 21, more befitting its condition at present than in a former age; "a narrow thoroughfare, inclosed on either side by bare unsightly walls," having been miserably contracted, on the right hand and on the left, from a broad and noble highway, colonnaded throughout, and in its entire width extending above 100 feet. Rawlinson. There is no street now called Straight except one so named by Christians, running upwards of a mile from east to west through the city, and that does not contain the traditional house of Judas or of Ananias, which are shown elsewhere.

Judas] Nothing is known concerning this name.

Tarsus] The capital of Cilicia, on the river Cydus, described by Xenophon as great and flourishing. It was made a free city by Antony, but was not a colony till long after the time of St Paul, so that his birthplace did not give him the rights of Roman citizenship. As a seat of learning it surpassed Athens and Alexandria in the estimate of Strabo.

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received

he prayeth] Not at this particular time only. Prayer was doubtless a chief occupation of the three days. Saul had been in the habit of observing the appointed hours of prayer with Pharisaic exactness. Now he prayed with faith in that Name, the invocation of which by Stephen he had regarded as blasphemy. Verse 17 shows that more than this was said by Christ.

12. *in a vision*] Parallel to this of Ananias, as afterwards in the case of St Peter and Cornelius. The simultaneous correspondence of the Divine communications shuts out the possibility of illusion or self-deception in all the three cases. The character of Ananias, xxii. 12, makes it highly probable that his name was not unknown to Saul.

13. *by many*] Fugitives from the persecution in Jerusalem had made their way to Damascus. Ananias was a resident in that city. Saul had been there for three days, time enough for intelligence and caution to have reached the Christians there from Jerusalem.

how much evil] St Paul himself retained a vivid consciousness of this; xxii. 4, xxvi. 9—12; 1 Tim. i. 13.

thy saints] This is the earliest instance of this appellation, expressive of the normal standard of the Christian character, which became afterwards so prevalent, vv. 32, 41; Rom. i. 7; Eph. i. 1. The pronoun implies the Divinity of Christ.

14. *chief priests*] The most dignified members of the Sanhedrim, put for the whole body.

that call on thy name] Here, and in v. 21, descriptive of Christians. For prayer addressed to Christ see vii. 59, xxii. 16, and compare Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 22. "Carmen Christo, quasi Deo dicere" was one of the characteristic practices of Christians reported by Pliny to Trajan, Epist. x. 96.

Note C on p. 764 of Liddon's Bampton Lectures exhibits eighty-three instances of devotional addresses to Christ in the Services of our Church.

15. *vessel*] *Instrument* has been suggested as a preferable rendering. But Rom. ix. 21, 23; 2 Cor. iv. 7; 2 Tim. ii. 20, 21 seem to justify A. V.

the Gentiles] First in the enumeration, because this was to be his special office, xxii. 15, 21, xxvi. 17; Gal. i. 16; 1 Tim. ii. 7; 2 Tim. i. 11.

and kings] St Paul bore his testimony before the governors of Cyprus, Achaia, and Judæa; before Herod, Agrippa, and Nero.

16. *I will shew*] The pronoun *I* is emphatic. The word rendered *shew* means no more than *hint*, *indicate*.

he must suffer] St Paul reckoned "all patience" among the signs of an Apostle, 2 Cor. xii. 12, and rejoiced in his sufferings, Col. i. 24.

17. *Brother Saul*] All the terror felt by Ananias had passed away.

even Jesus] The word *even* is an unnecessary and unhappy insertion.

that appeared unto thee] That the Lord was seen by him is distinctly stated in v. 27, in xxii. 14, xxvi. 19; 1 Cor. ix. 1, xv. 8.

mightest receive] Rather, *recover* thy sight, as Luther and Wesley.

18. *immediately*] This word is of very doubtful authority.

as it had been scales] Cp. Tobit xi. 13. This effect is not noticed in either of St Paul's statements, xxii. and xxvi. And it has been regarded as an appearance observed by Ananias and the bystanders, of which St Luke has here given a medical account. Chrysostom considered it a proof that the blindness had been neither feigned nor imaginary.

was baptized] By Ananias, it seems. So

meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 ^aBut their laying await was ^{a 2 Cor. xi. 32} known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by

understood in the 'Apostolical Constitutions,' VIII. 46, where it is said that if any question were raised, it was to be remembered that the faithful brother in this case, and the Deacon in that of the Ethiopian eunuch, had each a special appointment from the great High Priest, Christ Himself. There was no preparatory instruction. All need of that was superseded by the miraculous conversion. But the Sacrament of initiation was not dispensed with, even when the repentance was beyond all doubt, and the commission from Christ was direct. There is nothing, in this record, answering to Confirmation. The being filled with the Holy Ghost was more than an equivalent.

19. *was strengthened*] As he needed to be after the vision (cp. Dan. x. 8), after the self-condemnation, the fasting, and the hours of blindness.

the disciples] Ananias was far from being the only Christian in Damascus. In the course of *certain days* they would be satisfied of the reality of the conversion.

20. *preached Christ*] The authority of MSS. is very strongly in favour of the other reading, *preached Jesus*. *The Son of God*, used by St Luke in this passage only of this Book, was a designation of the Messiah commonly received among the Jews, John i. 49. Great stress is laid on confessing that Jesus is the Son of God, 1 John iv. 15. Preaching was not of necessity an act of Apostleship. Comp. the case of Apollos, xviii. 24—28. The same word here as viii. 5.

the synagogues] This plural shows that the Jews were very numerous in Damascus. See above, v. 2.

21. *Is not this he?*] This was asked by Jews who had heard his preaching, not by Christians, whose inquiries about him must have been answered before this time.

that destroyed] *made havoc of*, Plumptre. The same word, used by St Paul, is translated *wasted*, Gal. i. 13.

on this name] The Name of Jesus. See v. 14.

came hither] Rather, *had come*; his purpose was frustrated.

22. *increased*] *went on increasing*, was enabled to preach more vigorously.

confounded] By his complete and exact knowledge of the Old Testament. The word for *proving* in the Original implies the combination and comparison of various passages one with another, and also, doubtless, with events in the life of Christ here on earth.

JEWISH PLOT AGAINST THE LIFE OF SAUL.

23. *many days*] An expansion of *certain days*, v. 19. Literally, *as a considerable number of days were being fulfilled*. This indefinite form of expression is used by St Luke for a considerable time, v. 43, xviii. 18; compare Exodus ii. 11, 23, iv. 18. Paley, 'H. P.' v. 7, noted it as favourable to the understanding that this interval embraces the three years, Gal. i. 18, that the same phrase is used to indicate the same period, 1 K. ii. 38, 39. Canon Rawlinson understands one entire year and part of two others, perhaps altogether not more than a year and a half. This time must be understood as intervening between verses 22 and 23, or between vv. 25 and 26; and the former arrangement is the more likely. Cp. *immediately*, Gal. i. 16. See the note on xxvi. 20.

24. *laying await*] Rather, *plot*. This, it appears, was after his return from Arabia, in the third year current after his conversion, A.D. 39, according to Lewin. Bp Pearson inferred that the Jews had not at this time the same influence and authority which they had when St Paul first came to Damascus, or it would have been easy for them to seize him and send him back to Jerusalem.

watched the gates] With the sanction of the ethnarch who had charge of the city under Aretas, 2 Cor. xi. 32. Aretas was the name of a dynasty which ruled northern Arabia from Petra, 2 Macc. v. 8.

SAUL ESCAPES TO JERUSALEM, AND PASSES ON THENCE TO TARSUS.

25. *the disciples*] There is very strong

night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had

preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest

MS. authority for *his* disciples, converts already made by the teaching of Saul.

by the wall] Probably through the window of a house on the wall, 2 Cor. xi. 33. Cp. Josh. ii. 15, and 1 S. xix. 12.

in a basket] The same word, *σπυρίς*, is used in the account of the feeding of the Four Thousand, Matt. xv. 37, xvi. 10, and Mark viii. 8, 20; as *κόφινος*, a small portable basket, is in the feeding of the Five Thousand, Matt. xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 13.

26. *And when Saul was come*] The authority for the insertion of the name has been considered doubtful here, as in verse 19. He went to Jerusalem "to see Peter," Gal. i. 18, to announce his conversion and calling to the Apostolic office, not to receive instruction, Gal. i. 11, 12.

believed not that he was a disciple] Such misgivings could hardly have existed if the whole interval had been spent at Damascus, however interrupted the communication with Jerusalem may have been at that time in consequence of the hostilities between Herod Antipas and Arétas. Any rumour of his conversion may have faded out of memory during his absence in Arabia; and of his labours in Damascus, after his return, no account may have reached Jerusalem.

27. *Barnabas*] See iv. 36, xi. 22—26. Being of Cyprus, which was annexed to Cilicia as an integral portion of that province, he might easily have heard particulars concerning Saul from friends in Syria.

to the apostles] Only St Peter and St James the Less, peculiarly ministers of the circumcision, were in Jerusalem at the time, Gal. i. 18, 19. It was not till his second visit, fourteen years later, that he saw St John, Gal. ii. 9.

28. *coming in and going out*] Cp. i. 21. It is implied, xxii. 18, that his stay in Jerusalem on this occasion was short. From Gal. i. 18 we learn that it was limited to fifteen days, in the course of which he received Christ's command to go to the Gentiles.

29. *disputed*] The same word as in vi. 9. This may have been in the same synagogue in which he had argued with St Stephen.

Grecians] *Jews who knew Greek*, Syr. Cp. vi. 1, xi. 20. There can be no doubt of *Grecians* being the true reading, though the Alexandrine MS. has *Greeks*. Saul would not have had any discussion with *Greeks*, nor would they have plotted against his life. It was natural for a Cilician to turn to Hellenists; and, having been present at the death of St Stephen, he would feel a special interest in those who had been the bitterest assailants of the first martyr.

went about to slay him] Cp. xxi. 31, xxvi. 21. To this mode of answering there had already been recourse in Damascus, v. 23. The bitterness of those with whom he thought it right to argue was more intense than that of the native residents in Jerusalem.

30. *knew*] *had come to know*. *they brought him down*] To the sea. The Apostle at this time was expressly directed by a vision to quit Jerusalem, xxii. 17, 18.

to Cæsarea] Cp. viii. 40; that he might sail thence to Tarsus. Some have thought, from the mention of Syria and Cilicia, Gal. i. 21, that he went overland, and that the inland city, Cæsarea Philippi, is meant. But Cæsarea, without any adjunct, is correctly understood as designating Cæsarea Stratonis, the residence of the Roman governor, on the sea coast. Saul may have hoped that in his native city he might have the success denied him in Jerusalem. The time of his leaving Tarsus is not stated. Bp Pearson assigned three years to his journeying through Syria and Cilicia. However this may have been, it had been completed before Barnabas came to Tarsus to seek him, xi. 25. The narrative, from this point, is not resumed till xi. 30. For subsequent visits of the Apostle to Jerusalem see xi. 30, xv. 4, xxi. 17; this last being in accomplishment of his purpose, xix. 21.

sent him forth] There is nothing to imply whether by sea or along the coast. The latter, by some thought more likely, commended itself decidedly to Paley's approval, 'H.P.' v. ii. 4.

throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain

man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

RESPIRE FROM PERSECUTION.

31. *the churches*] If this reading were acquiesced in it would be the first instance of the plural; but the singular, supported by the best MSS., the Syriac, and the Vulgate, and followed by Luther, has been adopted in all recent critical editions. Gal. i. 2, 22 are the earliest unquestionable instances of the plural.

rest] Suspension of persecution for the first time since the death of Stephen, viii. 1. The conversion of Saul contributed to this. But the troubles occasioned by Caligula's insisting on his statue being placed in the Temple engrossed the attention of the Jews, Josephus, XVIII. viii. 7—9, 'J. W.' II. x.; Philo's 'Embassy to Caius'; Tacitus, 'Hist.' v. 9. Jewish authorities and Roman officials were alike interested in preventing any disturbances which might afford a pretext for the Emperor's severity. Persecution commenced again after his death, xii. 1.

edified] Their constitution and organization were completed. The following words point to their spiritual condition and progress.

the fear of the Lord] Plumptre remarks that this, so frequent in the Old Testament, is in the New Testament found only here, and in 2 Cor. v. 11, where it is rendered *the terror of the Lord*.

the comfort] It has been thought that this was more appropriate to a time of persecution, and that for a season of tranquillity the other meaning of the word, *exhortation* or *warning*, conveyed under the inspiration of the Holy Ghost, is preferable. But a few words of Bp Bull may help us to be well content that A.V. followed the Vulgate. "A seemingly incongruous couple, fear and joy, fear and hope, or comfort. But indeed these two are so far from being inconsistent that they can hardly be separated. The more a man fears to offend God, and the greater his care is to please Him, the greater his hope and comfort will be. The more we fear, the less reason we have to fear; *i.e.* if we fear God, we need not fear any thing else..... There is many a one who might have been in a much more comfortable state of mind than he is, if he had minded his comfort less and his duty more." Discourse III.

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ST PETER AT LYDDA AND AT JOPPA.

32. *Peter*] He had not left Jerusalem during the persecution. Now he availed himself of an opportunity for showing that he was mindful of the charge repeated to him, John xxi. 15—17. We have not data to enable us to determine positively whether this Apostolic circuit is to be understood as following v. 31, or whether St Luke, not adhering to the order of time, resumes here from viii. 25.

all quarters] Brethren or disciples would have been a much happier supplementary word, as the Vulgate might have suggested. *All* is to be regarded as masculine here, as in x. 36.

Lydda] In the Old Testament *Lod*, 1 Chro. viii. 12; Ezra ii. 33; Neh. vii. 37, xi. 35; about 18 miles N.W. of Jerusalem, on a gentle eminence in the great maritime plain of Sharon, on the main road into the interior. Its inhabitants were sold as slaves by Cassius, Josephus, xiv. xi. 2. It was burned by Cestius, 'J. W.' II. xix. 1, at a time when, with the exception of fifty, the male population had gone to Jerusalem for the Feast of Tabernacles. It was a great seat of Jewish learning, having seventy schools, Lightfoot, on Matt. xii. A bishop of Lydda sat in the Nicene Council A.D. 325, at Constantinople 381, and at Chalcedon 451. For a time it was named Diospolis; and a Council held there in 415, having acquitted Pelagius, was called by Jerome, "*illa miserabilis Synodus Diospolitana*."

ÆNEAS, PARALYTIC FOR EIGHT YEARS, IS HEALED,

33. *Æneas*] A Hellenist name. Some have doubted whether he was a convert, because St Luke does not call him a disciple; but St Peter's words imply that he was a believer.

34. *make thy bed*] Do for thyself what for eight years has been done for thee. His rising immediately was a proof at once of the strength of his faith and of the completeness of the cure.

35. *Saron*] *the Sharon*. The article is prefixed here, as it is invariably in the Old

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not ¹delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him

weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

1 Or, he grieved.

Testament. A level tract between the mountains of the Holy Land and the Mediterranean, extending from Joppa to Cæsarea, extremely fruitful, Isai. xxxiii. 9, xxxv. 2.

turned to the Lord] To Jesus Christ. This is said of those who acknowledged the Old Testament. Cp. 2 Cor. iii. 16. Converts from among the Gentiles are said to turn to God; xv. 19, xx. 21; 1 Thess. i. 9.

AND TABITHA RECALLED TO LIFE.

36. *Joppa*] Now *Jaffa*; in Josh. xix. 46, *Japho*; a place of very great antiquity, the port of Jerusalem from the time of Solomon, 2 Chro. ii. 16. This is the first reference to it in Scripture since Jonah i. 3. It was twice destroyed by the Romans, Josephus, 'J. W.' II. xviii. 10, III. ix. 2. Its Bishop sat in the Council of Ephesus, A. D. 431.

Tabitha] The Syriac equivalent for the Greek *Dorcas*, a gazelle. The name was expressive of personal beauty, Prov. v. 19, Song of Sol. ii. 9, 17, iv. 5, vii. 3. She is the first woman named in this history after Sapphira.

and almsdeeds] There would have been no scope for these if community of goods, literally understood, had prevailed among believers at Joppa. Her mode of helping the poor was better than the giving of money, which is often spent unwisely.

she did] The tense implies, *she was in the habit of doing*. No hint of her age or condition in life is given.

37. *an upper chamber*] May we not understand the large upper room, used for purposes of devotion? The interment was delayed in the hope of the Apostle's arrival. There is no notice of any great lamentation. Chrysostom held that death had come to be regarded more calmly. 1 Thess. iv. 13—18.

38. *nigh to Joppa*] About twenty miles. *that he would not delay*] The unquestionably true reading is in the direct form, *Delay not to come to us*. There was perhaps no definite expectation, only a general hope of comfort in their sorrow.

39. *widows*] A class specially cared for by the Church, 1 Tim. v. 3—16, remembered in the intercessions of our Litany. See the note on vi. 1.

coats and garments] Inner and outer clothing, Matt. v. 40, which they were then and there wearing, as is implied by the participle being in the middle voice.

which] *how many* in the Original, indicating the largeness of her bounty.

made] *was in the habit of making*.

40. *put them all forth*] After the example of his Lord in the house of Jairus, Luke viii. 54; Mark v. 40. Christ retained the parents and three of His disciples. Elijah and Elisha excluded even the mother, 1 K. xvii. 19, 23; 2 K. iv. 33.

kneeled down, and prayed] Having in mind the original commission, Matt. x. 8. No prayer was offered by Christ.

turning him to the body] The Apostle must have felt assured that his prayer was heard, and that the power of his Lord was in him. St Peter's use of the Syriac name has been regarded as an indication that he was using that language.

41. *presented her alive*] The sorrow of the widows was expressly noticed, their exulting thankfulness for the restoration to life is passed by in silence.

43. *many days*] A long time, as in v. 23. A large, busy seaport afforded many opportunities for making the Gospel known.

CHAPTER X.

1 *Cornelius, a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.*

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band,

a tanner] In Jewish estimation an unclean and degrading occupation, because of the frequent contact with dead animals which it involved. Graves, carcasses, and tanners' workshops were all to be kept at a distance of fifty cubits from the walls of any town. If a tanner kept his trade a secret, a contract of marriage into which he had entered became null and void. Schoettgen. The converts at Joppa were, it seems, of lowly condition, or better quarters would surely have been provided for the Apostle. He was quite free from any ceremonial scruple in this case, but hesitated to go to a Gentile in high position.

CORNELIUS, HIS CHARACTER AND VISION.

CHAP. X. 1. *Cæsarea*] See viii. 40. The scene of this conversion was well selected for making generally known the fact that the new faith was to extend beyond the limits of Judaism.

band] Cohort, as xxvii. 1. A cohort, as generally understood, in its full strength, was one-sixth of a legion, i.e. a thousand men and a hundred and fifty horsemen, under a tribune, xxi. 31. But from the early days of the Republic there had been cohorts, not incorporated in any legion, having distinguishing names, e.g. Cohors militum Italicorum voluntaria, quæ est in Syria. Gruter, 'Inscr.' p. 434. This cohort, called Italian, as having, at all events originally, consisted of Italians, acted as the body-guard of the Roman governor, who could thoroughly rely on their fidelity. "Separate, independent cohorts were sometimes formed out of the choice of the legionary soldiers, ... and were esteemed more honourable than the legions," Biscoe, p. 310.

2. *A devout man*] His character is more fully given in v. 22. He was not a proselyte, vv. 28, 34, 35, 45, xi. 1, 3, 18, xv. 7. Although he had not renounced heathenism, he was not an idolater. He was under the influence of the Old Testament Scriptures, and can hardly have failed to hear something of the teaching and miracles of Christ, through Philip, who had settled in Cæsarea, though it seems that he was not at home at this time. One of the very many who in that age were thoroughly

2 *A devout man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord?

dissatisfied with their ancestral and national religion, Cornelius had the honest and good heart for the reception of the good seed. He turned to the light, and made the best of that which was allowed him, and therefore more was given to him. Whether his conversion was antecedent to those in xi. 20, there are no adequate data for determining.

all his house] They were well prepared for compliance with the Divine direction, xi. 14.

to the people] According to the distinction observed in the use of this word, xxvi. 17, 23, xxviii. 17, to the Jewish section of the population of Cæsarea. This must have been in striking contrast with the usual practice of Italian soldiers, who were too often men of corrupt lives, like wolves in their treatment of the provincials generally, and with special hatred and contempt for the Jews.

alway] Cornelius observed the Jewish stated hours of prayer, vv. 3, 30; but did not restrict his devotions to them. More is indicated than mere fidelity to a round of ceremonial observances. His practice was regulated by a higher standard than that of many who profess and call themselves Christians. St Luke's estimate of the importance of this conversion is shown by the vision being told thrice: here, below, vv. 30—33, and xi. 13, 14. This account is given at greater length and more circumstantially than that of thousands at Jerusalem. The first-fruits of the Gentiles, without the intervention of any stage of Judaism, as in the case of the Samaritans and the Ethiopian, was of the highest importance in this history, and the account is accordingly given with a fulness of detail little short of that in the case of St Paul.

3. *He saw*] While at prayer, v. 30. *evidently*] When awake, not in a trance, as St Peter saw his vision, v. 10, xi. 5. The Angel showed himself in human form, v. 30. *Cp. departed*, v. 7.

the ninth hour] The time of the evening oblation, iii. 1; Dan. ix. 21; about three o'clock in the afternoon, daylight still clear and bright.

4. *looked on him*] With the attention required to satisfy himself that he had more than a fellow-man before him.

And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all

these things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and

come up] As incense, Rev. viii. 3, 4, v. 8; as a sweet savour, Lev. ii. 9, v. 12, vi. 15; Phil. iv. 18. "The prayer of the humble pierceth the clouds," Ecclus. xxxv. 17.

Cornelius had all the faith which his circumstances permitted; faith which, however limited and feeble, was the basis of prayer and almsgiving. "Cornelius, for his honest piety, correspondent to the portion of knowledge vouchsafed him, was so acceptable to God that in regard thereto he obtained from Him the revelation of truth in a peculiar and extraordinary manner." Barrow, Sermon 73.

5. *to Joppa*] About 40 miles from Cæsarea.

one Simon] The word *one* need not have been in italics. Lachmann and Tischendorf have admitted it into the Original. Meyer thought that it might have been omitted by copyists from a feeling that it was unsuitable for the great Apostle.

Peter] The Greek name is subjoined as likely to be more acceptable to Gentile ears. The keys of the kingdom of Heaven had been given to this Apostle. He had opened that kingdom to Jews on the day of Pentecost; and now, the time having come for the admission of Gentiles, he was sent for.

6. *he shall...to do*] This clause must be considered as an interpolation from v. 32 and xi. 14.

7. *departed*] This word does not imply vanishing on a sudden.

a devout soldier] Military life does not preclude personal religion. Honourable mention is made of centurions, xxvii. 43; Matt. viii. 5—13, xxvii. 54.

8. *declared all these things*] The Apostle, on the other hand, made only a distant reference to his vision, v. 28.

ST PETER PREPARED BY A VISION FOR THE APPLICATION FROM CORNELIUS.

9. *the housetop*] Flat, according to the usage of the East, protected by a parapet, Deut. xxii. 8, accessible by an outside staircase, xx. 10; Matt. xxiv. 17; Luke v. 19, xii. 3, xvii. 31. The housetop was suitable for privacy, 1 S. ix. 25, and was used for various purposes, Neh. viii. 16; 1 S. ix. 26; Jer. xix. 13.

the sixth hour] Noon, one of the set hours of prayer, Ps. lv. 17; Dan. vi. 10.

10. *very hungry*] The sixth hour was the usual meal-time with the learned among the Jews. Schoettgen.

fell into a trance] Literally, *an ecstasy*, or *rapture*, *fell on him*; marking more distinctly that it was supernatural. The word is the same that is used in LXX. of the deep sleep of Abraham, Gen. xv. 12. Very important revelations were made to St Paul when in a similar condition, xxii. 17; 2 Cor. xii. 2.

11. *descending*] Its coming down from the opened heaven was an assurance that no defilement could be involved. The words *unto him*, lacking in the best MSS., have been omitted by critical editors.

at the four corners] This has been, not without good reason, understood of the extremities of the vessel attached to the edges of the opening in Heaven. But Augustin's view, "*Quatuor lineae quibus vas illud annexabatur*," Serm. 149, 'de Verbis Act. x. 10,' has been generally adopted. A very interesting illustration of this, supplied by a passage in Diodorus Siculus, may be seen in Bp Middleton on the Greek Article. Chrysostom, as well as Augustin, considered that the four cardinal points of the compass and the wide applicability of the lesson conveyed by the vision were symbolically expressed.

12. *all manner of fourfooted beasts*] The

wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy

whole animal creation, without any distinction of clean and unclean. Christ doubtless observed the legal classification; which is noticed Gen. vii. 2, viii. 20, long before the legal enactment, Lev. xi. He did not cancel the statute, though some of His recorded teaching, which St Peter must have heard, showed that the prohibitions were not to be of permanent or universal obligation, Matt. xv. 11, 17, 18; Mark vii. 19. The distinction of meats was regarded as suggestive of distinctions among men. The lesson of this vision was that the distinction of meats was withdrawn, and that Gentiles were no longer to be considered unclean, xv. 9. "Non Petro carnalis cibis offerebatur, sed mundatus Cornelius nuntiabatur." Augustin, Serm. CCLXVI. 6. Cp. Eph. i. 9, 10, iii. 5, 6. The Rabbin taught that the distinction between clean and unclean meats was to cease in the days of the Messiah.

and wild beasts] These words, not represented in Syr. and Vulg., were rejected by Griesbach, Lachmann, and Tischendorf.

14. *common*] Unclean ceremonially, apart from the recognised distinction, by contact with the miscellaneous contents of the vessel. The same word is translated *defiled* in Mark vii. 2. St Peter's feeling was that of loathing. Cp. Ezek. iv. 14; Dan. i. 8, 12; 2 Macc. vi. 18, 19, and vii. This prepared him for dealing gently and wisely with the censure which he incurred, xi. 2.

15. *cleansed*] Declared to be clean, 1 Tim. iv. 4; Titus i. 15. See Burgon on the last twelve verses of St Mark, p. 180.

call not thou common] The Original is stronger; literally, *pollute thou not*, following the Hebrew idiom, Lev. xiii. 3, 6.

16. *done thrice*] The Voice was heard

three times, that the Apostle's mind might be more deeply impressed with the importance of the lesson.

again] **immediately** is the better supported reading.

17. *doubted*] This shows that the vision had not been suggested, as some have supposed, by any previous meditation on the conversion of the Gentiles. The messengers from Cornelius arriving when the Apostle's mind was exercised about the purport of the vision, solved his doubts.

the gate] Rather, **the vestibule**.

18. *called*] To the servant who had charge of the gate, xii. 13; John xviii. 16, 17.

19. *the Spirit*] St Peter had not heard the inquiries made by the messengers of Cornelius. The purport of the vision was explained to him by a supplementary revelation, which is an incidental evidence of the Personality of the Holy Ghost.

three men] The word *three* does not appear in many important MSS.

20. *doubting nothing*] The same word as Rom. iv. 20, xiv. 23; James i. 6.

I have sent them] Through the Angel's message, v. 5. The pronoun is emphatic: I, not Cornelius. St Peter's obedience was prompt and complete.

21. *which were sent unto him from Cornelius*] These words must be regarded as an interpolation. Recent critical editors have followed Griesbach in omitting them.

22. *of good report*] Cp. Luke vii. 4, 5. Cornelius was respected even by those who groaned under the Roman yoke.

was warned from God] The same word

angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, say-

ing, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

as in Matt. ii. 12; Luke ii. 26; Heb. xi. 7. Cornelius had made his vision known while he yet knew of no result. There had been no delusion, and there was no contrivance after the event.

23. *lodged them*] He had learned the lesson of the vision well; and the time came for his inculcating it, 1 Pet. iv. 9. The tanner must have been a convert.

went away] There is very strong authority for *rose up and went*.

certain brethren] Six, xi. 12. St Peter may have foreseen the desirableness of having unexceptionable witnesses to prevent misrepresentation. At all events the expediency was demonstrated afterwards, xi. 2.

ST PETER GOES TO CÆSAREA.

24. *the morrow after*] The fourth day from the vision of Cornelius, vv. 3, 8, 9, 23. They halted for a night on their return as they had done on their journey out.

waited for them] *was waiting*. He had not allowed his mind to be distracted.

near friends] Intimate. He may have had both kinsmen and friends under his command. He had no thought of keeping to himself the light which had been granted to him. We have here incidental proof of the prevalence of a craving for more and better light. Without this, educated men of good position would hardly have come to listen to an obscure Jewish stranger.

ST PETER WELCOMED BY CORNELIUS.

25. *coming in*] Into the house. Cp. v. 27. *fell down at his feet*] The words of the Angel, reported xi. 14, had given Cornelius a very exalted estimate of the Apostle's office and power. Homage from a Roman meant much more than if offered by an Oriental, with whom it might have been no more than

ordinary courtesy, Gen. xix. 1, xxiii. 7, xxxiii. 3, xlii. 6.

26. *Stand up*] In like manner Paul and Barnabas, xiv. 14. Cp. Rev. xix. 10, xxii. 8, 9. Christ, on the contrary, accepted any and all homage.

27. *he went in*] To the chamber, in which the friends were assembled. Cornelius, to show the greater respect, had gone out to meet St Peter.

28. *he said unto them*] Presumably in Greek, which was in familiar use at Joppa, as at Cæsarea, and other sea-coast towns of Palestine.

an unlawful thing] For this feeling compare John xviii. 28. The distinction of meats tended to sever the Jews from other people. The Pharisees founded on it the holding of all Gentiles unclean. It was an unlawful thing by the teaching of the Rabbins, not by the law of Moses. Deut. vii. 2—6 referred immediately to the seven nations; and, if it had admitted a wider application, it would have required a very bigoted commentary to make it any warrant for such feeling and conduct as were attributed to the Jews by Tacitus, 'Hist.' v. 5, and by Juvenal, xiv. 103. Josephus, 'c. Apion.' II. 28, 29, 36, defended his countrymen against similar misrepresentations.

come unto] Enter the house of. Conversation and traffic were allowed. Bentley would have omitted this word, which is not represented in Syr., but is in all MSS., as a marginal gloss on the preceding word. But the prohibitions are distinct;—one more stringent than the other. Not only familiar intercourse, but even as much as entering the house was forbidden.

of another nation] *A foreigner*. This word was carefully and kindly selected, to avoid the use of *heathen*. There is no such delicacy of feeling in v. 45 or xi. 3.

29. *I ask*] St Peter knew all; but it was

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, ^aOf a truth I perceive that God is no respecter of persons: ^a Deut. 10. 17.
¹⁷ Rom. 2. 11.
¹ 1 Pet. 1. 17.

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching

expedient that the statement of Cornelius should be made in the presence of his friends.

It has been thought that in vv. 30—33 a variation of the style from that of the general narrative is observable.

CORNELIUS RELATES HIS VISION.

30. *Four days ago*] In exact accordance with verses 9, 23, 24. The messengers were two days on their return, as they had been two days in going to Joppa.

I was fasting] At the time of my vision four days ago, I had been fasting to this hour at which we are now assembled here. Not, as it has been misunderstood, that he had been fasting for four days previously to the vision, or for the same interval after it. The word *fasting* is not in four of the oldest MSS.

32. *Send therefore to Joppa*] The Angel had no commission to give instruction. He only directed Cornelius to the earthen vessel to which the treasure of heavenly truth had been committed. Our Lord did not, in the first instance, teach Saul, but referred him to Ananias.

by the sea side] The subsequent words of this verse, not found in N, A, B, and Vulgate, have been omitted in recent critical editions.

33. *thou hast well done*] A courteous and classical expression of thankfulness, Phil. iv. 14.

before God] Another reading, *before thee*, which has the support of D, Syr. and Vulg., was decidedly preferred by Bengel and Stier. At the end of the verse, *by the Lord* is accepted by Lachmann, Tischendorf, and Tregelles, on the authority of N, A, B, C, E, and the Vulgate.

ST PETER'S DISCOURSE TO CORNELIUS AND HIS FRIENDS,

34. *opened his mouth*] See above, viii. 35. *I perceive*] An inference from God's having heard the prayers of a Gentile, deemed him worthy of the light of the Gospel, and sent

an Angel to direct him to it. What the Apostle was now witnessing was more distinctly satisfactory than the vision itself had been.

no respecter of persons] In a sense quite different from that in which this expression occurs, Deut. x. 17; 2 Chro. xix. 7; Job xxxiv. 19, where the reference is to the administration of justice exclusively. Here, as Rom. ii. 11, the meaning is, that the distinction between Jews and Gentiles had been done away, that both were alike admissible to the privileges and blessings of the New Dispensation. For the contemptuous aversion with which the Gentiles were regarded, see 2 Esdras vi. 56—59.

35. *in every nation*] Every is the emphatic word. "Non indifferentismus religionum, sed indifferentia nationum hic assertitur," Bengel. Compare our eighteenth Article. If modes of faith had been indifferent, the two visions and the journey to Joppa would have been superfluous.

feareth him] Duty towards God.

worketh righteousness] Duty towards our neighbour.

accepted] Rather, **acceptable**; capable of becoming a Christian when the opportunity is granted, not of obtaining salvation without Christianity. The Apostles had not rightly understood their Lord's words, i. 8; Matt. xxviii. 19, 20; Mark xvi. 15. They persisted in regarding circumcision as an indispensable preliminary.

36. *The word which God sent*] The construction here is peculiar, and somewhat obscure. At this great epoch in the history of the Church, the breaking down of the middle wall of partition, in which so prominent a part had been assigned to St Peter, he, with the marvellous preparation for it which had been granted to him, must have been under the influence of very deep and strong emotion. And it seems as if he made an earnest, and perhaps hurried, effort, to give utterance to

peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were op-

pressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even*

thoughts by which his mind was not only filled, but overpowered.

Three accusatives are put forward: 1st, *the word*, in v. 36; and, *the word*, in v. 37; 3rd, *Jesus of Nazareth*, in v. 38, all of them governed by *ye know*. And it is to be noted that *the word* in v. 37 is quite distinct from that in v. 36, in apposition with it, and explanatory of its meaning. Ye know *τὸν λόγον*, the teaching or message which God sent;—Ye know, again, *τὸ ῥῆμα*, the matter, or the fact, the subject or basis of *τὸν λόγον*, which took place throughout all Judæa, the area of our Lord's teaching and miracles; Once more, ye know Jesus of Nazareth.

preaching peace] publishing glad tidings of peace, as in Isai. lli. 7. Peace, not as it has been arbitrarily explained, peace between Jews and Gentiles; but peace with God through our Lord Jesus Christ.

he is Lord of all] This parenthesis was to save Cornelius from regarding Him as no more than a teacher or prophet.

of all] All is to be understood, not with Luther, as neuter, but as masculine, cp. ix. 32; Lord of Jews and Gentiles alike.

37. *ye know*] This might fairly be assumed if the Italian cohort had been for any time quartered at Cæsarea, where Philip resided and had doubtless made converts. Christ Himself had been not far from Cæsarea when He visited the borders of Tyre and Sidon.

was published] Rather, **which happened**. *began from Galilee*] Cp. Luke xxiii. 5.

38. *anointed*] This was understood by Cyril of Jerusalem, by Ambrose, Jerome, and Bede, as pointing primarily to the Incarnation; the Unction being supplemented at Christ's Baptism. See Pearson on the Creed, Article II. Athanasius referred it to the Baptism only.

and with power] In vi. 3, *wisdom*, in xi. 24, *faith*, in xiii. 52, *joy*, are mentioned in connection with the Holy Ghost, through whom all the manifold gifts of grace are conveyed.

In this and the two following verses Bede remarked that the Apostle comprised all the chief articles of the Christian faith. His language concerning the dignity of Christ was

subdued from consideration of the capacity of his hearers for receiving the assertion of it.

oppressed of] Rather, **tyrannized over by**; in what strong contrast with God's fatherly chastisements! The deliverance wrought by Christ for demoniacs was a token of His delivering the Gentile world from the bondage in which it was held by Satan, xxvi. 18; Col. i. 13. This, and the reference to the Prophets in v. 43, show that St Peter understood that those whom he was addressing, though Gentiles, were more or less acquainted with the Jewish Scriptures.

God was with him] In this verse we have the three Persons in the Blessed Trinity.

39. *And we*] The Apostles. Cp. v. 41, and i. 8.

slew and hanged] *I.e.* slew by hanging, as in v. 30. *Hanged on a tree* is an Old Testament phrase, selected that the guilt might be fastened on the Jews, although the instrumentality of the Romans had been employed.

40. *shewed him openly*] The Rheims Version, much nearer to the Original, *gave Him to be made manifest*.

41. *Not to all the people*] "This is an announcement which no impostor would ever have made." Paley. Accuracy of knowledge was the great requisite, not a multitude of testimonies. The Apostles themselves needed to touch and eat with their Lord that they might be assured of His Resurrection. Had He shown Himself to all the people, some would have acquiesced; others would have doubted, or denied; and the expression of conviction would have lost its value in the confused division of the multitude.

Chrysostom regarded the restriction as mercifully intended; any more general manifestation would only have aggravated the guilt of that generation, Hom. iv. 7, 'in Princip. Act.'

chosen before] Philo, 'de Praemiis et Poenis,' § 9, uses the same word of the selection of Moses by God. The witnesses were chosen because of their familiar acquaintance with Him for some time previously to the Resurrection, which was to be the subject of their testimony.

to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 ^bTo him give all the prophets witness, that through his name who-soever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to

eat and drink] There is no literal distinct statement of the latter in the Evangelists, Luke xxiv. 41—43; John xxi. 13; but it is implied in the meal. Bede understood it to be expressly mentioned as a fulfilment of Matt. xxvi. 29.

42. *unto the people*] The Jews. The preaching of repentance and remission of sins among all nations was to begin at Jerusalem, Luke xxiv. 47.

ordained] The same word as in xvii. 31. In Rom. i. 4, it is rendered *declared*.

quick and dead] Explained figuratively by several of the Fathers, whom Olshausen has followed. But it is clear from 2 Tim. iv. 1; 1 Pet. iv. 5, and 1 Thess. iv. 16, 17, that the ordinary acceptation is correct. Judgment to come was the first subject on which St Paul dwelt, xvii. 31, when, as St Peter here, he was to make the Gospel known to those who had not been born Jews.

43. *all the prophets*] Cp. Luke xxiv. 27. The general drift of prophetic testimony is to be understood. It is not necessary that instances should be found in each Prophet singly. Cp. iii. 18.

who-soever believeth] Gentiles as well as Jews, Rom. x. 11—13.

WHO RECEIVE THE HOLY GHOST, AND ARE BAPTIZED.

44. *yet spake*] St Peter had been prepared to speak at considerable length, xi. 15.

the Holy Ghost fell] In some visible mode, and in His extraordinary influences, v. 46, xi. 15. At Samaria, viii. 16, 17, this took place after Baptism. In this case there had been neither Baptism nor laying on of hands. This descent of the Holy Ghost, taking place when it did, showed, independently of the Apostle, that the admission of Gentiles was the will of Heaven. It decided in the negative the question of circumcision being a necessary preliminary. Although the grace of God is not restricted to its appointed channels, the Sacrament of Baptism was not dispensed with in

this case any more than it had been after St Paul's miraculous conversion.

45. *they of the circumcision*] The brethren from Joppa, v. 23, six in number, xi. 12.

were astonished] Because uncircumcision and ceremonial uncleanness had been no bar to the reception of the firstfruits of the Gentiles into the Church on a footing of equality with the converts on the Day of Pentecost. This exceptional bestowal of the Holy Ghost, previously to Baptism, must have helped those who had accompanied St Peter to overcome their scruples about the admission of the uncircumcised.

46. *speak with tongues*] Not *with other tongues* here, or in xix. 6. What was said was not in the way of instruction, but in rapturous thanksgiving for their having been grafted into Christ's Church. In 1 Cor. xiv. 2, 4, 13, 14, 19, 27, it is observable that the prefixing of the word *unknown* is a gloss of our A.V., for which there is no precedent in any previous translation except the Geneva, which inserted *strange*.

Chrysostom understood that, in the first instance, Baptism was accompanied by a gift which appealed to the senses, in gracious condescension to a generation which had little capacity for discriminating spiritual gifts, Hom. iii. 4, 'in Princip. Act.'

47. *Can any man forbid*] This question was addressed to the six brethren who accompanied St Peter.

water] *the water*, sc. of Baptism. After the express language of the Lord Himself, John iii. 5; Matt. xxviii. 19; Mark xvi. 16, the outward visible sign was required even when the inward spiritual grace had already been incontestably given. The water was to be brought to the converts; and this suggests affusion, not immersion.

as well as we] In the same measure, and with similar results, as on the Day of Pentecost; cp. xv. 8.

48. *commanded them to be baptized*] The Apostles did not often administer Baptism,

be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

1 *Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judæa in time of famine.*

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men

uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for

1 Cor. i. 14-17, as neither did Christ Himself, John iv. 2. The administration by one of St Peter's companions was a strong expression of their hearty concurrence in the admission of the Gentiles.

in the name of the Lord] **in the name of Jesus Christ** must be considered the true reading. See the note on ii. 38.

to tarry] He consented, and during that interval ate with Gentiles, xi. 3.

ST PETER REPROACHED AT JERUSALEM.

CHAP. XI. 1. *in Judæa]* Rather, **throughout Judæa**. Cæsarea, as compared with Jerusalem, was so largely occupied by Gentiles that it was felt to stand in contrast to the Holy Land. See the note on viii. 40.

the Gentiles had also] Rather, **that the Gentiles also, i.e.** as well as the Samaritans. Cornelius and his friends were representatives; their Baptism was a precedent.

2. *Peter]* And the six brethren from Joppa with him, v. 12.

they...of the circumcision] This has been by some understood of proselytes, jealous of any being admitted on easier terms than they had been; by others, of the high Jewish party who held circumcision to be absolutely indispensable. It has been said that the heretic Cerinthus was among them, and that he was one of those who went to Antioch to enforce circumcision, xv. 1. He is also charged with taking part in the attack upon St Paul, xxi. 27, 28. Burton could find no older authority for these statements than Epiphanius, "who wrote late in the fourth century, and is by no means worthy of implicit credit." 'Bampton Lectures,' 174.

It has been asked whether any Apostles

were in Jerusalem at the time of St Peter's returning thither. Only his name and that of St James the Less occur in the latest notice bearing on this question, xv. 7, 13.

contended] They had no notion of his supremacy or infallibility, and he was quite ready to report and explain.

3. *men uncircumcised]* They did not say Gentiles, because they, on submitting to circumcision, were allowed to be on equal footing with the Jews. The Vulgate puts this interrogatively: *Wherfore didst thou go in?*

didst eat with them] They did not complain of the instruction given, or of the admission to Baptism, but of a violation of ceremonial rules, which were based not on the Divine Law, but on human tradition. Cp. x. 28.

HIS VINDICATION,

4. *rehearsed the matter]* This was the mode of argument most usual with Hebrews. An historical statement was made; and the inference was suggested by mere allusion, or left to be drawn by the hearers. St Peter did not claim superiority; he spoke with gentleness, having himself had the gravest doubts a very short time previously.

5. *and it came even to me]* This is an additional circumstance to x. 11, and the language is more vivid here than *let down to the earth*; as again, *all were drawn up again into heaven*, v. 10, compared with x. 16.

6. *I considered]* Here we have St Peter's account of his own impressions, as in the preceding chapter a statement of the facts by St Luke.

8. *But I said]* St Peter could sympathize

nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, ^a as on us ^{a chap. 2. 4.} at the beginning.

16 Then remembered I the word of the Lord, how that he said, ^b John ^{b John 1. 26.} indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

with those whom he was addressing. The strictness is here expressed more strongly than in x. 14.

9. *answered me*] The pronoun does not appear in \aleph , A, B, and is omitted by Tischendorf and Lachmann.

10. *drawn up again*] St Peter's attention had been fixed on the miscellaneous contents. In St Luke's statement *the vessel* was made more prominent.

11. *immediately...already*] These two words shew the close and unquestionable connection between the vision at Joppa and what took place in the house of Cornelius. *Come unto* is the same word that is rendered *stood before*, x. 17.

sent from Cæsarea] *Syr. sent to me by Cornelius from Cæsarea.*

12. *nothing doubting*] These words are of questionable authority here. Cp. x. 20. *these six brethren*] This appeal to their testimony is noted by Chrysostom as exemplifying the humility and discretion of the Apostle.

13. *shewed us*] The six accompanying witnesses were present.

an angel] *the Angel*, x. 3; of whose appearance St Peter, certainly, and, in all likelihood, his hearers were aware; for the circumstances of the conversion of Cornelius were notorious in Jerusalem.

14. *Who shall tell thee words*] Implied, though not expressly said, x. 6, 22, 32.

all thy house] An additional circumstance. The family of Cornelius were, it seems, baptized with him. All received the Holy Ghost, x. 44.

15. *as I began to speak*] Rather, *as I was speaking*. St Peter had spoken at some length, x. 44. This is an instance of the same idiom as in i. 1. Cp. Luke iv. 21, xx. 9.

at the beginning] On the Day of Pentecost, the birthday of the Church. The fact of the descent is all that is expressed; there is no hint of any accompaniment of tongues of fire.

16. *Then remembered I*] As he had in a great crisis of his life, Luke xxii. 61. Christ had promised that the Holy Ghost should bring all things, whatsoever He had said unto them, to the remembrance of His Apostles, John xiv. 26. St Peter had witnessed the extension to Gentiles of the promised Baptism with the Holy Ghost.

17. *gave them*] These words might be better arranged: *Forasmuch then as God gave them who believed the like gift as He did unto us when we believed*. It was on their embracing the Faith in both cases that the Holy Ghost was received.

who believed] The aorist, very commonly used of the definite act of accepting the faith, not of continuous belief.

WHICH IS ACCEPTED.

18. *held their peace*] Acquiesced. But the same objection was raised again, xv. 1—5. Compare the odium with which St Paul was regarded, xxi. 30, 31, and xxii. 22.

glorified] The tense of this verb shows that the action was continued beyond the time at which they held their peace.

also to the Gentiles] Rather, *to the Gentiles also*, as in v. 1.

granted repentance] Repentance, the gift of

chap. 8.
1.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch,

preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when

God the Father, through the Son, by the Spirit. Cp. v. 31. Repentance has the article prefixed in the Original: *the* repentance which the Saviour had commanded the Twelve to preach, Luke xxiv. 47. Repentance, being the basis of acceptance, stands for the whole economy of salvation. The majority of those who listened to St Peter were candid, and had now been initiated in the great mystery, Eph. iii. 4. But the leaven of Jewish bigotry remained in many hearts, and for a long time gave occasion to painful conflicts.

unto life] Life under all aspects; new, Christian, eternal.

This verse is the last notice of St Peter till his imprisonment by Herod Agrippa, xii. 3. Döllinger felt warranted in accounting for this interval of silence by alleging that after the Baptism of Cornelius the Apostle went to Rome.

GREAT EXTENSION OF THE PREACHING OF THE GOSPEL.

19. *scattered abroad*] This refers back to viii. 1, 4. The Apostles were not included.

the persecution] Literally, *the tribulation about Stephen*] on account of, or over Stephen, has been thought preferable.

Phenice] It would have been better if in A.V. the other form, *Phenicia*, had been used here and xv. 3, as well as in xxi. 2. The land of palm-trees was a narrow plain, about 120 miles long, with an average breadth of 15 miles, between the western slope of Lebanon and the Mediterranean, having Tyre and Sidon for its chief cities, and four rivers larger and deeper than any in Palestine. The inhabitants were of Canaanitish descent, Gen. x. 15, 19, and their language did not differ widely from the Hebrew.

Cyprus] See iv. 36.

Antioch] In Syria, on the Orontes, at the junction of the Lebanon and Taurus ranges; to be distinguished from Antioch in Pisidia, xiii. 14, xiv. 19, 21. It had been the capital of the Greek kings of Syria, and was the residence of the Proconsul, to whom the Procurator of Judæa was subordinate. Josephus reckoned it the third city in the Roman Empire, 'J. W.' iii. ii. 4; and Jerome placed it next after Rome and Alexandria, Comment. on Amos vi. Chrysostom, a native, estimated the population in his own time at 200,000, above half of whom were Christians, 'Hom. in S. Ignatium,' § 4, and 'Hom. in S. Matt.' 86 or 87. Its harbour, Seleucia, about 16 miles from the city, commanded the trade of the Mediterranean, and on the other

side it was accessible to caravans from Mesopotamia. Its groves of Daphne were infamous for the grossest sensuality. The Jews were very numerous in Antioch, and made many proselytes there, Josephus, xii. iii. 1, 'J. W.' vii. iii. 3. It was the mother Church of Gentile Christendom, the starting-point of St Paul's three missionary journeys, and it became the second of the five patriarchates. We have not the elements for calculating the time at which the faith was first introduced at Antioch, whether before or after the conversion of Cornelius. Always beautiful and rich, highly privileged by Vespasian and Titus, Antioch suffered frequently from earthquakes, Chrysostom, 'Hom. iii. ad Pop. Antioch.,' of more than the usual severity between A.D. 340 and 528. In 526 A.D. 250,000 lives were lost, and 60,000 in 588. As late as 1822 it was reduced to a heap of ruins. The candlestick of the Church of Antioch was long ago removed out of its place. The only remaining trace of Christianity, it was once said, is that the Aleppo gate bears the name of St Paul. Its population is now reckoned at 10,000 or 12,000, of whom a certain proportion profess Christianity, Ritter, 'Syrien,' II. 1198.

preaching] Not official preaching, in our sense of the word; *discoursing*.

the word] Cp. x. 36.

WIDE EXTENT OF THE TEACHING OF THOSE WHO WERE SCATTERED ABROAD AFTER THE DEATH OF STEPHEN.

20. *some of them*] Who were scattered abroad; reference is here made to viii. 4.

Cyprus] E.g. Barnabas; and Mnason, xxi. 16.

Cyrene] See ii. 10, vi. 9. One-fourth of it was occupied by Jews, Josephus, xiv. vii. 2, xvi. vi. 1. Simon, and his sons, Alexander and Rufus, Mark xv. 21, and Lucius, xiii. 1, are the names of Hellenists; and the reading followed by A.V., supported by B, E, G, H, see ix. 29, was preferred by Calmet, Whitby, Burton, Wordsworth, and Shirley, who thought *Greeks* incompatible with xiv. 27.

On the other hand, in favour of *Greeks*, are A, D, Syriac, Vulgate, Chrysostom, Eusebius, II. 3, and this has been adopted by a large majority of recent critics. Westcott deems it the true antithesis to *Jews*, 19. Preaching to Grecians, it has been urged, would have been nothing new. Bp Lightfoot, in his Commentary on the Ep. to the Galatians, p. 291, regarded this as the first instance of preaching to idolaters, the door being opened by Hellenists, after the example of Philip,

they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with pur-

pose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves ^{Or, in the church.} with the church, and taught much people. And the disciples were called Christians first in Antioch.

who had broken down one barrier by teaching Samaritans and converting the Ethiopian.

21. *the hand of the Lord*] The same expression as in Luke i. 66. Cp. "the arm of the Lord," Isai. liii. 1, quoted in John xii. 38. This divine, miraculously attested blessing, without which their labours would have been ineffectual, 1 Cor. iii. 5—7, crowned the efforts of the Cypriots and Cyrenians wherever they had been made.

unto the Lord] I.e. unto Jesus Christ. See the Note on ix. 35.

BARNABAS, SENT BY THE CHURCH AT JERUSALEM TO ANTIOCH,

22. *of these things*] This has been understood not as neuter but as masculine; *of them*, the Teachers and their converts. Cp. ix. 32, x. 23.

and they sent forth] St James and St Peter were, it may be assumed, at Jerusalem. The Apostles did not consider new converts, made by themselves or by their disciples, as independent congregations, but as members of an organized body, additions to the one Catholic and Apostolic Church, the unity of which was to be maintained.

Barnabas] See above, iv. 36. He was recommended for this service as being a Grecian and a Cypriot, and familiar with Antioch as the convenient port from which to proceed to his native island.

go as far as] The language implies that, on his way, he was to visit all the places in which the Gospel had been preached.

23. *the grace of God*] The results were other and greater than he had anticipated. He had only to sanction the teaching already given, and to enforce it: no modification was necessary.

exhorted] This was characteristic of Barnabas, iv. 36, ix. 27.

purpose of heart] The purpose—the steadfastness which was required, 2 Tim. iii. 10. The same word as in xxvii. 13.

24. *For he was a good man*] This accounts for his selection for this mission. Verse 23 is prejudicial.

a good man] Benevolent, candid, liberal in spirit, but having a right judgment assured to him by the abundant indwelling of the Holy Ghost. Any such commendatory expressions are extremely rare. St Luke had not been prejudiced against Barnabas by the variance between him and St Paul, xv. 37—40.

BRINGS SAUL THITHER FROM TARSUS.

25. *to seek Saul*] Saul had not put himself at all forward. And Barnabas, well aware of the extraordinary manifestations which had been made to him, showed himself modest and disinterested in seeking for his help. Saul's residence at Tarsus, a seat of philosophical education, must have qualified him for dealing with the high mental culture which prevailed at Antioch.

THE DISCIPLES FIRST CALLED CHRISTIANS.

26. *a whole year*] Corresponding to A.D. 43, Cook.

St Paul's practice afterwards was to be stationary in large towns. He spent a year and a half at Corinth, xviii. 11, three years and more at Ephesus, xx. 31.

much people] "A competent number of persons," Barrow, 'Discourse concerning the Unity of the Church.' Is this in addition to the *much people* in v. 24? Perhaps this instruction grounded and settled converts already made.

Christians] A name coined on the model of Herodians, Pompeians, &c. by the Pagans of Antioch, the population of which was given to jests and gibes, and much influenced by Roman manners and modes of thought, in consequence of their city being the residence of the President of Syria. It cannot have originated with the Jews, for they would not have chosen the name Christ as the basis of a designation for those whom they hated and despised as the sect of the Nazarenes. It was

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world :

which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa :

30 Which also they did, and sent

not assumed by Christians, for St Luke did not adopt it, and it is found in only two other passages of the New Testament, in each case in the mouth of an adversary ; as a matter of fact, xxvi. 28, twenty years later than this date ; and hypothetically, 1 Pet. iv. 16. Tertullian complained of the detestation with which the name was regarded : "Christianis solis nihil permittitur loqui, quod causam purget, quod veritatem defendat, quod judicem non faciat injustum. Sed illud solum expectatur quod odio publico necessarium est, confessio nominis, non examinatio criminis," 'Apol.' 2. Christians were not long in coming to glory in the name. It occurs five times in the Epistles of Ignatius ; compare Eusebius, v. i. In the Clementine Liturgy thanksgiving was expressly offered for it. Julian would fain have revived the use of the name Galilæans as a substitute.

first in Antioch] Where, it seems, Christianity first shewed itself distinct and free from Judaism.

27. *in these days*] Probably early in the year of their stay in Antioch.

came] **Came down.** "Jerusalem was still the religious metropolis, although Antioch was the political capital," Bp. Cotterill. See xiii. 1.

FAMINES FORETOLD BY AGABUS.

28. *stood up*] Probably in an assembly for public worship.

Agabus] Known only here, and xxi. 10, twenty years later. The name may be identified with Hagabah, Ezra ii. 45, 46, and Neh. vii. 48. Its meaning has been differently given, *Beloved*, or a *Locust*.

signified by the spirit] The inspiration which enabled him to predict was not immanent, but occasional. Famines had been foretold by our Lord, Matt. xxiv. 7 ; Luke xxi. 11.

throughout all the world] The Roman Empire, Greswell, II. 50, 55, not Judæa only, as Lardner and Michaelis understood ; but the pressure was not universal or at one and the same time. Several famines occurred during the reign of Claudius, *i.e.* between A.D. 41 and 54, Eusebius, 'Ch. Hist.' II. 8, 12, and 'Chronicle.' "Assiduas sterilitates," Suetonius, § 10. Two were in Rome itself ; one, in his eleventh year, of such fearful severity that there were provisions for barely 15 days, and the Emperor's life was in danger, Suetonius, § 18 ; Tacitus, 'Annals,' XII. 43 :

one in Judæa, in his fourth year, A.D. 45, to which Eusebius, II. 12, understood reference to be made here ; and another in Greece in his ninth year. These visitations may be regarded as having embraced the extremities of the empire, although the famine was intense only in certain places and at particular times. The sufferings of Judæa were much alleviated by Helena, Queen of Adiabene, who caused corn to be imported from Egypt and figs from Cyprus, Josephus, xx. ii. 5, v. 2, quoted by Eusebius, II. 22.

in the days of Claudius Cæsar] Biscoe was disposed to infer from this that the prediction was given in the last year of Caligula.

29. *Then the disciples*] The Christians of Antioch, after the prediction of Agabus had begun to be fulfilled.

according to his ability] 1 Cor. xvi. 2 ; 2 Cor. viii. 12, ix. 7. This is an incidental proof that community of goods was not generally practised among Christians. Archbp. Sumner considered this to be "the first transaction of the kind in the history of the world."

unto the brethren which dwelt in Judæa] The Church at Antioch shewed gratitude to the Church at Jerusalem in the spirit of 1 Cor. ix. 11. Jerusalem might at this time be considered hostile to the faith ; but from Antioch, where Antiochus had once raged furiously against the Jews, 2 Macc. vi. 1, relief was sent.

30. *the elders*] In this, the first occurrence of this word, there is nothing to imply that it was an official designation ; but in the Elders, commended unto the Lord with prayer and fasting, xiv. 23, we have an Order whose duty it was to superintend and feed the flock of Christ. Cp. xx. 17, 28. Such an office became necessary when the Apostles were frequently called away from Jerusalem. No account of the first appointment of Elders is given, as in the case of the Seven. The Church of Jerusalem would naturally be the earliest in the completion of its organization. Probably by this time some modification of the office of Deacons had taken place. The Elders at once became prominent and important, xv. 6, 22, 23, xxi. 18. Their functions are recognised in James v. 14 ; 1 Tim. v. 17 ; 1 Thess. v. 12 ; Heb. xiii. 7, 17, 24.

Barnabas and Saul] A difficulty has been made of there being no mention of this journey in the Epistle to the Galatians. But the errand was not to the Apostles directly ; and

it to the elders by the hands of Barnabas and Saul.

CHAPTER XII.

¹ *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church.* ²⁰ *In his pride taking to himself the honour due to God, he is stricken by an*

angel, and dieth miserably. ²⁴ *After his death, the word of God prospereth.*

NOW about that time Herod the king stretched forth his hands to vex certain of the church. ¹ Or, began.

2 And he killed James the brother of John with the sword.

up to this time Saul's position had been retiring and subordinate. His purpose in writing to the Galatians did not require a complete enumeration of all his visits to Jerusalem, but only the mention of those which were important in establishing the fact of his Apostleship.

Great care and pains were bestowed on charitable contributions in the early Church. The charge in this case was entrusted to Barnabas and Saul. The collection and transmission of alms occupied much of the Apostle's attention afterwards, 1 Cor. xvi. 1—3; 2 Cor. viii.

HEROD TAKES THE LIFE OF ST JAMES,

CHAP. XII. 1. *about that time*] This is very indefinite. Cp. xix. 23. It has been understood of the time of the mission of Barnabas and Saul to Jerusalem, or of their stay in that city.

Herod the king] In Syr. *Herod, the king, who is surnamed Agrippa*. "The accuracy of our historian, or, rather the unmediated coincidence which truth of its own accord produces, is in this instance remarkable. There was no portion of time, for thirty years before, or ever afterwards, in which there was a king at Jerusalem, a person exercising that authority in Judæa, or to whom that title could be applied, except the last three years of this Herod's life, within which period the transaction recorded in the Acts is stated to have taken place," Paley, 'Evidences,' Part II. vi. 4. Herod Agrippa, the first of that name, sometimes called Agrippa the Elder, to distinguish him from his son, before whom St Paul made his defence, xxvi., was son of Aristobulus and grandson of Herod the Great, who sought the life of the infant Saviour, and nephew of Herod Antipas, who beheaded John the Baptist. Bred at Rome, he was at one time so deep in obscure poverty that his wife could hardly keep him back from suicide; then high in the imperial favour; then again, for an unguarded word, accidentally overheard and mischievously reported by a servant, he was imprisoned by Tiberius. From Caligula, on his accession, he received the tetrarchies which had been held by Philip and Lysanias, Luke iii. 1, together with the ensigns of royalty; and Peræa was added afterwards. In acknowledgment of very important services rendered to Claudius, that emperor, on his accession, early in A.D. 41, added Judæa and Samaria, so that the whole extent of his

dominions was equal to that of Herod the Great, Josephus, xix. v. 1, and he was an independent sovereign as far as any Roman provincial governor was concerned. But the title, king, was applicable to only the last three years of his life. He was very luxurious, and at the same time a strict observer of the ritual of the Jews, whose goodwill he courted, Josephus, xix. vii. 3. At no little personal risk he prevailed on Caligula not to insist on his statue being placed in the Temple. He fortified Jerusalem, and would have made it impregnable if his life had been prolonged. A profession of bigotry and a love of popularity combined to make him a persecutor.

stretched forth] Rather, *laid hands on*, as Luther.

to vex] The rest, ix. 31, did not last long. This persecution must again have driven many believers away from Jerusalem, viii. 1.

2. *James the brother of John*] The son of Zebedee and Salome, called St James the Great, i.e. as generally understood, the elder, in distinction from the son of Alphæus, the writer of the Epistle, v. 17; Mark xv. 40. He was not only one of the Twelve, but one of the eminently favoured Three. It had been foretold that he should drink of his Master's cup, Matt. xx. 20—24. The quiet self-surrender of his martyrdom, in the account of Hegesippus, preserved by Eusebius, v. 18, implies that a great change had come over his spirit, Luke ix. 54. Eusebius, II. 9, has preserved a fragment of a lost work of Clement of Alexandria, which embodies a tradition that the accuser of St James, or the officer who led him to the judgment-seat, was so influenced by the good confession which he witnessed that he avowed himself a Christian; and, having received from the Apostle the kiss of pardon and peace, was beheaded along with him. This is the only one of the Twelve of whose death there is any account in Scripture; and how extremely brief is this record compared with the details of St Stephen's martyrdom. He is commemorated by the Church on the 25th of July. His martyrdom having taken place as early as A.D. 43, the legend which connects his name with Spain cannot have had any foundation in fact. Down to this time no Apostle had travelled beyond the limits of Palestine. Sixteen years later St Paul's purpose of visiting Spain had not been accomplished,

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in pri-

son: but ¹prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light

¹ Or, instant and earnest prayer was made.

Rom. xv. 24, 28. Calmet says that at the Council of Lateran, 1215, this was urged on the Archbishop of Compostella by Ximenes, the Archbishop of Toledo. Baronius retracted an expression of his acceptance of the story.

with the sword] Decapitation was deemed by the Jews the most ignominious of their four forms of capital punishment, and was inflicted on those who drew away the people to any strange worship. The language of this verse seems to imply that there was no interval of imprisonment. St James appears to have been summarily put to death by the military mandate of the king, without any process of Jewish law. Blasphemy, the only crime of which he could have been accused, was punished by stoning. Milman, 'History of Christianity,' I. 374.

AND IMPRISONS ST PETER,

3. *it pleased the Jews*] A great change in the popular feeling since ii. 47. The Jews may be understood collectively. All sects and parties were united in aggravated hatred of the new teaching, after the admission of Gentiles into the Church without circumcision. Herod's motive was neither hatred of the Gospel nor zeal for the Law, but a wish to ingratiate himself with his subjects.

to take Peter also] The Apostle may perhaps have thought that the time had come for the fulfilment of his Lord's words, John xiii. 36.

days of unleavened bread] A week, Exod. xii. 15, 19, xiii. 6, 7; Deut. xvi. 3, during which Jerusalem was unusually crowded, and capital punishment could not be inflicted. St Peter, apprehended on the eve of the Passover, the 14th of Nisan, could not be put to death till the 21st. It was the habit of this Herod to leave Cæsarea for Jerusalem at that season, Luke xxiii. 7.

4. *four quaternions*] Sixteen in all. The regular practice of the Roman military discipline, Vegetius, III. 8. One party of four soldiers for each watch of the night; two soldiers keeping the door of the cell, and the other two attached by a chain to either hand of the prisoner, v. 6. The frequent relief ensured the wakefulness of the guards. If

Herod had heard of the miraculous deliverance, v. 17—25, he may have inclined to attribute it to bribery, and accordingly appointed such a number as he thought could not be corrupted.

after Easter] So in Cranmer and Parker. *Passover* was, with advantage, substituted in the Geneva Bible. In the fourteenth Homily of the Second Book, on the Resurrection, "As the Jews did eat their Easter lamb." Wycliffe rendered John xviii. 3, "a company of knights, and ministers of the Bishops and of the Pharisees."

to bring him forth] For public trial, John xix. 13, the issue of which was predetermined.

5. *but prayer*] The adversative conjunction emphatically sets the prayers of the Church in antagonism with the power and precautions of the king. They persevered in prayer, although they could hardly believe the gracious answer when it had been given, v. 15.

without ceasing] A.V. has followed the Vulgate. The word in the Original rather implies earnestness and fervour, which is the sense given to it in Luke xxii. 44; Acts xxvi. 7; 1 Pet. i. 22, iv. 8. The adverb is employed frequently in the Services of the Greek Church, in the comparative as well as in the positive degree, to stimulate to greater ardour of devotion. The intercessions on behalf of St Peter did not flag, notwithstanding the loss of St James and the passing of day after day of the brief respite without any token of deliverance or help of any kind. St Paul trusted that the prayers offered on his own behalf would bring him deliverance out of prison, Philemon 22.

WHO IS MIRACULOUSLY DELIVERED.

6. *the same night*] Man's extremity is God's opportunity.

sleeping] Soundly, as appears from the next verse. Did the spirit of his own precept, 1 Pet. iv. 19, sustain him?

two chains] The Apostle's right hand being attached to the left of one of the soldiers, and his left to the right hand of the other.

7. *the angel*] an Angel.

came upon him] Suddenness is implied. The

shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him ; and wist not that it was true which was done by the angel ; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark ; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came ¹ to hearken, named Rhoda.

¹ Or, to ask who was there.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirm-

same word is used of angelic appearances in Luke ii. 9, and xxiv. 4, and also of the appearance of our Lord to St Paul, xxiii. 11.

a light shined] A usual accompaniment of such communications, which gave assurance of deliverance and also helped the Apostle's movements.

in the prison] The cell in which St Peter was ; a different word from that in v. 5.

raised him up] Rather, *awakened* him.

8. *Gird thyself*] In preparation for active movement. Cp. Luke xii. 37, xvii. 8. The supremacy of Divine power over that of Herod was indicated by the absence of hurry, and by each article of dress being assumed in the usual order. The time for the Apostle's being girded by another had not yet arrived, John xxi. 18.

thy garment] The outer garment or cloke ; St Peter, having loosed his girdle, had lain down to sleep in his inner garment or coat, Matt. v. 40 ; Mark x. 50. Cp. ix. 39.

9. *he went out*] From his cell.
thought he saw a vision] Cp. Ps. cxxvi. 1—3.

10. *ward*] Sentries ; one at the door of the prison, the other at the iron gate.

unto the city] Rather, *into*. The prison apparently was outside the walls.

they went out] From the prison buildings. D subjoins, *and went down the seven steps and...*

through one street] Enough to give assurance of security, and no more. With the usual economy observable in supernatural agency, the Angel at once retired.

11. *the people of the Jews*] Present at Jerusalem during the Passover week in numbers far beyond the average.

12. *had considered*] A.V. agrees with Vulg. Perhaps, *had become aware of the fact*. The word is the same as in xiv. 6.

Mary] The context seems to imply that she was a widow. Col. iv. 10 does not warrant the regarding her as sister of Barnabas. The relationship between him and Mark is correctly expressed by *cousin* in Wycliffe.

John, whose surname was Mark] Cp. v. 25, xiii. 5, xv. 37. There appears to be no sufficient reason for questioning, as several have, his identity with the Evangelist. He had, it seems, been converted by St Peter, 1 Pet. v. 13. His Roman surname is brought into more frequent use because of his increasing intercourse with Gentiles. He may have been in his mother's house at this time, and have supplied St Luke with particulars for this most graphic account.

13. *door of the gate*] Wicket of the outer gate.

a damsel] Cp. John xviii. 16, 17.

to hearken] A Greek idiom, meaning to answer the door.

14. *voice*] Humphry suggests *speech*, as Matt. xxvi. 73 ; but that is *λαλία*, not *φωνή*, as here.

gladness] Which she was eager to impart to those who were praying.

15. *Thou art mad*] They could not believe that their prayers had been answered.
constantly] Persisted in affirming.

ed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

It is his angel] The order of the words in the Alex. MS. disposed Bp Middleton to understand, *His Angel is there*. It has been very commonly understood of a guardian Angel, the Jewish belief in which, Tobit v. 21, may have been thought to receive confirmation from our Lord's words, Matt. xviii. 10. No more is conveyed here than the recognition of a prevalent popular belief as a matter of fact. Calvin thought that the host round about Elisha, 2 K. vi. 17, and the appointment of single Angels to great nations, Dan. x. 13, 20, 21, preclude the notion of individuals having guardian Angels. Waterland leaned to the explanation that they thought St Peter was already slain, and that his disembodied spirit was there, Sermon 24. Vol. v. 670. Hammond inclined to understand a messenger from the Apostle; not in accordance with Scripture usage.

17. *beckoning*] A sign that they should hold their peace. Cp. xiii. 16, xix. 33, xxi. 40. Any loud expression of their feelings might have exposed the Apostle to fresh peril. The frequent notices of gesture, xxiii. 19, xxvi. 1, are indicative of reports from eyewitnesses.

unto James] See the note on xv. 13.

and to the brethren] Calvin understood, not to the Church generally, but to the Apostles and Elders.

departed] Left the house, in compliance with Matt. x. 23. He was in Jerusalem again, six or seven years later, xv. 7.

another place] Antioch has been suggested, or among the dispersion in the East, 1 Pet. i. 1, v. 13. But the quitting Jerusalem is not of necessity implied. There may, possibly, have been no more than a withdrawal to some less known house. Rome cannot have been intended, for no Apostle had been in that city at the time of St Paul's writing to the Church there. Lactantius 'de Mortibus Persecutorum,' 2, says that St Peter was not in Rome till the time of

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

20 ¶ And Herod ¹ was highly dis- ¹ Or, bare an hostile mind, intending war.

pleased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus [†] the king's chamberlain their friend, desired peace; because their country was nourished by the king's [†] Gr. that was over the king's bedchamber.

21 And upon a set day Herod, arrayed in royal apparel, sat upon

Nero, fourteen years after this miraculous deliverance.

19. *found him not*] Herod might have been moved, as Nebuchadnezzar and Darius were by the miraculous preservation in the furnace and in the den of lions. He might have remembered the failure of his grandfather's attempt to make the Wise Men from the East instrumental in discovering and destroying the Infant at Bethlehem.

examined the keepers] Put on their trial the four who were on guard at the time of St Peter's disappearance.

Cæsarea] See viii. 40. The Greek implies that he had intended to make some stay there. Not more than a month, it is thought, can have intervened before his death, which is placed by Eusebius, II. 10, immediately after the design to take St Peter's life.

20. *highly displeased*] Josephus tells nothing of the reasons for this feeling. Possibly he had apprehensions of their interfering with the growing prosperity of Cæsarea.

Blastus] A Roman name, according to the Inscription given by Wetstein. In his affectation of Roman habits, Herod had selected a Roman for his confidential minister. The Syriac gives, *they gathered together, and came to him by the persuasion of Blastus, the chamberlain of the king.*

desired peace] Herod could not have made war without the sanction of Rome, and that would never have been given; but it was in his power to inflict very severe injuries by the mere suspension of commercial relations.

nourished] As in former times: 1 K. v. 8—11; 2 Chro. ii. 10; Ezra iii. 7; Ezek. xxvii. 17. The large population of Tyre and Sidon had not territory enough to supply needful food; and there may already have been signs of the impending famine, xi. 28.

21. *upon a set day*] The first of August,

his throne, and made an oration unto them.

22 And the people gave a shout, saying, *It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had

fulfilled *their* ¹ministry, and took ¹Or, charge, with them John, whose surname was Mark. chap. 12. 29, 30.

CHAPTER XIII.

¹ Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gainsay and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believed.

NOW there were in the church that was at Antioch certain pro-

the birthday of the Emperor Claudius, was the commencement of a quinquennial festival in his honour. On the second day, which completed the third year of Herod's reign over all Judæa, the king appeared in the theatre, built by his father, to give audience to envoys from Tyre and Sidon; and, after five days of dreadful suffering, he died at the age of fifty-four, Josephus, XIX. viii. 2.

royal apparel] Of silver tissue, his throne being so placed in the theatre as to catch the rays of the rising sun. The dazzling splendour, according to Josephus, suggested the profane adulation.

unto them] The representatives of Tyre and Sidon.

22. *the people*] A distinction in the use of words, uniformly observed in the Original, makes it clear that the shout came from the heathen section of the population.

HEROD IN THE HEIGHT OF HIS ARROGANCY IS SMITTEN WITH DEATH BY AN ANGEL.

23. *the angel*] An Angel. Cp. 2 S. xxiv. 16; 2 K. xix. 35. Josephus, XIX. viii. 2, noted that Herod did not rebuke the impious adulation.

eaten of worms] As Antiochus Epiphanes had been, 2 Macc. ix. 9. Details of the deaths of Herod the Great and Herod Antipas by the same horrible disease, not recorded in Scripture, are given by Josephus, XVII. vi. 5; 'J. W.' I. xxxiii. 5. Other instances may be seen in Tertullian, 'ad Scapulam,' 3, and in Eusebius, VIII. 16. Mead considered this quite distinct from the morbus pedicularis, 'Medica Sacra,' 107.

The death of this Herod is the only fact in this history of which the date can be precisely fixed with certainty, August 6, A.D. 44. His son, Agrippa the Second, was at the time only seventeen years of age; so Judæa passed into the hands of a Procurator, Cuspius Fadus, whose unpopularity with the Jewish authorities gave Christians a respite.

24. *the word of God grew*] Went on growing. This was not the first time that persecution had been overruled for the good of the Church.

25. *Barnabas and Saul*] The names are still in this order, the latter not having yet become prominent.

returned] To Antioch, xi. 27—30, xiii. 1. Their *ministry* or charge was the relief of the distress of believers in Jerusalem by means of the bounty of the Church at Antioch, xi. 29, 30. The Original has the same word again, Rom. xv. 31. This return is placed in the same year as the death of Herod Agrippa; after it, rather than before it, by Greswell, 'Dissert.' II. 48.

John, whose surname was Mark] Grotius, without sufficient reason, understood that this was not the Evangelist. And so Greswell, I. 86.

CHAP. XIII. Here begins the second part of this history, having for its subject the labours of St Paul. It has been noted that, from this point, the language has much less of Hebrew colouring, which makes it probable that St Luke, relying more on his own personal knowledge, made less use of written documents.

This xiiith chapter was one of the portions of Scripture which Bishop Ridley specially desired and paid his household to learn by heart. Life, by Gloucester Ridley, p. 299.

I. *Antioch*] See xi. 19. Here and in the following chapter, this, the mother Church of Gentile Christendom, takes the place of Jerusalem.

certain] This word is of very doubtful authority. It is wanting in \aleph , A, B, D, in several Cursive MSS., and in most of the ancient Versions. If it is to be regarded as a gloss, it shews that what follows, in vv. 2 and 3, was understood of the five who are named, and not of the whole Church.

prophets] "Such men having otherwise learned the Gospel, had from above bestowed

phets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen,¹ which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and

¹ Or,
Herod's
foster
brother.

upon them a special gift of expounding Scripture and of foreshowing things to come," Hooker, v. lxxviii. 6. Exposition was their primary function, to be discharged according to the proportion of faith. The exercise of their gift is noticed along with prayer in the congregation, 1 Cor. xi. 4. Prophets come next to the Apostles, Eph. iii. 5, before Teachers, 1 Cor. xii. 28, xiv. 6. They are placed between Apostles and Evangelists, Eph. iv. 11.

Prophecy is foremost in the enumeration of gifts, Rom. xii. 6; comes immediately after miracles, 1 Cor. xii. 10; before tongues, xiii. 8; and is commended as edifying beyond all other gifts, 1 Cor. xiv. 3—5.

The foretelling of events was not the prominent characteristic of the New Testament Prophets generally, though some of them were endued with it, e.g. Agabus, xi. 28, xxi. 10, 11. Also they occasionally received instructions in the right course of action to be taken, as in v. 2.

as Barnabas] Our A.V. had no warrant for inserting *as*, which, in opposition to the drift of the Original, suggests that there were more than the five whose names are given. The distribution of the following names was by Alford thought to indicate that the first three are those of prophets, and the last two of teachers.

Simeon] Apparently a Jew, who, having formed some profitable connection with Rome, had found it convenient to adopt a Roman name. Nothing is known of him. He has been called one of the Seventy disciples.

Lucius] It has been thought not unreasonable to identify him with the countryman, if not kinsman of St Paul, saluted Rom. xvi. 21. He may have been among the Cyrenians present on the day of Pentecost, ii. 10, and one of those who, in the dispersion consequent on the martyrdom of Stephen, travelled as far as Antioch, xi. 20. The 'Apostolical Constitutions,' vii. 46, give this name to the first Bishop of Cenchrea. Calmet and Wetstein most strangely followed Origen in his utterly unwarrantable identification of this Lucius with St Luke, who came from Antioch, not from Cyrene, and whose name is a contracted form of Lucanus. Lucius was a Jew, as the other four named were; cp. Rom. xvi. 21; whereas Luke was a Gentile and distinguished from those of the circumcision, Col. iv. 10—14.

Cyrene] Cp. ii. 10, xi. 20.

Manaen] The Grecised form of a Jewish name, Menahem, *comforter*, which occurs among the kings of Israel, 2 K. xv. 14—22.

Herod the tetrarch] So styled, as in Luke ix. 7, to distinguish him from Herod the king, xii. 1. This must have been Herod Antipas, who slew St John the Baptist, and mocked our Lord. He had been deposed by Claudius, and was at this time in exile at Lyons or in Spain. Antipas and his brother Archelaus were brought up at Rome, Josephus, xvii. i. 3; and Manaen, an Essene, was foster-brother to the former. This relationship to a prince was held in high estimation, and is found recorded in several sepulchral inscriptions. The Essene of this name, who, according to Josephus, xv. x. 5, foretold his elevation to Herod the Great in early youth, and, after the fulfilment of his prediction, won the goodwill of that prince by promising him thirty years of royalty, may perhaps have been father of the Manaen mentioned here.

For a very ingenious and interesting notice of Manaen, see Plumptre's 'Biblical Studies,' 376—389.

Saul] Mentioned last because of his subordination to Barnabas at this time. There is no ground for Schleiermacher's objection that the arrangement of the names is unhistorical.

BARNABAS AND SAUL SET APART TO GO TO THE GENTILES.

2. ministered to the Lord] Were conducting divine service. The same word, from which our *Liturgy* is derived, is used in LXX. concerning the Levites, Deut. x. 8. Cp. Heb. x. 11. It seems best to understand worship generally rather than to restrict it to prayer or to preaching, as Chrysostom understood, or to the Eucharist. All were doubtless combined; but the word *fasting* implies that prayer was prominent. The application of *Liturgy* to the Holy Communion exclusively did not become usual till a later period.

fasted] The notice of this in a section of the Church that was exempt from the distinction of meats is very observable. The practice being followed on this occasion, as it had already been in the case of Cornelius, x. 30, under a special revelation, cannot be regarded as less than a proof that it had the Divine sanction under the new dispensation. It is not very likely that at Antioch there was any reference to the weekly fasts of the Jews on days corresponding to our Monday and Thursday.

the Holy Ghost said] In all likelihood by the mouth of one of the prophets, v. 1. The

prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in

the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a pru-

appointment of ministers of the Church is referred to the Holy Ghost, xx. 28. He speaks as the Lord; and the mission of Barnabas and Saul was as much a mission of Christ as that of the Twelve.

Separate me] Cp. Gal. i. 15, 16. A.V. was unhappy in following the Vulgate in omitting after *me* the word *now*, which makes the command more emphatic and urgent. See the Note on xv. 36.

This has been regarded by Bishop Moberly, Denton, and others, as far more than commendation to the blessing of God, as equivalent to their Consecration. Saul had received his call and his appointment to labour among the Gentiles from Christ Himself. But neither his miraculous conversion nor the supernatural communications made to him in Arabia, Gal. i. 15—17, dispensed with regular mission. See our Twenty-third Article. The Twelve, after receiving their commission, Matt. x., had waited till the Day of Pentecost. From this time onward Barnabas and Paul are styled Apostles, xiv. 4, 14.

3. *fasted and prayed*] Reference is made to this precedent in the Archbishop's moving the congregation to pray, previously to the saying of the Litany at the Consecration of a Bishop. "In the Greek Church the Fast of the Holy Apostles begins the week after Whitsuntide, being the time in which they judge that the Apostles prayed and fasted when they prepared themselves to preach the Gospel, which ends on the Festival of St Peter." Ricaut, p. 129.

sent them away] Rather, *let them depart*. The special selection by God the Holy Ghost did not dispense with ecclesiastical sanction to their mission. Those who laid their hands on them were the same that ministered to the Lord, v. 2, not the whole Christian community.

THEY VISIT CYPRUS.

4. *being sent forth by the Holy Ghost*] The organization of Christian Missions may be considered as dating from this, the first expedition undertaken in obedience to Christ's command, Matt. xxviii. 19.

Seleucia] Cp. xi. 19. The port of Antioch, from which its distance, overland about sixteen miles, was by water made forty-one miles, through the windings of the Orontes. The

town, built at the mouth of the river by the first Seleucus, had at this time attained the privileges of a free city. Polybius, v. 59, described a very extensive excavation, which was the only communication between the city and the sea; and vestiges of its slopes and tunnels are still conspicuous. Two piers, the remains of its once magnificent harbour, retain the names of Paul and Barnabas.

Cyprus] About eighty miles S.W. of Seleucia. See the note on iv. 36.

5. *were at*] Rather, *had arrived at*.

Salamis] The Greek capital of the island, on its eastern side, the nearest port to Seleucia, at the mouth of the Pedias, the largest river in Cyprus, a little to the north of the Venetian capital, Famagusta. Under its subsequent name, Constantia, given when it had been rebuilt by Constantine after an earthquake, Salamis had Epiphanius for one of its Bishops. If the authority of Lactantius, 'Div. Instit.' i. 21, is accepted, human sacrifices were offered there periodically till the time of Hadrian.

6. *the isle*] The *whole* isle, supported by MSS. Versions and quotations in the Fathers, has been accepted as the true reading since Griesbach.

Paphos] Now *Baffo*, at W. extremity of the island, about 100 miles from Salamis, on a rocky eminence about a mile and a half from the sea, with a small harbour, which at certain seasons affords no shelter from the prevalent winds. The city was restored by Augustus after suffering most severely from an earthquake; but in Jerome's time its site was covered with ruins.

sorcerer] *Magian* would have been a better rendering. Orientals having some knowledge of natural philosophy had a strange hold on the Roman mind, distracted as it was, at this time, between scepticism and credulity.

Bar-jesus] Son of Joshua. Cp. Bar-Jonas, Bartholomew, Bartimeus. This name underwent various modifications in MSS. and quotations, dictated doubtless by reverence for the name of our Saviour.

SERGIUS PAULUS THE PROCONSUL, AND ELYMAS.

7. *the deputy*] The Proconsul. The use of this designation is an incidental but very striking proof of the accuracy of the sacred his-

dent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness,

wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his com-

torian. Cp. xii. 1. In the allotment of the provinces, Cyprus had been, in the first instance, reserved for Augustus, and was accordingly governed by a Pro-prætor. But it was afterwards transferred from the Emperor to the Senate, Dio Cassius, LIII. 12, LIV. 4; and coins of Claudius prove that in his reign the island was under proconsular government. See Morell's 'Thesaurus Numismaticus,' p. 106, and Akerman's 'Numismatic Illustrations of the New Testament,' p. 41. Beza, Grotius, and Bengel, in whose time the Claudian coins were not known, had recourse to forced explanations or conjectural emendations. This is one of the cases which should be a warning against haste to be rid of difficulties in Scripture. See the note on xviii. 19.

Sergius Paulus] Biscoe believed that no history now extant names any governor of Cyprus, or mentions any event in the island during the time covered by the Acts.

prudent] Judicious, intelligent, desirous of ascertaining truth, dissatisfied with his national religion, and with the mixture of Judaism and Oriental theosophy presented by Elymas.

who called for] They had not volunteered to go to this Gentile.

word of God] In v. 8 the faith, in v. 10 the right ways of the Lord.

8. *Elymas*] A Grecised form of the Arabic for wise man which the Magian had assumed.

withstood them] Probably by some effort of his pretended art, or, it may have been, by blasphemous falsehoods. If it had been by arguments, St Paul would have been satisfied with refuting them.

9. *Paul*] The other name, it appears, was dropped after this full assertion of his Apostolic commission, when he felt that the Gospel of the Uncircumcision had been committed to him. Jerome, 'Catalogue,' § 5, and 'Comment. on the Epistle to Philemon;' and Augustin, 'Confess.' VIII. iv. 9, regarded it as a substitution in memory of this illustrious convert. It is possible that there was no more than a

coincidence. A second name was so very common, e.g. Simeon Niger, Barsabas Justus, John Mark, that it might fairly be assumed that the Apostle had all along borne both names, Saul as a Hebrew, and Paulus as a Roman citizen. The Gentile name befitted the Apostle of the Gentiles, and, from this point in the history, is used constantly except when reference is made to his earlier life.

filled] Not an adjective, but a participle, indicating an occasional, special impulse. See the note on iv. 8.

10. *subtilty*] Internal, as a false teacher; mischief, external, as Magian. The thrice repeated *all* is very emphatic.

child of the devil] In marked contrast to the purport of his Hebrew name, v. 6. Cp. John viii. 44; 1 John iii. 8, 10, 12.

wilt thou not cease] So in Syr. interrogatively. Luther and Tyndale followed Vulg. in treating it as a declaration. Either way, the form of expression makes the rebuke apply to the whole life, not to the particular act. We are told no more than that he would fain have kept Sergius Paulus in ignorance of the Gospel.

11. *shalt be blind*] The first recorded miracle of St Paul was the infliction of the same privation which he had himself experienced immediately after his conversion. Hope of restoration was held out at the very moment of this infliction; and this may have given it to be understood that the blindness was a sign for the Proconsul as well as the punishment of Elymas.

a mist] In the Original a technical term, such as it was natural for the beloved Physician to employ, used by Hippocrates for a filmy condition of the eye bringing on temporary blindness.

12. *doctrine of the Lord*] Concerning the Lord, as in Heb. vi. 2, "the doctrine of baptisms." This, it seems, impressed the Proconsul's mind more than the miraculous visitation. Sergius Paulus was more decidedly the firstfruits of heathenism than Cornelius.

pany loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the

law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

ST PAUL AND HIS COMPANY GO TO PAMPHYLIA.

13. *Paul and his company*] Henceforth he has precedence, as in v. 43, with the exception of a few occasions, xiv. 14, xv. 25, on which a certain prominence was still recognised as belonging to Barnabas.

loosed from Paphos] They did not linger to enjoy the patronage and hospitality of their distinguished convert, but proceeded at once to fresh labours and perils.

in Pamphylia] Subjoined, because Perga was little known. It was an ancient city, on the river Cestrus, about seven miles from its mouth. The stay in it was very short, and there seems to have been no preaching till the return journey, xiv. 25. Some of the perils from robbers and rivers, 2 Cor. xi. 26, may have been encountered at this time.

departing from them] Various motives have been assigned for this. Probably, a weak, lingering remembrance of his home and his mother. St Paul's language, xv. 38, sounds like some confirmation of the view that Mark shrunk from perils and hardships which, at the time of his leaving home for Cyprus, there was no reason for expecting. The suggestions that St Paul's treatment of Sergius Paulus offended him,—that he was unable to take part in admitting Gentile converts to all the privileges of the Gospel without circumcision,—that he could not brook any appearance of Barnabas being superseded, can hardly be accepted. Such presumption in a subordinate must surely have been noticed with censure. St Paul was more than reconciled afterwards, 2 Tim. iv. 11; Col. iv. 10; Philemon 24.

14. *Antioch in Pisidia*] So distinguished from the better known city in Syria, xi. 19. Both were founded by Seleucus Nicator. This was to the north of Perga, in the highlands of the Taurus range, so near the frontier that Ptolemy assigned it to Pamphylia and Strabo to Phrygia. Its site, *Jalobatsch*, with many magnificent ruins, was not distinguished from that of Philomelium till 1833. See Arundell's 'Asia Minor,' I. 268.

the synagogue] Only one apparently in the city.

sat down] The posture of teachers, intimat-

ing that permission to address the congregation would be welcome. The following verse was addressed to them out of courtesy to strangers in the first instance.

15. *the law and the prophets*] Bengel thought that the first chapters of Deuteronomy and of Isaiah, still read on the same Sabbath in the synagogue service, may have been the lessons on this occasion. Of the three very peculiar Greek words, vv. 17—19, represented in A.V. by *exalted*, *suffered their manners*, and *divided their land by lot*, the first is found in Isaiah i. 2, the second and third in Deut. i. 31, 38, according to LXX. A series of lessons from the Prophets was introduced B.C. 163, when the reading of the Law was forbidden by Antiochus Epiphanes; and this was not discarded, but combined with the old lessons, when, in the time of the Maccabees, that tyranny was overpast, and the public reading of the Law was resumed.

the rulers of the synagogue] At Capernaum, where, from John vi. 59, it appears that there was only one synagogue, we have *one of the rulers* in Mark v. 22. Whitby added to this that the mention of Crispus and Sosthenes, xviii. 8, 17, implies a plurality of such officers at Corinth.

ST PAUL'S DISCOURSE IN THE SYNAGOGUE AT ANTIOCH IN PISIDIA.

16. *stood up*] In conformity with Greek usage. In Judæa the teacher sat, Luke iv. 20. Paul was the chief speaker, as in v. 45 and xiv. 12.

of Israel] This was omitted by Tischendorf without due consideration of the preponderating evidence in support of it.

ye that fear God] Gentiles who had renounced idolatry, but had not yet avowed themselves proselytes, and submitted to circumcision. The classification, which recurs in v. 26, was regarded by Josephus, xiv. vii. 2, as comprehending all adherents of Judaism throughout the world.

The prominence given in this address to the historical element may have been suggested by that of St Stephen, which must have been deeply impressed on the Apostle's mind. St Paul's audience was as favourably disposed as

^a Exod. 1. 1. ^b Exod. 13. 14, 16. ^c Gr. *etropho-phorosen*, perhaps for *etropho-phorosen*, bore, or, fed them, as a nurse beareth, or, feedeth her child, Deut. 1. 31. ^d Mac. 7. 27. according to the LXX. and so Chrysost.

17 The God of this people of Israel chose our fathers, and exalted the people ^awhen they dwelt as strangers in the land of Egypt, ^band with an high arm brought he them out of it.

18 And about the time of forty years ^csuffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan,

he divided their land to them by ^eJosh. 1. 1. lot.

20 And after that ^dhe gave unto ^dJudg. 9. them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a ^e1 Sam. 5. king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed

that of the first martyr had been hostile. The opening is studiously conciliatory.

17. *chose our fathers*] As a Christian, St Paul was by no means indifferent to the peculiar privileges of the Jews, Rom. ix. 4, 5. *exalted the people*] By the honours conferred on Joseph, by the miracles wrought on their behalf, and by the extraordinary multiplication of their numbers, Exod. i. 7, 9, 12, 20. *He shall be great*, Gen. xlviii. 19, is represented by the same word in LXX.

18. *suffered be their manners*] The balance of MS. authority is slightly in favour of this reading. But the variation in the margin has the support of most MSS. of LXX. in Deut. i. 31; is favoured by Num. xi. 12; Isai. xlv. 3, lxiii. 9, and suits the spirit of the context here best.

19. *seven nations*] So in Deut. vii. 1; Josh. iii. 10, xxiv. 11. In Exod. iii. 8, as again in Neh. ix. 8, only six are enumerated; and in Gen. xv. 19—21, ten.

divided their land] This reading of the received text is not authorized by a single Uncial MS. The other reading, *gave them the land for their inheritance*, largely supported, has been adopted in all recent critical editions. The same word occurs Deut. iii. 28. Cp. Num. xxvi. 55, 56.

20. *four hundred and fifty years*] There has been no very good success in various attempts to reconcile this with 1 K. vi. 1, where the Hebrew gives 480, and LXX. 440 years, as the interval between the Exodus and the building of the Temple, which leaves only 300 years for the period of the Judges. It has been proposed to alter the punctuation so as to connect the 450 years not with the Judges, but with the allotment of the land as the termination of a period commencing with the birth of Isaac. But the Exodus is the earliest event to which any reference is made by St Paul; and he may be understood to have followed a chronological arrangement familiar with the Jews, Josephus, viii. iii. 1, which made the interval between the Exodus

and the building of the Temple 592 years, which have been distributed thus: 40 years to the wandering in the wilderness; 18 years to the time under Joshua; 450 years to the period of the Judges; 40 years under Samuel and Saul; 40 years to the reign of David, and the first four years of Solomon.

All this applies to the received text followed in A.V. But it is to be borne in mind that another reading, authorized by N, A, B, C, D, and supported by the Vulgate, gives a different sense. *He distributed their land for an inheritance, about 450 years; And after that He gave them Judges until Samuel the Prophet.* This sets forth the 450 years as the interval between the birth of Isaac and the taking possession of the promised land. By adopting it we escape the difficulty of reconciling this passage with 1 K. vi. 1, in which the period begins with the Exodus, whereas here it ends with the entrance into Canaan. As Bengel pointed out, the allotment of the land was not the beginning but the close of the 450 years.

Samuel the prophet] Cf. iii. 24, *All the Prophets, from Samuel.* So Augustin, 'de Civ. Dei,' xvii. 1, "Ex quo S. Samuel Prophetæ coepit, et deinceps donec populus Israel in Babyloniam captivus duceretur,....totum tempus est Prophetarum." Jerome, 'adv. Jovinianum,' "Samuel propheta fuit, judex fuit, Levita fuit, non pontifex, ne sacerdos quidem."

21. *tribe of Benjamin*] St Paul's own tribe, Rom. xi. 1; Phil. iii. 5. The only other notice of tribal connexion in New Testament is in the case of Anna, Luke ii. 36, and of Barnabas, iv. 36.

forty years] The length of Saul's reign is not stated in the Old Testament. According to Josephus, vi. xiv. 9, he reigned 18 years during the lifetime of Samuel, and 22 years after his death. Saul was young when he was anointed; and his youngest son was 40 years old at the time of Saul's death, 2 S. ii. 10.

22. *had removed him*] Not by death, but by the rejection of him and his dynasty, 1 S. xv. 26.

^{1 Sam. 16.} him, ^{3.} he raised up unto them David to be their king; to whom also he ^{Psalm 89.} gave testimony, and said, ^{o.} I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

^{Isai. 11.} 23 ⁴Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

^{Matt. 3. 1.} 24 ¹When John had first preached before his coming the baptism of repentance to all the people of Israel.

^{John 1.} 25 And as John fulfilled his course, he said, ²Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 ¹And though they found no cause of death in *him*, yet desired they Pilate that he should be slain. ^{22.}

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

raised up] A word of higher meaning than *gave* in the preceding verse.

I have found David] This looks like a fusion of Ps. lxxxix. 20 and 1 S. xiii. 14. Such blended quotations were not unusual with the Jews. Cp. vii. 43; Matt. ii. 23.

after mine own heart] *I.e.* in his public, kingly capacity, uniformly and promptly obedient to the will of God as announced by His messengers; not wilful and perverse, as Saul had shewn himself, 1 S. xiii. 13, 14, xv. 28; compare 1 K. xi. 33, 38, and xiv. 8. The expression does not assert unblemished purity of moral character, and affords no ground for the objections made to it on account of David's having fallen into grievous sins.

23. *Of this man's seed*] Son of David was a received designation of the Messiah, Matt. ix. 27, xii. 23.

according to his promise] *E.g.* Isai. xi. 1, 10; Jer. xxiii. 5, 6; the Messianic promises generally, the fulfilment of which was expected at that time.

raised] There is a considerable preponderance of MS. authority for *brought*, the word in Zech. iii. 8, LXX.

Jesus] This Name was of importance in this context, and therefore the meaning of it is given, to fix attention on it. But the whole of the argument was stated first, because the Name might be thought likely to excite prejudice.

24. *John*] The excitement caused by his ministry in Judæa must have been known to the Jews of the dispersion generally.

his coming] His entering on His public ministry. The same word as in Malachi iii. 2, LXX. Several of the Fathers understood His Incarnation, in defiance of chronology.

baptism of repentance] Cp. xix. 4.

25. *fulfilled*] was completing. Towards the close of his ministry the Forerunner more and more turned men's attention away from himself. Cp. John i. 19, 20, 27.

Whom think ye] Luther followed the Vulgate in exhibiting this not as a question: *I am not he whom ye think*.

not worthy to loose] *Whose disciple I am not worthy to be*. Cp. Matt. iii. 11; Mark i. 7.

26. *brethren*] So St Paul loved to regard his countrymen, Rom. ix. 3.

of the stock of Abraham] Of that race which really began in Isaac, the child of promise. A more precise designation than children of Abraham.

27. *they that dwell at Jerusalem*] Jews of the Pisidian Antioch were not involved in this guilt.

because they knew him not] To the same effect St Peter, iii. 17. Both Apostles had their Lord's authority for using such language, Luke xxiii. 34. Cp. 1 Cor. ii. 8. This ignorance led on to the fulfilment of the prophecies concerning His sufferings. St Paul took his share in this ignorance home to himself, 1 Tim. i. 13.

the voices of the prophets] The great testimony to Christ, Luke xxiv. 25—27.

read every sabbath day] As they had been since the days of the Maccabees. See the note on v. 15. Providence had so ordered it that increased attention was drawn to that portion of Scripture as the time for its fulfilment drew near.

in condemning him] The Rulers in the Sanhedrim, the people by their clamours before Pilate's judgment-seat.

29. *they took him down*] The soldiers concerned in the crucifixion, by whom the

³⁰ Matt. 23.
6.

30 ³⁰ But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath

raised up Jesus again; as it is also written in the second psalm, ³¹Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, ³²now no more to return to corruption, he said on this wise, ³³I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, ³⁴Thou shalt not

brew, mercies.

³⁵ Psal. 16. 10.

body was delivered to Joseph of Arimathæa. They who had taken His life commanded His body to be delivered. In Luke xxiii. 53 the taking down from the Cross appears to be attributed to Joseph of Arimathæa personally. His loving and reverent intervention, in conjunction with Nicodemus, John xix. 39, is left unnoticed here, because all that was required for St Paul's argument was the death and resurrection, as facts. The burial is incidentally noticed only as a necessary consequence, and so a positive proof, of the death. In his Epistles St Paul frequently refers to it, Rom. vi. 4; 1 Cor. xv. 4; Col. ii. 12. The Chief Priests and Elders had caused the death by delivering Jesus to Pilate; and they took forcible possession of the sepulchre when they sealed it, and obtained a Roman guard for it, Matt. xxvii. 66.

the tree] Cp. v. 30, x. 39.

30. *raised him from the dead*] The immediate conjunction of the Passion and Resurrection of our Lord is characteristic of St Paul, xvii. 3; Rom. iv. 24, 25. St Peter, having been an eye-witness, referred to the life and miracles, ii. 22, x. 38, 39.

31. *many days*] I.e. forty, i. 3.

them which came up with him] This has been understood of the Eleven and the Hundred and Twenty, too many to have been under an illusion for that period.

who are his witnesses] There is ample authority for inserting *now* before *His witnesses*, and the word has great weight; the fact of the Resurrection did not rest on tradition; witnesses were still alive.

unto the people] In the Original the word regularly used for the Jewish people.

32. *we declare unto you*] Both pronouns are in the Original. *We*, here in Antioch, as His witnesses, unto *you*, having a commission to make the Gospel known among the Gentiles.

33. *fulfilled*] A stronger word than in v. 27. The fulfilment was complete; there was nothing further to be expected.

us their children] unto our children in the Vulgate, with very strong MS. authority in its favour.

hath raised up Jesus again] Bp Bull regarded St Paul's words, Rom. i. 4, *declared to be the Son of God with power, by the resurrection from the dead*, as the best commentary on this passage: "Non ita accipendum, quasi demum per ac post resurrectionem Christus coeperit esse excellentissimo modo Dei Filius, et ab eo gigni, sed quia tum potentissime per resurrectionem verus atque unigenitus Dei Filius declaratus atque ostensus fuerit. Hic enim est Scripturae mos, ut res tum dicantur fieri, cum manifestantur et sese produunt." 'Judicium Ecclesiae Catholicae,' v. 7, vol. vi. p. 114, ed. Burton.

the second psalm] This has great MS. authority, N, A, B, C, E, G, H; but *the first Psalm* in the Cambridge MS., largely supported by patristic quotations, was adopted by Lachmann and Tischendorf. Our first Psalm was not unusually regarded as an introduction to the whole Psalter. The first and second Psalms were sometimes regarded as together forming one Psalm, Schoettgen. Our second Psalm was understood by the ancient Jews as directly applicable to the Messiah.

have I begotten thee] "The grave is as the womb of the earth; Christ, who is raised from thence, is as it were begotten to another life; and God, who raised Him, is His Father." Pearson, on the Creed, Article 2.

34. *now no more*] Rather, *not hereafter*, Rom. vi. 9. Christ never had returned to corruption. He was to rise again; and corruption took no effect upon Him. ii. 31.

the sure mercies of David] Perhaps, *the holy promises made sure to David*. Isai. lv. 3, quoted, not with verbal exactness, from LXX. That Version gives τὰ ὅσια in this passage for the same Hebrew word which is rendered *mercies* in 2 Chro. vi. 42. David had been promised a successor whose throne should be established for ever, 2 S. vii. 13—16. Cp. Ps. lxxxix. 3, 4, 28, 29, 35; 36.

35. *in another psalm*] xvi. 10. Here we have authority for applying that Psalm to

³¹ Psal. 2. 7.
Heb. 1. 5.
³² Isai. 55. 3.
³³ Gr. ἐν
ᾧ, ἁγία,
ἢ, ἵνα
things:
which
word the
LXX. both
in the
place of
Isai. 55. 3.
and in
many
others, use
for that
which is in
the He-
brew.

suffer thine Holy One to see corruption.

10r, after he had in his own age served the will of God.
 36 For David, ¹after he had served his own generation by the will of God, ²fell on sleep, and was laid unto his fathers, and saw corruption:

1 Kings 2. 10.
 37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in ⁷the ⁵prophets; ⁷Hab. 1.

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them ¹the next sabbath. [†]Gr. in the week between, or, in the sabbath between.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them,

Christ. Compare St Peter's argument, ii. 25—31.

36. *after he had served*] The marginal rendering here is no improvement on the text. The ministering of Christ was not limited to any one generation.

fell on sleep] This expression is used of David, 1 K. ii. 10. Compare vii. 60. It is better to understand the words, *by the will of God*, as immediately connected with this phrase. The termination of David's life on earth was fixed by Divine wisdom.

laid unto his fathers] *Gathered unto his people*, Gen. xxv. 8, 17, xxxv. 29; *unto thy fathers*, 2 K. xxii. 20.

38. *men and brethren*] *Brethren*, as vii. 2, and elsewhere.

through this man] That forgiveness of sins through Him is preached unto you. He died for our sins and rose again for our justification.

39. *all that believe*] Rather, *every one that believeth*. With a faith working by love, Waterland, 'Doctrine of the Eucharist,' ix. 2.

ye could not be justified] "The attentive reader will observe by these words that justification was not to be had in the Law, or in its system. He will observe also that St Paul does not say to the Israelites, 'Of the justification which ye had under the Law Christ was the source; but that, ye had not so much as the power of the justification.' The same disparity between the Mosaic and the Christian Covenants in the article of Atonement is stated in Heb. ix. 15." Davison, 'Remains,' 75.

40. *Beware*] Did St Paul, at this point, observe any symptoms of dissent or disapprobation in the countenance of any of his hearers?

the prophets] Some have thought that there is here a combined reference to Isai. xxviii. 14, as well as to Habakkuk i. 5. But it is better

to understand the latter passage, the Minor Prophets forming one book according to the Jewish reckoning. Cf. vii. 42, xv. 15. The quotation is made with slight variations from the LXX. Compare the use of the passage in Rom. i. 17, and Gal. iii. 11. The original reference was to a Chaldean invasion, Habak. i. 6—10. That warning was given about twenty years before the destruction of one Temple; it was now repeated at much the same interval previously to the destruction of the other. The calamities endured in the first instance were very much like those which were impending from the Romans.

41. *despisers*] So LXX. and Syr. In Hebrew, *ye among the heathen*. Adam Clarke believed that the LXX. had followed the right reading, the difference between the letters Daleth and Vau making this variation in the sense.

ITS EFFECT ON THE GENTILES.

42. This verse, as it stands in A, V., gives the ordinary effect of St Paul's teaching on Jews and Gentiles respectively. But can Gentiles have been present in the synagogue? Any such question is superseded by the reading exhibited in recent critical editions on the authority of N, A, B, C, D, E, Syr. and Vulg., and of quotations by Chrysostom and other Fathers. *And when they* (Paul and Barnabas) *were going forth, they* (the congregation generally, Jews and proselytes) *besought them...*

the next sabbath] This rendering agrees with Syr., and is supported by Krebs, who cites two instances of the same use of *μεταξύ* by Josephus, 'J. W.' ii. xi. 4, v. iv. 2. That in the margin might be understood of the reading of the Law in the synagogue on Monday and Thursday, the two days in the week on which the Pharisees fasted, Luke xviii. 12. The intervening week gave many opportunities for instruction in private.

persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves

unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, *I have set thee ^{* Isai. 49. 6.} to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and

43. *continue in the grace of God*] In the belief that forgiveness of sins was attainable without merit, circumcision, or works of the Law. Cp. xiv. 22, *to continue in the faith*, John viii. 31, *If ye continue in my word*.

44. *almost the whole city*] Such an assembly can hardly have taken place within the walls of a single synagogue; different audiences may have been addressed in the course of the day. This is a striking illustration of the help to the spread of the Gospel which was continually rendered by the dispersion of the Jews.

45. *the Jews*] Principally their teachers, zealous for exclusiveness, and insisting on conformity to Judaism as an indispensable preliminary.

multitudes] Of Gentiles, whose admission into the Church on such easy terms provoked the Jewish envy till it became the fertile source of bitter persecutions.

spoken by Paul] Cp. v. 16. This implies what is expressly stated xiv. 12, that he was the chief speaker.

contradicting] This word is of very doubtful authority.

blaspheming] Venting calumnies against Jesus Christ.

46. *waxed bold*] Rather, *used great freedom of speech*, seeing their way more clearly to addressing Gentiles, xiv. 3. Cp. i Thess. ii. 2.

necessary] In the order of the Divine counsels. Cp. i. 8, iii. 26; Matt. x. 6, xv. 24; Luke xxiv. 47; Rom. i. 16.

put it from you] "Thrust away, disdaining to embrace the overture of everlasting life." Barrow, Sermon 71.

we turn to the Gentiles] *Sc.* here, in Pisidian Antioch. The Divine commission for evangelizing the whole world was taking effect; but there was no general and final repudiation of the Jews. Cp. xvii. 2, xviii. 5, 6, 19.

47. *I have set thee*] Isai. xlix. 6, according to the LXX., which refers primarily to the Messiah in His prophetic office, but admits of application to those appointed by Him to act or speak in His Name. It is quoted here to shew that provision had been made for the admission of the Gentiles, that this was no arbitrary, incidental result of Apostolical teaching. Cf. Isai. xlii. 1, 6, xlix. 6, lx. 3, 5, 16, lxi. 6, 9, lxii. 2, lxvi. 12; Rom. xv. 9—12, 16.

48. *glorified*] *Spoke honourably of*, 2 Thess. iii. 1; expressed thankfulness for the offer of salvation. There is no hint of any miracles having been wrought.

were ordained] A.V. has followed the Vulgate. Rather, *were set in order for*, *i.e. disposed for* eternal life, as in Syr.; or, the passive of this verb being used as equivalent to the middle, *e.g.* xx. 13, and repeatedly by Josephus, as many *as had marshalled themselves, placed themselves in the ranks of those who welcomed the offer of eternal life*. Cp. i Cor. xvi. 15. The reference is to the efficacy of God's grace, not to His eternal purpose. St Luke was stating a fact, not setting forth a doctrine.

believed] Made public profession of the faith, as viii. 13, xi. 21; Rom. xiii. 11.

49. *throughout all the region*] This implies that considerable time was spent in Pisidia.

JEALOUSY OF THE JEWS.

50. *devout*] Proselytes, whose zeal was easily inflamed against those whom they heard spoken of as apostates from the faith which they had themselves recently adopted. Cp. Justin M., 'Dialogue,' § 122.

honourable] The insertion of *and* before this word was very ill-advised. Only one class is indicated; proselytes whose husbands were in a position to influence the local authorities against Paul and Barnabas. According

the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

¹ *Matt. 10. 14.* 51 ² But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

¹ *Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.*

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and

so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Ly-

to Josephus, 'J. W.' II. xx. 2, at Damascus the great majority of the married women were proselytes.

expelled them] Not by any legal proceeding, but tumultuously. They revisited the city, xiv. 21.

coasts] Borders, boundaries, as xxvi. 20, and Matt. ii. 16. There is reference to this outbreak of persecution, 2 Tim. iii. 11, as even then fresh in St Paul's memory.

51. *shook off the dust*] In compliance with Matt. x. 14. On returning from abroad, Jewish sandals were carefully cleansed, that no heathen dust might be carried into the Holy Land.

Iconium] Now *Konieh*. More populous and important than Lystra. "Urbs celebrima," Pliny, 'H. N.' v. 27. About 90 miles S.E. of the Pisidian Antioch, in a fine position on the central table-land of Asia Minor, near the boundaries of Phrygia and Pamphylia as well as of Lycaonia. Several of the Roman roads met at this point, and Iconium was therefore an important centre for missionary labours. Timothy was with St Paul, 2 Tim. iii. 10, 11.

52. *with joy, and with the Holy Ghost*] Cp. Rom. xiv. 17; Gal. v. 22.

PAUL AND BARNABAS ARE DRIVEN OUT OF ICONIUM.

CHAP. XIV. 1. *went both...into the synagogue*] Nothing daunted by the ill success at the Pisidian Antioch.

Greeks] These must have been in some stage of proselytism. If they had avowed no inclination to Judaism, they would not have

been admissible to the synagogue; if circumcised, they would not have been called Greeks.

2. *unbelieving*] The best supported reading gives past time to this participle. Jews who had not accepted the instruction of Paul and Barnabas.

the brethren] This seems to imply that a Christian community had already been formed in Iconium. D subjoins here, *But the Lord quickly gave peace*; and E, *But God made peace*.

3. *therefore*] Because of the success in v. 1, and of the need of counteracting the opposition in v. 2.

signs] Evidences of Divine mission; *wonders*, startling, and arresting attention. Cf. ii. 22.

4. *the apostles*] Paul and Barnabas, so styled for the first time. Cp. v. 14.

5. *an assault*] There was a strong impulse, and perhaps some tumultuary preparation for an assault, which was only not made because Paul and Barnabas withdrew.

their rulers] Probably those of the synagogue. Gentile magistrates would hardly have lent themselves to this movement.

to stone them] The penalty of blasphemy, vii. 57—59; cp. Deut. xiii. 10. St Paul was on the verge of suffering it more than once, 2 Cor. xi. 25.

6. *were ware of it*] The same word in the Original is represented by *when he had considered*, xii. 12.

and fled] In compliance with Christ's direction, Matt. x. 23. This was not a retrograde movement; they did not quit Lycaonia.

Lystra] Its site is assigned by Hamilton,

caonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter,

'Asia Minor,' II. 316—319, to some ruins 30 miles south of Iconium, at the foot of *Kara Dagb*, the Black Mountain, among which are traces of twenty churches. It was the home of Timothy, xvi. 1.

Derbe] The birthplace of Gaius, xx. 4. Its position has not been exactly ascertained, though it was reputed the fourth town in Asia Minor. *Divlé*, near the opening of the pass through the Taurus range into the table-land of Lycaonia, has been thought to correspond to its site, by Hamilton, Leake, and Howson. "In the Apostolic history Lystra and Derbe are commonly mentioned together. In 2 Tim. iii. 10, 11, Derbe is not mentioned. The distinction will appear to be accurate; for St Paul is here enumerating his persecutions; and, although he underwent grievous persecutions in each of the cities through which he passed to Derbe, at Derbe itself he met with none." Paley, '*Horae Paulinae*,' XII. 5.

cities] the chief cities. In the Original the article is prefixed.

7. *preached the gospel*] The form of expression implies that some considerable time was thus occupied. There is no hint of any synagogue. Paul and Barnabas, now for the first time face to face with a rude heathen population, taught, it seems, in the market and in other places of public resort.

PAUL HAVING HEALED A CRIPPLE, THEY ARE REPUTED AS GODS.

8. *sat*] Perhaps begging.
who never had walked] A most important circumstance for the miracle. Cf. iii. 2.

9. *heard*] Rather, was listening, persisted in listening to.

perceiving that he had faith] By the gift of discerning spirits, not merely from the earnest expression of his countenance. Faith was required by our Lord, Luke xviii. 42, viii. 48; Matt. xiii. 58; Mark ix. 23.

10. *with a loud voice*] That the attention of the bystanders might be called to the miraculous cure.

leaped] Sprang up; a single act, expressed by the aorist; *walked*, the continued exercise of his new powers, by the imperfect.

This miracle has been treated as a duplicate of that wrought by St Peter, iii. 6—8. But in that case the cripple looked for alms only, there was distinct reference to the Name of Jesus, and St Peter raised him up; whereas here the man had faith to be healed; there was no reference to the Name (unless, with Lachmann, the reading of C and D is admitted), and there was leaping and walking without any assistance.

11. *the speech of Lycaonia*] It has been suggested that this was a corrupt form of Greek, possibly a mixture of Greek and Syriac. Jerome found that the dialect in use at Ancyra, the capital of Galatia, was like that spoken in Treves. A local form of Celtic may have left Paul and Barnabas in ignorance of the popular feeling and intention till they heard of the oxen and garlands. Bentley understood that the cure had been wrought at a distance from the lodgings of the Apostles, holding, in opposition to Chrysostom, that the speech of Lycaonia could not have been unknown to them, because immediate neighbours to that district heard their own several dialects on the day of Pentecost, and Paul and Barnabas were able to preach in the cities of Lycaonia.

The gods are come down] Baur treats this as incredible, on the ground that such child-like belief had passed away. But Lystra was inland, quite out of the world, and may have imbibed little or nothing of the scepticism of the age.

in the likeness of] Literally, *having been made like*. "They who in their own nature were of a more august stature and glorious visage had now contracted and debased themselves into the narrower dimensions and meaner aspects of mortal men." Bentley.

12. *Mercurius*] All our English Versions gave this Latin name instead of Hermes; cp. xix. 24, 27, 28. Hermes was always represented as vigorous and graceful. The fact that St Paul was thus identified is not

which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God,

^a which made heaven, and earth, and the sea, and all things that are therein :

16 ^b Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither cer-

^a Gen. i. 1.
Psal. 146. 6.
Rev. 14. 7.
^b Psal. 82.
12.

favourable to the exaggerated notions of the Apostle's personal appearance which are derived from the legend of Paul and Thecla. See Jones on the Canon, II. 355.

The tradition of the visit of Jupiter and Mercury to Baucis and Philemon, Ovid, 'Metamorph.' VIII. 620, had its scene in the neighbourhood of Lystra.

13. *before their city*] The temple of the tutelary power was outside the walls.

garlands] Priests, altars, victims, votaries, were all decked with these. Tertullian, 'de Corona,' 10.

the gates] Of the outer court of the house in which the Apostles were lodged. The same word as in x. 17, xii. 13; Luke xvi. 20; Matt. xxvi. 71. Some have incorrectly understood the city gates; others, the doors of the temple. The homage was intended for Paul and Barnabas.

14. *ran in*] There is a very large balance of authority in favour of *rushed out*. Having retired to their lodging, they were, for a time, unaware of the popular feeling, which, Bentley thought, had been only whispered by those who believed themselves to be in the presence of Jupiter.

15. *of like passions*] Mortals, liable to the suffering of death, like yourselves; as in James v. 17. So in the Nicene Creed, *He suffered and was buried*. "Otherwise the antithesis is not so plain; for the heathen mythology made the gods themselves subject to passions and appetites, and exempted them from nothing but death and old age." Bentley.

these vanities] Having no real existence; *vain things which cannot profit nor deliver*, 1 S. xii. 21. Cp. 1 K. xvi. 13; Amos ii. 4; 1 Cor. viii. 4; 1 Thess. i. 9. The speaker may have pointed to some idols, as well as to the decorations of the intended victims.

made heaven, and earth] The eternal existence of matter was very generally held, with varying estimates of the extent to which a plastic, moulding power had been exercised.

Creation, according to our conception, is one of the facts of revelation, Heb. xi. 3.

16. *suffered...to walk*] Cp. xvii. 30. A punishment for their not liking to retain God in their knowledge.

all nations] Rather, *all the heathen*. Bentley, 194. Cp. Rom. xv. 11, xvi. 26; 2 Tim. iv. 17.

17. *without witness*] The Gentiles had some knowledge of Divine things, for which they were answerable, xvii. 27; Rom. i. 20, ii. 15. See Cicero, 'Tusc. Disp.' I. 28. They had fallen away from the patriarchal faith, had invented many superstitions and blasphemies, and had been betrayed into cruelty and licentiousness in their ceremonies.

did good] Bentley thought that the true punctuation is indicated by the Syriac version, *in that He was always doing good from heaven*. The participle in the present tense implies the continuity of the Divine beneficence.

rain] Plural in the Original. Possibly with reference to the earlier (autumnal) and latter (vernal) rain. Rain was regarded as pre-eminently the gift of God, 1 K. viii. 35, 36; Job v. 10, xxxvi. 27, 28; Ps. lxxv. 9—12, cxlvii. 8; Jer. v. 24, xiv. 22. There was peculiar propriety in this mention of it; for, according to Strabo, XII. 6, the pastures of Lycaonia, a region in which the streams from the surrounding mountains do not form rivers of any importance, were liable to suffer severely from drought, and in one of its cities water cost more than milk, in consequence of the unusual depth to which it was necessary to sink the wells.

food and gladness] Ps. cxlv. 16. Indigence and starvation are not in the order of Providence, but results of man's perversity and sin.

18. *these sayings*] Perhaps we have only an epitome of a longer address.

scarce restrained they] So strong and deeply seated was the love of idolatry.

ST PAUL IS STONED.

19. *And there came*] *But there came*.

tain Jews from Antioch and Iconium, who persuaded the people, *and*, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the dis-

ciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached

certain Jews] Who may have imputed the miracle to sorcery, and so led the populace to think that Divine honours had been declined from fear of the gods. This could not fail to exasperate; and these Jews found it easier to persuade the Pisidians to take Paul's life than he and Barnabas had found it to avoid idolatrous homage. For a parallel to this fickleness of popular feeling see xxviii. 4, 6.

stoned Paul] Barnabas, as well as Paul, had been in danger of this at Iconium, *v.* 5. Cp. 2 Cor. xi. 25; 2 Tim. iii. 11. Paul's zeal and eloquence exposed him to peril rather than his companion. Scars left by the wounds and bruises received on this occasion were among the marks of the Lord Jesus which he bore in his body, Gal. vi. 17.

drew him out of the city] And left his body as unworthy of burial. The rapture into Paradise and the third heaven, 2 Cor. xii., has by some been referred to this time.

20. *the disciples*] Recent converts. Timothy may have been among them.

came into the city] Stoning could hardly be without broken bones, and St Paul had also been dragged through part of the city and outside its walls. His restoration was as miraculous as his surviving. It was complete as well as instantaneous, for he was capable of travelling the next day. If, as some have suggested, Derbe belonged at this time to Antiochus, king of Commagene, whereas Lystra was in the Roman province of Galatia, they were taking refuge under another jurisdiction.

AFTER REVISITING LYSTRA AND ICONIUM,

21. *and had taught*] The marginal rendering, *had made many disciples*, is much to be preferred. This implies that they remained there for some time.

returned again] Not without peril, which they cheerfully faced, considering that the wants of the recent converts had a claim upon their attention beyond the indefinite prosecution of their missionary labours. Organization, for which the restless malice of the Jews

had left no time, was absolutely necessary for permanence. Accordingly they did not consult their own safety by taking a different route, but revisited the scenes of persecution.

Lystra, &c.] The names are enumerated here in an order the reverse of that followed above, 1—6.

22. *Confirming*] The same word as in xv. 32, 41, xviii. 23. It implies additional strengthening of faith by supplementary instruction given by the Apostles on second or subsequent visits to Churches which they had founded.

that we must] The pronoun is here no indication of St Luke's presence. The teachers identified themselves with the taught. This is the first recorded intimation to this effect in Apostolic teaching. It was especially true of the primitive converts; but all Christians must be prepared for the discipline of suffering. Luke ix. 23, xiv. 27. Their Lord Himself "went not up to joy, but first He suffered pain."

much tribulation] Literally, *many tribulations*.

the kingdom of God] The kingdom of glory, the happiness of heaven; a different sense from that in i. 3, xxviii. 23.

23. *ordained*] Rather, *had chosen for them*. Cp. x. 41. The context makes it clear that the selection was the act of the Apostles. Jerome, on Isai. lviii., explained it of Ordination. But does not the word, *χειροτονείν*, used here, and in only one other place in the New Testament, 2 Cor. viii. 19, where A.V. has *chosen*, point to something distinct from *χειροθεσία*?

elders] Cp. xi. 30, xv. 2.

in every church] One Elder in each, where there were several Churches in the same city.

with fasting] As in xiii. 1—3. The *Jejunia quatuor temporum*, our Ember weeks, assigned to Ordinations, have not been traced higher than 450 A.D. under Leo the Great. Bingham, IV. vi. 6, XXI. ii. 7.

to the Lord] I.e. to Jesus Christ.

the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 *Great dissension ariseth touching circumcision.* 6 *The apostles consult about it, and send their determination by letters to the churches.* 36 *Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

AND certain men which came down from Judæa taught the brethren, and said, ^a Except ye be circumcised ^{a Gal. 5. 2.} after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined

25. *preached the word*] As, it seems, they had not done on their previous visit to Perga, xiii. 13.

Attalia] Now Adalia, about sixteen miles S.W. of Perga, on the coast of Pamphylia, at the mouth of the river Catarrhactes. It was named after its founder, Attalus Philadelphus, king of Pergamus, who desired to have a port as convenient for trade with Syria and Egypt as Troas was for the commerce of the Ægean.

THEY RETURN TO ANTIOCH, REHEARSE ALL THAT GOD HAD DONE WITH THEM, AND ABIDE THERE A LONG TIME.

26. *Antioch*] In Syria; strictly, to its port Seleucia, which had been their starting-point, xiii. 4. This Antioch was the Mother Church of Gentile Christendom. And Paul and Barnabas, specially guided as they were by the Holy Ghost, regarded themselves in close connexion with it, if not under its control. There is no instance in Scripture, or in the practice of the primitive Church, of missionaries acting independently, on their own responsibility.

We have not the elements for calculating exactly the time occupied by this the first missionary circuit of St Paul. Conjectural estimates have varied between two and eight years.

27. *the church*] Consisting probably of several congregations,

with them] Not *σὺν αὐτοῖς* but *μετ' αὐτῶν*, in gracious cooperation. Cp. x. 38, xv. 4; Matt. xxviii. 20.

the door] a door, 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3. This implies great progress, beyond any heretofore made in the conversion of the Gentiles.

28. *long time*] Literally, *not a little time*. One striking instance of the vagueness in expressing intervals of time which is characteristic of St Luke's style, and makes any attempt at settling the chronology of the Acts

extremely difficult. Bp Pearson calculated from the end of 47 to 49 A.D., not much more than a year.

DISSENSION CONCERNING CIRCUMCISION.

CHAP. XV. 1. *certain men*] Converts from among the Pharisees, still zealous for the Law, xxi. 20, unable to understand the spread of the Gospel among the Gentiles, with their prejudices exasperated by admissions to the Church without circumcision. Their teaching had no sanction from the Church at Jerusalem, v. 24, and St Paul characterized them as false brethren, Gal. ii. 4.

the brethren] Gentile converts at Antioch, who understood the freeness of the Christian dispensation all the better after the successful results of the mission of Paul and Barnabas.

Except ye be circumcised] This was their principal tenet, but they were fain to impose the whole Law, v. 5. Cp. Gal. v. 3. They regarded Christianity as the consummation of Judaism, and held that the previous stage was indispensable.

of Moses] *Of the Law*, Syr. Making circumcision an absolutely necessary condition for admission to the Passover. Exod. xii. 43—48.

APPEAL TO THE APOSTLES IN JERUSALEM.

2. *dissension*] In a popular gathering; *disputation* with the erroneous teachers.

they determined] The brethren. This seems to imply that the Divine intimation which St Paul had, Gal. ii. 2, was not made to him exclusively. He and Barnabas must have felt certain of the result of this appeal. The Apostles in Jerusalem were guided by the same Spirit under whose influence they had been acting.

certain other] Among them Titus, Gal. ii. 1, as a Gentile convert deeply interested in the settlement of the question, and so richly endowed with spiritual gifts that he was himself a proof that the admission of the Gentiles had

that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the

sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, ^bMen and brethren, ye know how that a good while ago God ^{d chap. 10. 20. & 11. 13.} made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the

the Divine sanction. It has been thought probable that the Prophets, xiii. 1, and the men of Cyprus and Cyrene, xi. 20, were included.

go up to Jerusalem] The presence of Apostles gave that Church pre-eminence. The Mother Church of Gentile Christendom had ministered to the temporal needs of the Church of Jerusalem, xi. 29, 30; and now, in her own spiritual exigency, she turned to Jerusalem for help.

apostles and elders] This combination occurs five times in this chapter, vv. 4, 6, 22, 23. Here, in this second verse, the article is not prefixed to Elders, as it is in the four other places, indicating two distinct classes. The Apostles were governors of the whole Church. The Elders were not merely local, but representatives of that Order in the Churches throughout Judæa and elsewhere. In the result of this discussion the whole community took part, vv. 12, 22; but the decrees are attributed to the Apostles and Elders alone, xvi. 4. We cannot determine exactly how many Apostles were on the spot at this time; that St Peter, St James, and St John were, may be gathered from Gal. ii. 9; but whether it is strictly correct to speak of this as the Apostolic Council has by some been thought doubtful. That designation occurs in one of the prayers appointed for the opening of our Convocations.

3. *brought on their way*] A mark of respect and confidence. The sympathy of the Church in Antioch was with them, not with the Judaizers, xx. 38, xxi. 5.

Phenice and Samaria] They travelled along the coast, as far southward as Ptolemais, xxi. 7, and then crossed the plain of Esdraelon into Samaria, taking their course among converts not nurtured in Jewish prejudices.

all the brethren] The fruits of the dispersions caused by the persecutions, viii. 4, xi. 19.

4. *Jerusalem*] This was St Paul's third

visit since his conversion, and about seventeen years after it. See for the earlier visits, ix. 26, and xi. 30.

received] Rather, *welcomed*; *sc.* officially, in acknowledgment of their authorized mission. It is not easy to determine whether the private conference in which St Paul doubtless obtained a distinct recognition of his Apostolic character was before or after this public reception.

with them] Cp. xiv. 27. But in v. 12 *by them*.

THE APOSTLES AND ELDERS, AFTER MUCH DELIBERATION,

6. *apostles and elders*] The whole body of the Church were present at the deliberation, v. 12, and concurred in the decision. Cp. v. 22. *to consider*] There was no plenary inspiration to enable them to come immediately to a final decision.

this matter] There were two great questions: 1st, Must the Gentiles be circumcised? Answered in the negative, v. 19. 2nd, Were they bound to observe the Ceremonial Law? They were not to give offence, and to avoid sins of the flesh, v. 20, 28, 29.

7. *disputing*] Rather, *discussion*. This, it must be assumed, was in Greek. Those who came from Antioch could not be expected to understand Aramaic. Cp. v. 16.

Peter rose up] This is the last notice of him in this history. He had not presided in this Council, which he neither convoked nor dismissed. And the advice which he gave was based not on personal or official authority, but on acknowledged facts. The name of James is placed before those of Cephas and John, Gal. ii. 9.

a good while ago] Ten or fourteen years, according to different schemes of chronology; a long time in proportion to the entire interval since the day of Pentecost. Some have extended the reference as far back as to Matt. xvi. 19.

hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

^{c chap. 10.} 9 And put no difference between us and them, ^{d 1.} ^{1 Cor. 1. 2.} *purifying their hearts by faith.*

^{e Matt. 23.} 10 Now therefore why tempt ye God, ^d to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through

the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God

made choice] for Himself. *among us*] Apostles. There is a strong balance of authorities in favour of *among you*, believers generally, *8*, A, B, C, and Irenæus, III. xii. 14, where in the Latin version St Peter's address and the letter are given at length.

the gospel] This word is used in the Acts only here and xx. 24.

8. *knoweth the hearts*] And so seeth far beyond the outward ceremonial purity for which the Pharisees were contending, and cannot be deceived as to the character of those who had received the Holy Ghost. The word is found in the Greek Testament only here and in i. 24.

even as he did unto us] The identity of the gifts bestowed on the Gentiles and on the Jews had already been urged by St Peter as a proof of its being God's pleasure that the Gentile converts should be on a footing of perfect equality in the Church. Cp. the similar appeal to the bestowal of miraculous gifts, Gal. iii. 2, 5.

9. *purifying their hearts*] Cp. x. 15. The real uncleanness of the Gentiles was not in the body, as the Jews thought, but in the heart; and for that, faith, not circumcision, was the true remedy.

by faith] the faith; faith in Christ.

10. *tempt ye*] *Sc. provoke*, Exod. xvii. 7; Deut. vi. 16; Ps. lxxviii. 17, 18; Heb. iii. 9, 16, by your inclination to act in opposition to His will clearly manifested in the case of Cornelius, betraying doubt whether that manifestation was to be absolutely relied on, and presuming to fetter the gifts of God with burdensome ceremonial conditions.

a yoke] Not circumcision in particular, but the Law generally, to which circumcision would have bound them, Gal. iv. 9, v. 1, 2, 3. Bp Bull understood the Ceremonial Law, 'Examen,' XIX. 9. Gill refers to Rabbinical authorities for its being common with the Jews to speak of the Law as a yoke.

our fathers] Not Abraham, Isaac, and Jacob, to whom the seal of the Covenant was

no burthen, Rom. iv. 9—12; but the Israelites under Moses, and afterwards.

nor we] A most remarkable appeal to the consciences of the Jews, especially as coming from the Apostle of the circumcision.

11. *as they*] The Gentile converts, not the Patriarchs, as some, following Augustin, have understood.

12. *all the multitude*] The whole Church, v. 22, 30. Cp. vi. 2, 5, xxi. 22.

gave audience] Disinclined to listen, down to this time, through the strength of their prejudices. The verb being in the imperfect tense implies sustained attention.

Barnabas and Paul] A return to the original order, more familiar and acceptable to the Church in Jerusalem. So again v. 25.

by them] Miracles at Paphos and at Lystra. These showed that the admission of the Gentiles was well pleasing to God.

13. *James*] Cp. xii. 17. The question of the identity of this James with the son of Alphaeus was pronounced by Neander the most difficult in the Apostolic history, and classed by Milman with those on which we can scarcely expect further information, and cannot therefore decide with certainty.

It may be said to have divided Christendom. The Eastern Church has regarded the brother of the Lord, commonly spoken of as the Bishop of Jerusalem, as distinct from the son of Alphaeus. In the West, swayed by the authority of Jerome and Augustin, the opposite view has generally prevailed.

Of his martyrdom, to which allusion is incidentally made by Josephus, xx. ix. 1, Eusebius, II. 23, has preserved a circumstantial account given by Hegesippus, some of the details of which are by no means free from difficulties.

14. *Simeon*] This Hebrew form of the name was most natural in the mouth of St James. It was used by St Peter himself in the opening of his second Epistle, according to the better reading. Usually it was superseded by the contracted form, Simon.

No reference is made to Barnabas and Paul. Their testimony could avail little in this dis-

at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 ^{e Amos 9. 21.} After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might

seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

cussion; and the captiously disposed might have urged that their authority fell very far short of that which those who had been taught by Christ Himself might claim.

at the first] Perhaps, **for the first time.** *did visit*] *Irenæus, excogitavit accipere.*

15. *the words of the prophets*] Our Lord had set the example of confirming His teaching by references to the Old Testament, e.g. Luke xxiv. 27, 44, and His Apostles followed it, i. 20. The plural is used in order to include with Amos the Prophets who had foretold the same thing. The following quotation, freely made from LXX., must have been understood by the Jews generally in the sense which St James gave it, or they would not so readily have assented to his interpretation. Reference was made to the Minor Prophets as forming one volume. Cp. vii. 42.

16. *After this*] After the predicted chastisement of Israel. The Hebrew and LXX. give in *that day*, as A.V. in Amos ix. 11. The quotation is from a passage which the Jews understood to refer to the times of the Messiah; Schoettgen, 'Hor. Heb.,' ii. p. 16. With some slight variation it is given here in accordance with LXX. To the many foreign Jews present on this occasion the original Hebrew would not have been at all familiar. And St James may have been guided to give the spiritual purport rather than the exact words; an inspired comment on the text of the Prophet.

I will return] In graciousness. This was inserted by St James. There is nothing answering to it in Heb. or LXX.

tabernacle] House, family; and that put for the entire nation.

fallen down] By the division of the kingdom. The collapse of David's family prefigured the humiliation of the Jewish polity; its restoration, the enlarged influence which Christianity was to give to all the fundamentals of the Jewish creed, by means of which the spiritual influence of Jerusalem would be far beyond any political influence of even David or Solomon. This passage was better adapted to St James' purpose than

plainer quotations selected by St Paul, Rom. xv. 9—11.

17. *the residue of men*] These words, substituted in LXX. for *that they may possess the remnant of Edom* in the Hebrew, point to all mankind beside the Jews, i.e. to all the heathen. The hostility of the Edomites to Israel made them a fitting type of idolaters.

might seek after the Lord] These words may be regarded as inserted by St James from Isai. xi. 10.

upon whom my name is called] I.e. who are called by My Name, treated as My people, regarded as My children. The reign of Hezekiah, the return from the captivity, and the time of the Maccabees, when the Edomites and other neighbouring people were incorporated with the Jews, have been pointed out as answering to this. But the complete accomplishment had to wait for the time of the Messiah.

all these things] The word *all* is not in N, A, B, C, D, and is not given in Irenæus.

18. *Known unto God*] A.V. represents the text of E. Of the various readings, numerous beyond the average, the most noteworthy are: 1st, *Who doeth all these things.* *Known unto God is His work*, sanctioned by Irenæus and Vulg., accepted by Lachm. and Wordsworth; 2nd, *Who doeth these things known (sc. to Him) from the beginning*; the purport being that events, which startle the generation which witnesses them, come under the gracious direction of Him who "knew all things ere ever they were created," Eccles. xxiii. 20.

19. *my sentence*] Chrysostom, Hom. xxxiii., followed Irenæus, iii. 12, in regarding this as implying that the chief authority was vested in St James; he took the initiative; the Apostles and Elders enacted, xvi. 4; and the assembled Church collectively confirmed the decision.

trouble not] The Original implies, that we give not additional trouble.

from among the Gentiles] Immediately; without any passing through Judaism.

are turned] Rather, **are turning.** Cp. 1 Thess. i. 9; and see above, iii. 26.

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him,

being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and

20. *that they abstain*] As here arranged, the first two were prohibitions of Gentile practices; the third and fourth claimed respect for ordinances which God had given to Israel. The enumeration is repeated, v. 29 and xxi. 25, in a different order, and with some variation in the expression.

pollutions of idols] A phrase of wider signification than that in v. 29. Meats which had been offered to idols being exposed for sale in the market gave occasion to much trouble, 1 Cor. viii. x.; Rom. xiv. To the Jews, familiar with their own sacrificial feasts, anything that could be regarded as involving, in any degree, participation in idolatrous sacrifices, must have appeared not as a ceremonial defilement, but as little short of an act of apostasy. This prohibition, highly expedient for Gentile converts, was absolutely necessary for the securing of anything like unity between them and those who had been born and bred under the Law of Moses.

fornication] At this time the heathen had sunk so low that they did not regard chastity as a virtue. Violations of it, far from involving immorality or disgrace, were incorporated with their idolatrous rituals, 2 Macc. vi. 4. This prevailed to a most remarkable extent in Syria, where, down to this time, most of the conversions from heathenism had taken place. There is the same combination, Rev. ii. 14, 20. Those who, in surprise at finding a deadly sin included among the other points on which abstinence was enjoined, have had recourse to conjectural emendations, or to understanding fornication as used for marriage with a heathen, or marriage within forbidden degrees, have not sufficiently borne in mind the condition of the Gentiles, "who being past feeling had given themselves over unto lasciviousness to work all uncleanness with greediness," Eph. iv. 19.

things strangled] Omitted in D, by Irenæus, III. 12; Cyprian, 'Testim.' III. 19; Tertullian, 'de Pudicitia,' 12; and Ambrose, Comment. on Gal. ii. The flesh of an animal so killed retained the blood, and was considered a great delicacy, Athenæus, IX. Eastern Christians have continued to abstain. Ricaut, 'State of the Greek Church,' p. 372. For transgressors an intercessory prayer was provided. See Daniel, 'Codex Liturgicus,' IV. 710.

blood] Strangely misunderstood of the shedding of blood, homicide, by Tertullian, 'de Pudicitia,' 12; and Cyprian, 'Testim.' 119. The prohibition, as early as the per-

mission to eat flesh, Gen. ix. 4, and equally applicable to all mankind, was repeatedly enforced in the Law of Moses, Levit. iii. 17, vii. 26, xvii. 10, xix. 26; Deut. xii. 16, 23. Blood had a ceremonial sanctity, Heb. ix. 18—22. The eating it was an idolatrous observance, Ezek. xxxiii. 25. Abstinence was absolutely necessary as long as converts from Judaism continued to feel the obligation, and it was rigidly observed by the early Christians, Tertullian, 'Apol.' 9. See the Epistle from Christians of Vienne and Lyons, preserved by Eusebius, v. 1. The Apostolical Canons visited eating blood with deposition in the clergy and excommunication in the laity. As long as sacrifice continued to be a Divine ordinance, eating blood, which was offered on the altar to make atonement, involved sacrilege. After the destruction of the Temple the conditions of the question were altered. Augustin, 'c. Faustum,' xxxii. 13, implies that the prohibition was no longer observed in Africa, when the distinction between Jews and Gentiles within the Church was obliterated.

21. *of old time*] Since the days of Ezra. No offence was to be given to Jews resident in Gentile cities, who were reminded, week by week, in their synagogue service, of their obligation to observe the Mosaic Law, and would have found it very hard to understand systematic neglect on the part of Gentile converts.

SEND THEIR DECISION BY LETTER.

22. *pleased it*] As in v. 25, *it seemed good*.

apostles and elders] "The Apostles join the Elders and brethren with themselves. So doth St Paul join one or other with him in no less than eight of his Epistles: and in both cases the meaning plainly is, not to allow them equal authority, but merely to express their concurrence." Secker, Sermon XIX.

This is the first notice of any action on the part of the Elders, to whose appointment reference was made in xi. 30.

with the whole church] The discussion was carried on by the Apostles and Elders, but openly, and the decision was accepted by all, laity included; all were collectively consulted as to the best mode of making the decision known.

chosen men] Rather, *that having chosenthey should send*.

Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard,

[*Judas surnamed Barsabas*] Not mentioned elsewhere. It has been suggested that he may have been brother of that Joseph, who also is called Barsabas, i. 23. He was endued with the gift of prophecy, v. 27, 32.

[*Silas*] This shorter form of the name is invariably used by St Luke; the larger and more ethnic, Silvanus, by St Paul and St Peter. He was a prophet, v. 32, and a Roman citizen, xvi. 37. St Paul chose him for his companion on his second missionary journey. His name occurs in the salutation of both Epistles to the Thessalonians, in conjunction with that of Timothy, as also 2 Cor. i. 19. We have no materials for determining whether he was the same with Silvanus, 1 Pet. v. 12.

[*chief men*] Leaders, men of authority. The same word as *them that have the rule over you*, Heb. xiii. 7, 17, 24. Some of them probably with a Jewish bias, Paul and Barnabas being on the Gentile side.

23. *wrote*] There is no hint of any primacy of St Peter; not even any special reference to him. The document, incorporating several expressions used by St James, was drawn up under his direction.

[*and brethren*] According to A, B, C, D, and Vulg. *brethren* without the article; the Apostles and Elders so styling themselves. It was to the Apostles and Elders that Paul and Barnabas had been sent, v. 2; they came together to consider, v. 6; and the decision was made by them, xvi. 4.

[*greeting*] Only here, xxiii. 26, and James i. 1, in the New Testament. The coincidence has been noted as favourable to St James having drawn up the document. Cp. with v. 17, ii. 7 of his Epistle.

[*in Antioch and Syria and Cilicia*] Cyril of Jerusalem, 'Catech.' xvii. 29, understood that the decisions conveyed in this letter applied to the world at large. Were they not, with the one moral exception, temporary and local? St Paul made no reference to them in writing to Churches in Europe, 1 Cor. v., vi. 18, 19, viii. throughout, and Rom. xiv. The prohibitions are regarded by Bishop Lightfoot as "a temporary expedient for a temporary emergency," 'Galatians,' 296. Bishop Sanderson held that abstinence from

that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

blood was not to be imposed on the Christian Church as a perpetual yoke, Sermon v. 'ad Populum,' § 16. And again, "The Apostles, in the first Council holden at Jerusalem, laid upon the Churches of the Gentiles, for a time, a restraint from the eating of blood, and things sacrificed to idols, and strangled," § 29. Bp Kaye considered that "the decree promulgated by the Apostles at Jerusalem applied only to the Gentile converts," 'Sermons and Addresses,' 448. "Whatever conformity of positive Laws the Apostles did bring in between the Churches of Jews and Gentiles, it was in those things only which might either cease, or continue a shorter or longer time, as occasion did most require." Hooker, iv. xi. 5.

[*and Cilicia*] This is the first intimation of conversions there; probably the fruits of St Paul's labours while he was at Tarsus, ix. 30.

24. *went out*] Of their own accord, not commissioned by us.

[*saying, Ye must...the law*] These words do not appear in 8, A, B, D, and have been rejected by recent critical editors as a gloss gathered out of vv. 1 and 5. In favour of retaining them, it has very reasonably been urged that, without them, the question which had been discussed and determined is not noticed in the letter.

The present tense of these participles, *subverting* and *saying*, implies that the erroneous teachers were still in Antioch.

[*no such commandment*] There is no authority in the Original for the word *such*, which is found in Tyndale, Cranmer, and the Geneva.

25. *assembled with one accord*] Rather, after we had unanimously come to this conclusion; implying perhaps that there had been diversity of opinion.

[*to send chosen*] Rather, to choose and send.

[*beloved*] This epithet and the following verse were intended to confirm and exalt their authority in the estimation of those who read or heard the letter.

[*Barnabas and Paul*] The old precedence resumed, xiii. 2, because Barnabas was much better known in Jerusalem.

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

26. *hazarded their lives*] xiii. 50, xiv. 19.

27. *shall also tell*] In the Original the participle is in the present tense. Judas and Silas assumed the character of special messengers from the time they entered on their journey. Winer, Gr. Gr. III. 45.

the same things] That we are now writing to you, not the same as the subjects of Barnabas' and Paul's teaching. Accredited oral testimony was a great security against forgeries, which were sadly common. Apprehension of such deception was expressed by St Paul, 2 Thess. ii. 2.

28. *to the Holy Ghost, and to us*] "This style they did not use as matching themselves in power with the Holy Ghost, but as testifying the Holy Ghost to be the Author and themselves but only utterers of that decree," Hooker, 'E. P.' III. x. 2; cf. VIII. vi. 7. "I do not find that any general Council since, though they did implore (as they ought) the assistance of that Blessed Spirit, did ever take upon them to say, in express terms of their definitions, It seemed good to the Holy Ghost and to us....The Fathers, when they met in council, were confident, and spake it out, that they had assistance from the Holy Ghost; yet so as that they neither took themselves nor the councils they sate in as infallibly guided by the Holy Ghost, as the Apostles were." Laud, 'Conf. with Fisher,' Sect. 33, vii. God the Holy Ghost had shown His approval of what was now decreed, by His descent on Cornelius, his friends, and kinsfolk. St Peter insisted on this, vv. 8—11, x. 47, xi. 15—17.

to lay upon you] This phrase expresses the consciousness of full authority on the part of the Council.

burden] Cp. Rev. ii. 24.

necessary] Not for salvation, but for the peace of the Church; necessary, by the law of charity, Rom. xiv. 15, with the exception of the prohibition of fornication.

8, A, C, have a reading equivalent to *suited to meet the present necessity and distress*, sc. in mixed communities of converts from Judaism and idolatry.

"It was an opinion constantly received among the Jews that God did deliver unto

the sons of Noah seven precepts: namely, first, to live in some sort of regiment under public laws; secondly, to serve and call upon the name of God; thirdly, to shun idolatry; fourthly, not to suffer effusion of blood; fifthly, to abhor all unclean knowledge in the flesh; sixthly, to commit no rapine; seventhly and finally, not to eat of any living creature of which the blood was not first let out. If therefore the Gentiles would be exempt from the Law of Moses, yet it might seem hard they should also cast off even those things which were observed before Moses, and which were not of the same kind with Laws that were necessarily to cease. And peradventure hereupon the Council saw it expedient to determine that the Gentiles should, according unto the third, the seventh, and the fifth of those precepts, abstain from things sacrificed to idols, from strangled, and blood, and from fornication." Hooker IV. xi. 6.

29. *meats offered to idols*] More precise than the term used by St James, v. 20. The arrangement also here is more accurate, the three points concerning food being brought together.

things strangled] This is not included in any of the quotations of this verse by Irenæus. Jerome spoke of a *suffocatis* as wanting in some copies.

if ye keep yourselves] The language of counsel and advice, not a command.

shall do well] You will find a blessing and enjoy peace. In support of another sense, you will do what will be acceptable to us and to all of the circumcision, what will conduce to the peace of the Church, reference has been made to x. 33; Phil. iv. 14; 3 John 6; but the verb there used is ποιεῖν not πράσσειν as here. In D there is subjoined, φερόμενοι ἐν τῷ Ἀγίῳ Πνεύματι; and in the quotation by Irenæus, III. xii. 14, after "et fornicatione;" *et quaecunque non vultis fieri vobis, aliis ne faciatis: a quibus custodientes vos ipsos, bene ageitis, ambulantes in Spiritu Sancto.*

THE EFFECT OF THE LETTER.

30. *they*] St Paul, Barnabas, Judas, and Silas. The dismissal was accompanied by some solemnity. Cp. xiii. 3.

1 Or,
exhorta-
tion.

31 *Which* when they had read, they rejoiced for the ¹ consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide *there* still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other:

the multitude] A general assembly of all the congregations in Antioch. The decision rested with the best informed, acting under direction of Apostles and Elders; the knowledge of the decision concerned all alike.

31. *the consolation*] This, and not *exhortation*, the other sense of which the word is capable, was the drift of the Epistle. And it must have been very consolatory to learn that their proceedings had been approved by the mother Church at Jerusalem, and that they were not to be burthened with ceremonial observances.

32. *prophets*] xi. 27, xiii. 1. In that capacity they were well qualified to speak fully concerning the Will of God, and to show the bearings of the decision of the Council on various points of Christian doctrine and practice.

confirmed] Reassured and tranquillized them after the trouble to which they had been exposed, v. 24.

33. *a space*] Long enough to satisfy all inquiries, and apply remedies to all the mischief done by the Judaizers. A month or two has been suggested, but we cannot go beyond conjecture.

in peace] Doubtless with testimonials of gratitude and affection.

unto the apostles] *to those who had sent them* is the better supported reading.

34. Verse 34 appears in only two Uncial MSS., and is not recognised by the most important Versions. It may have been, without due consideration, interpolated from a marginal note intended to make v. 40 intelligible.

35. *teaching*] Giving additional instruction to those who had already received the word; *preaching*, making the Gospel known to those who had not yet received it.

36. *some days*] The visit of St Peter to

Antioch, in the course of which he was rebuked by St Paul, Gal. ii. 11, has been commonly assigned to this interval, which Denton estimates at one or two months.

Let us go] The same word, left unnoticed here in A.V. as in xiii. 2, expresses the Apostle's earnestness, Let us *at once* retrace our steps. Cp. Luke ii. 15. This missionary journey had results far beyond its primary purpose. It introduced the Gospel into Europe.

37. *determined*] There is a well-supported various reading, *wished*, admitted by Lachmann, which, it has been suggested, may have arisen from a desire to soften the altercation.

Mark] Cp. xii. 12, xiii. 5, 13.

38. *thought not good*] The Vulgate gives a softening turn—*Paulus autem rogabat eum non debere recipi*.

departed] The word has been thought capable of being understood, *had fallen away to the work*] xiii. 13. This seems to imply that the previous journey and the voyage to Cyprus, where Mark doubtless had other friends beside his kinsman, hardly deserved to be called "work."

"It is not impossible that this incident (Gal. ii. 13), by producing a temporary feeling of distrust, may have prepared the way for the dissension between Paul and Barnabas, which shortly afterwards led to their separation." Bp Lightfoot.

THE PARTING OF PAUL AND BARNABAS.

39. *the contention*] A very strong word in the Original: ? *exasperation*; the same that is found in LXX. for *indignation*, in A.V., Deut. xxix. 28. It admitted of being applied in a good sense, Heb. x. 24. "Paulus severior, Barnabas clementior. Uterque in suo sensu abundabat. Et tamen dissensio habet aliquid humane fragilitatis," Jerome, 'adv. Pelagianos,' II. 6. Chrysostom, Hom. xxxiv.

and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination, 19 For which cause he and Silas are whipped and imprisoned.

26 The prison doors are opened. 31 The jailor is converted, 37 and they are delivered.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, ^anamed Timothy, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and cir-

TIMOTHY.

CHAP. XVI. 1. *Derbe and Lystra*] The order of xiv. 6 is inverted, because the route was now in the opposite direction, from east to west.

there] At Lystra. Opinions have been divided as to the birthplace of Timothy. The order of the names of the two places here seems to indicate Lystra rather than Derbe; and in xx. 4 the Syriac subjoins *who was from Lystra* after the name Timothy.

a certain woman] There is very little MS. authority for the word *certain*. Eunice, 2 Tim. i. 5, iii. 15, was perhaps at this time a widow.

a Greek] A Gentile, persisting, it may be presumed, in idolatry notwithstanding the piety of his wife and the education of his son.

The prohibition of intermarriage with the nations of Canaan, Exod. xxxiv. 16; Deut. vii. 3; Joshua xxiii. 12, came to be understood as applying to the Heathen generally, 1 K. xi. 2; Ezra ix., x.; Nehemiah xiii. 3.

2. *well reported of*] Timothy was endued with qualifications for the duties to which he was summoned, 1 Tim. iv. 14; 2 Tim. i. 5, 6, of which St Paul, it seems, received some extraordinary intimation, 1 Tim. i. 18. Timothy was addressed as still young twelve years later than this, 1 Tim. iv. 12.

3. *to go forth with him*] Timothy's mixed descent was in favour of his cooperation being very serviceable in St Paul's field of labour, which included Gentiles as well as Jews. There is no hint here of Ordination; but reference is distinctly made to it 1 Tim. iv. 14, and 2 Tim. i. 6.

circumcised him] This rite might be performed by any Jew. The circumcision of Timothy was matter of expediency to secure for him free access to Jews, in the spirit of 1 Cor. ix. 20, not of necessity, and therefore not at variance with St Paul's language, Gal. ii. 3 and v. 2, which was directed against those who, disregarding the determination of the Council of Jerusalem, had themselves

1, excused both. Waterland, Sermon 9, thought Barnabas "blameable in favouring his kinsman more than became him when the public interest of the Church lay at stake." Excess of sharpness was perhaps the only thing really wrong. They acted respectively according to their several gifts. And there was no permanent variance. St Paul, six years later, spoke of Barnabas with great regard and respect, 1 Cor. ix. 6; Gal. ii. 9. The effect on St Mark must have been very wholesome and happy, Col. iv. 10; 2 Tim. iv. 11; Philemon 24.

Barnabas] The last notice of him in this history.

ST PAUL TAKES SILAS FOR HIS COMPANION ON HIS SECOND MISSIONARY JOURNEY.

40. *chose Silas*] In accordance with our Lord's arrangement, Luke x. 1. He was, like St Paul, a Jew and a Roman citizen. Cp. xvi. 21, 37. He is spoken of as a faithful brother, 1 Pet. v. 12, where *I conclude from abundant evidence* is nearer the true sense than *I reckon*. Silas must, it seems, have come back to Antioch since v. 33, the following verse being regarded as an interpolation. The result of the sharp contention was good for the Church. Barnabas chose a distinct field of labour, and the number of missionaries was increased. The wisdom of St Paul's selection is attested, 1 Thess. i. 1; 2 Thess. i. 1; 2 Cor. i. 19.

grace of God] of the Lord, in recent critical editions. This recommendation in the one case, while there is nothing of the sort in the other, has been thought to imply that the Church of Antioch gave, more or less expressly, a sanction to the undertaking of Paul and Silas which was withheld from Barnabas and Mark.

41. *And he went*] Overland. The time of the commencement of this missionary journey is not determined.

Cilicia] See above, v. 23.
confirming] The same word is rendered *strengthening* in xviii. 23.

cumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees ^{to keep,} ^{that were ordained of} the apostles and elders which were at Jerusalem.

5 And so were the churches esta-

blished in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

circumcised as a matter of indispensable obligation.

because of the Jews] In concession to the prejudices of those whom Timothy would have to instruct. They would have regarded with horror an uncircumcised Israelite, even of half-descent, and would have deemed St Paul unclean in consequence of such companionship. The Apostle, in this instance, became a Jew to the Jews, 1 Cor. ix. 20; cf. xxi. 25, 26. The case of Titus was entirely different. Both his parents were Gentiles, Gal. ii. 3. The circumcision of Timothy showed that the Apostle did not condemn those who continued to observe the Levitical Law. His conduct in respect of Titus showed that he did not mean to enforce such observance.

4. *the cities*] Of Pisidia, a district closely connected with Cilicia. Some have regarded verses 4 and 5 as a parenthesis. Others have suspected a transposition, and that their original place was immediately after v. 41 of the preceding chapter.

Jerusalem] Not the residence of the Elders any more than of the Apostles. They had met at Jerusalem for the consideration of a question which was determined by decrees passed there.

5. *established...and increased*] Converts already made rejoiced in the relief given by the determinations of the Council; and Gentiles would no longer be deterred by apprehension of having to take upon themselves the yoke of the Mosaic Law.

AFTER PHRYGIA AND GALATIA THEY VISIT TROAS,

6. *throughout Phrygia*] There were multitudes of Jews here in the time of the Maccaebes. Two thousand families of Babylonian Jews settled there, Jost, 'Geschichte Juden-thums,' i. 349.

The length of time occupied by this circuit has been variously estimated, between a year and a half and half a year. No particulars have been preserved for us beyond those supplied in the Epistle to the Galatians.

Phrygia and the region of Galatia] Rather, the Phrygian and Galatian country. The second τῆν of the received reading ought to be omitted with the best MSS., in which case Φρυγίαν becomes an adjective. The form of the Greek expression, which is varied in the account of the second visit, xviii. 23, implies that Phrygia and Galatia here are not to be regarded as separate districts. The country which was now evangelized might be called indifferently Phrygia or Galatia. It was the land originally inhabited by Phrygians, but subsequently occupied by Gauls. Bp Lightfoot on the Ep. to the Galatians, p. 22, and on Colossians, p. 23.

forbidden of the Holy Ghost] This prohibition may have been conveyed immediately, or through a Prophet. St Paul was familiar with both modes, xx. 23, and 2 Cor. xii. 1. The restraint was only temporary. Three years later the Apostle was at Ephesus, and preached the word to all that dwelt in Asia, both Jews and Greeks, xviii. 19, xix. 10.

Asia] In the same narrow sense as ii. 9, and elsewhere in this Book. Cp. Rev. i. 11.

7. *to Mysia*] Rather, in the direction of, or, to the borders of Mysia.

Bithynia] As far as we know, St Paul never entered Bithynia. But the Gospel was early planted and flourished there. Cp. Pliny's Letter to Trajan, x. 97, which has had from 104 to 111 A.D. assigned as its date.

the Spirit] The Spirit of Jesus, an expression found in this place only, supported by A, A, B, C, D, E, by the Syriac and Vulgate, has been received as the true reading by all critics since the time of Mill. Cp. Phil. i. 19. It has been suggested that the Name was dropped by Nestorians, or omitted by Oriental copyists, as seeming to favour procession from the Son.

suffered them not] Stillingfleet, 'Origines Britannicae,' chap. 1, thought, because Pontus and Bithynia seem to have been reserved as the peculiar province of St Peter. There is no more authority for this view than for that of Prosper, that reprobation of Bithynia was implied. The introduction of the Gospel into Europe was to be delayed no longer.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured

to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is ¹the chief city of that part ¹Or, the first.

8. *passing by*] Apparently, having skirted its southern border.

Troas] Not the district, but the city so called, on the coast of Mysia, opposite the south-east extremity of the Isle of Tenedos. Its full name was Alexandria Troas. It was a *Colonia Juris Italici*, and the great link of communication between the north-west of Asia Minor and Macedonia. It was reputed very healthy. Socrates, 'Ch. Hist.' vii. 37. Julius Cæsar, Suetonius, § 79, thought of making it the capital of the empire; and Constantine began building there before he decided on Byzantium. St Paul visited Troas a second time, xx. 6; 2 Cor. ii. 12. The site is full of colossal granite fragments.

WHERE A VISION DIRECTS THEM TO PROCEED TO MACEDONIA.

9. *appeared*] This, and *after he had seen* in the following verse, show that it was not a dream, but a waking vision.

a man of Macedonia] This must have been intimated supernaturally. The Apostle had been enabled to identify Ananias, ix. 12. Grotius followed Bede in understanding the tutelary Angel of Macedonia.

10. *we endeavoured*] This change in the pronoun is the simple, quiet intimation that at and from Troas the narrator became the companion of St Paul. See the note on v. 40. This was just after the sojourn in Galatia, where sickness had detained the Apostle, Gal. iv. 13; and it has been thought not unlikely that the beloved Physician, being found resident at Troas, was consulted by St Paul about his health. From this point the narrative becomes more circumstantial. But, after this chapter, St Luke does not refer to himself again till xx. 5, 6.

assuredly gathering] The same word as *proving*, ix. 22. St Paul must have consulted his companions as to the purport of the vision. As St Luke, it appears, was included, we may infer that he was not a recent convert. Perhaps he had met the Apostle in his birth-place, Antioch.

the Lord] A, B, C, E, and Vulg., *God*.

11. *a straight course*] A nautical word; *ran before the wind*, xxi. 1. This voyage

occupied not two days. On a passage in the opposite direction five days were spent, xx. 6. The minute circumstantiality here, of no importance to the history, for nothing is recorded as having happened in Samothracia or at Neapolis, is a convincing incidental evidence of the writer's having been an eye-witness.

Samothracia] Eight miles long by six broad; very lofty, and conspicuous from both continents; from Troas, Homer, 'Iliad,' xiii. 12, and from the hills between Neapolis and Philippi. This little island was a chief seat of the mysteries of the Cabeiri, a great link between the superstitions of the East and the West.

the next day] They spent a night in some harbour of the isle.

Neapolis] Now *Cavallo*. North-west from Samothrace, at the mouth of the Strymon; the port of Philippi, from which it was about ten miles distant. This was the regular landing-place for those who proposed to travel by the Via Egnatia, the great military road across Macedonia.

12. *Philippi*] So called after it had been enlarged, fortified, and embellished by the father of Alexander the Great. Silver and gold mines on Mount Pangæus increased its commercial importance; but, at this time, the military character given to it by the favour of Julius Cæsar and Augustus preponderated. The first place in which the Gospel was preached in Europe fairly represented the civilized portion of that continent; originally, a Greek city, it had become a Roman colony. The inhabitants spoke of themselves as Romans, v. 21.

the chief city] Not the capital; that was Thessalonica. Casaubon, Bengel, Winer, Howson understood *the first city in the line of the Apostle's route*. Perhaps a *principal*, or *first-class city*, as Michaelis, Middleton, De Wette, Humphry. *Πρώτη πόλις* frequently occurs on the coins of cities enjoying certain privileges, e.g. Ephesus, Smyrna, and Pergamus. Of the thirty-three Roman towns in Britain, St Alban's and York were similarly distinguished, as being the two colonies. Bp Wordsworth understands the word *part* in its Hellenistic sense, *frontier*, or *border-land*.

of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God,

heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel pos-

a colony] Κολωνία, the Latin word, not the Greek ἀποικία. A Roman colony was a miniature Rome, governed by Roman laws, with the Roman language spoken, and Roman coin in circulation. Roman colonies were planted for the defence of the frontiers of the empire, and for keeping provincials in order.

in that city] There is some very slight authority for *in the city itself*, which would mark a contrast with the position indicated in the next verse.

abiding] The Vulgate has *conferentes*, which has been explained of discussions as to the steps which it would be best to take for introducing the Gospel.

certain days] In v. 18, *many days*. Besser thinks twenty or thirty.

13. *on the sabbath*] The first after their arrival.

out of the city] *out of the gate* is, undoubtedly, the true reading.

a river side] The Gangras, a small stream, nearly dry in summer. The Strymon was a day's journey to the west of Philippi, with the plain on which the great battle was fought between it and the city. The Jews had a partiality for proximity to water. Cp. the visions of Ezekiel by the river Chebar, i. 1, iii. 23, x. 15, xliii. 3; and of Daniel by the Tigris, x. 4. It was not unusual with them to resort to the seaside, Josephus, xiv. x. 23; Philo 'in Flaccum,' § 14; Tertullian 'de Jejunii,' § 16, 'ad Nationes,' i. 13.

prayer] Some would prefer, *where was a customary place for prayer*, as again in v. 16; and, perhaps, Luke vi. 12; and as in Josephus, Philo, and Juvenal; often no building, only an inclosed space open to the sky. St Paul went there to secure an opportunity for teaching.

It seems clear that there was no synagogue, cp. xvii. 1. Therefore the number of Jews in Philippi must have been very small; a circumstance favourable to the first planting of the Church there.

sat down] The posture of teachers, xiii. 14; Luke iv. 20.

AT PHILIPPI LYDIA IS CONVERTED.

14. *purple*] The dye, or dyed goods;

most probably the latter, imported from Thyatira, and sold among the mountaineers of Hæmus and Pangæus. "Purple of the sea" is mentioned among the spoils taken by Judas Maccabæus, i Macc. iv. 23.

Thyatira] On the river Lycus, on the confines of Mysia and Ionia, so that it was doubtful to which district it belonged. It was a Macedonian colony, Strabo, xiii. 4, and a woman of Thyatira was naturally met with in a Macedonian town. Fragments of three inscriptions, in which mention is made of the dyers as a corporate guild, have been found among the ruins of Philippi.

which worshipped God] Had renounced idolatry, was a proselyte, xiii. 50, xvii. 17. St Paul had been forbidden to preach the word in Asia, but the first convert made in Europe was an Asiatic. Lydia doubtless carried the Gospel to the place of her residence which the Apostle had been withheld from visiting. A Church must have been founded in Thyatira very early, Rev. ii. 18—29.

whose heart the Lord opened] Cp. Luke xxiv. 45; 2 Macc. i. 4.

attended unto] See the note on viii. 6.

15. *her household*] Not inmates and domestics only, we may presume, but assistants in the business of dyeing; possibly slaves. This establishment and the hospitality to St Paul and his companions show that Lydia must have been wealthy. In this case, as in v. 33, xviii. 8; 1 Cor. i. 16, if we have no positive proof, there is a very strong presumption in favour of Infant Baptism. For other recognitions of family religion, see 1 Cor. i. 15, 16, and xvi. 15; Rom. xvi. 5; Philemon 2.

If ye have judged] Not hypothetically or doubtfully, but as equivalent to an affirmation, —*since ye have...* Cp. Gal. v. 25; 1 Pet. i. 17.

constrained us] The invitation was not at once accepted. The Apostle's rule was to keep himself from being burdensome to any. 2 Cor. xi. 9.

16. *to prayer*] The article prefixed in N, A, B, C, E, has been thought to indicate *the place of prayer*; but this is not unusual

¹ Or, of
Pythia.

essed with a spirit ¹ of divination met us, which brought her masters much gain by soothsaying :

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee

in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the ¹ marketplace unto the rulers, ¹ Or, court.

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

before *προσευχῇ* in the sense of *prayer*. See Matt. xxi. 22; 1 Cor. vii. 5; Col. iv. 2.

a spirit of divination] This was a case of real possession, v. 18, by a spirit like that under which the priestess at Delphi claimed to speak. If St Paul had only dispelled imposture, the people would have taken part with him rather than with the masters of the damsel. No hysterical or other morbid affection will answer to the conditions of this case.

soothsaying] A.V. was happy in not adopting Tyndale and Cranmer's *propheysing*. Geneva and Rheims agreed with Wycliffe, *divining*. The word in the Original occurs only here in New Testament.

17. Paul and us] Luke, Silas, and Timothy. But for this incident, Philippi seemed to offer unusual facilities for the spread of the Gospel. The Jews were few and quiet. The Roman authorities had detected no difference between Jews and Christians.

cried] The tense expresses that this was repeated, if not continuous.

the most high God] This designation occurs Mark v. 7; Luke viii. 28, where, the demoniac and his friends being pagans, he was constrained to confess the true God explicitly, in a form of words excluding "gods many, and lords many..." The only other instance in the New Test. is Heb. vii. 1, showing that the God whom Melchisedec served was the true God, not one of the gods of the nations. See Townson, Discourse v. § 3.

shew unto us] There is considerable authority for *unto you*. The word rendered *shew* is the same that is translated *teach* in v. 21, *shew forth*, 1 Cor. xi. 26, and *preach*, Phil. i. 16.

A SPIRIT OF DIVINATION DISPOSSESSED.

18. *did she*] she went on doing.

being grieved] A very strong word in the Original: **painfully grieved**. Recognition by demons who had held the heathen world in bondage could not be acceptable. Such usurping spirits could not be allowed to act as heralds of the kingdom of God. Fanatics

and impostors availed themselves indiscriminately of all or any means of acquiring or strengthening influence. But the truth rejects all impure and superstitious adjuncts. The Apostle could not accept Satanic adulation, nor leave himself open to the suspicion of being in any sort of league with false gods. Christ Himself rejected the testimony of evil spirits, Mark i. 25, 34; Luke iv. 41.

said to the spirit] This language, together with *And he came out*, implies the personal presence of an agent of the Evil One. This exercise of power by the Apostle was in fulfilment of Luke ix. 1; Mark xvi. 17.

19. *her masters*] A partnership. Her qualifications had, it seems, raised the amount of purchase money so high that it was not convenient for any individual to advance the sum, or to risk it on a single life.

their gains] The same word is translated *craft*, xix. 25.

Paul and Silas] Timothy and Luke may not have been on the spot at the time; or, at all events, they were less prominent. And it was mercifully ordered that they could remain in the house of Lydia, free to teach and cheer the converts.

the rulers] Roman colonies were governed by Duumvirs, who commonly affected the rank of Prætors, which title is given in verses 20, 22, 35, 38, instead of the more general designation. Cicero ridiculed the magistrates of Capua for the marked preference which they betrayed for the higher title, 'de Lege Agraria,' § 34. This is the first heathen persecution; all that preceded had been caused by Jews.

IN CONSEQUENCE OF WHICH PAUL AND SILAS ARE BEATEN AND IMPRISONED.

20. *being Jews*] The Jews had been for some time odious to the Romans. Cicero, 'pro Flacco,' § 28. Their condition had been somewhat better under Augustus; but they were ejected from Rome by Tiberius, and again by Claudius. Cp. xviii. 2. No distinction was at this time made between Christianity and Judaism.

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

^{c 2} Cor. 11.
^{25,}
¹ Thess. 2.
^{2.}

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a

charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

21. *customs*] Religious observances, as vi. 14, xxvi. 3, xxviii. 17.

not lawful] Speaking of Jesus as Lord and King was regarded as revolutionary.

being Romans] Citizens of a colony, v. 12.

22. *the multitude rose up*] A tumultuary movement, in the hurry and confusion of which the Apostle may, on this occasion, have deemed it safer to submit to the illegal proceedings of the magistrates than to fall into the hands of the populace in the interval required for urging the plea of his Roman citizenship, as he did afterwards, xxii. 25. The first instance of Gentile persecution occurred in the first European city in which the Gospel was preached; that city being a miniature Rome; a fitting prelude to the series of cruel persecutions, which, for three centuries, were not unusually commenced by the populace, and carried on, more or less directly, under Imperial authority.

rent off their clothes] The clothes of Paul and Silas were rent off, down to their waists, that their backs might be laid bare for scourging, by the attendant lictors, who usually acted with the utmost roughness and violence. The magistrates of a military colony had absolutely independent jurisdiction, and were not responsible to the governor of the province.

to beat them] With rods. This is the only recorded instance of the three to which reference is made, 2 Cor. xi. 25.

23. *many stripes*] There was no limitation of the number, as under the Mosaic Law. The Apostle refers to this outrage, 1 Thess. ii. 2; 2 Cor. vi. 5. The magistrates probably intended to investigate the case on the morrow. This scourging, it may be presumed, was to keep the people quiet for the night.

the jailor] Identified by Cæcumenius, following Chrysostom, with Stephanas, 1 Cor. i. 16, xvi. 15, 17. But he was the first-fruits of Achaia, not of Macedonia.

to keep them safely] Perhaps, after the exorcism, it was apprehended that they might have some mysterious power for effecting their own liberation.

24. *inner prison*] Doubtless of aggravated noisomeness. Roman prisons were usually little better than dungeons. Eusebius v. 1, vi. 39; Sallust, 'Catiline,' § 55.

in the stocks] By thus exceeding his instructions he was adding torture to constraint. Their wounds were undressed, v. 33; and now their legs were kept painfully asunder. Their case was very different from that of St Peter, xii. Mention of the stocks occurs repeatedly in the accounts of the Martyrs. Origen suffered in old age, Eusebius, vi. 39. Cp. iv. 16, v. 1, and 'de Mart. Palest.' i.

25. *at midnight*] When their wounds would be smarting most.

prayed, and sang praises] Rather, *in their devotions sang praises*. The combination of prayer and praise was inculcated by St Paul, Phil. iv. 6; Col. iv. 2. He and Silas gloried in tribulation, Rom. v. 3; 2 Cor. xii. 10. After shameful treatment, bruised, bleeding, and in a posture which must have denied sleep, they were able not only to pray, but to offer thanksgiving: to Him who giveth songs in the night. "Nihil crus sentit in nervo, quum animus in coelo est," Tertullian 'ad Mart.' 2.

prayed.....heard] *were praying...were listening*. The latter verb is of a compound form, implying interest and admiration in the hearers.

26. *a great earthquake*] Welcome to Paul and Silas, as a miraculous attestation of the Divine Presence, protection, and favour. Cp. iv. 31; Exod. xix. 18; Ps. xviii. 7; Matt. xxviii. 2. In the year 53 A.D., the date of this event, according to one scheme of chronology, Apamea suffered so severely from an earthquake that all tribute was remitted for five years. Such a shock might well have been felt in Macedonia; and the coincidence, if it admitted of proof, would not impair the emphasis and importance of the testimony borne to the teaching of Paul and Silas.

all the doors were opened] See above, xii. 10. This might be the effect of the earth-

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and

said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them

quake. The loosing of the bands was a distinct miracle.

27. *keeper of the prison*] Often a veteran soldier; most likely to have been so in a military colony.

would have killed himself] Was on the point of killing himself, being liable to whatever doom awaited those whom he had in custody, xii. 19, xxvii. 42. Suicide to a Roman of that day was very much a matter of indifference. Brutus and Cassius, models of Roman virtue, had committed it at or near Philippi; and many of their adherents, finding themselves proscribed, did the same. Christianity first taught men to estimate life and death rightly.

that the prisoners had been fled] Was the contrary result of awe, or were they under supernatural restraint?

28. *Paul cried*] Perfectly self-possessed, as afterwards in the shipwreck. Did some desperate utterance of the jailor betray his purpose, or was it divinely intimated to the Apostle?

we are all here] This may have impressed the mind of the keeper of the prison, as a portent hardly exceeded by the earthquake. He had doubtless heard of the spirit of divination, *vv.* 16—18.

29. *a light*] *lights*; several borne by some of his awakened household, beside that which he himself was carrying. The minute detail of this account shows that it must have been furnished by an eye-witness.

fell down before] No rebuke followed, as in x. 26; if the homage was in excess of lawful veneration, Paul and Silas made allowance for the terror of the moment, and held the jailor free from anything like impiety.

30. *Sirs*] A respectful address; a different word from that in xiv. 15 and xix. 25. His question showed that he had heard of the leading subjects of the instruction given by Paul and Silas, to which the case of the damsel possessed with a spirit of divination must have called general attention. His conscience

had been stirred by the earthquake and his own rescue from suicide. He was now relieved from all secular apprehensions, and his question is therefore to be understood in the highest sense, as is evident from the answer in the following verse. He may have heard that these prisoners had shewn to the people *the way of salvation*, *v.* 17.

31. *And they said*] Silas bore his part. *Christ*] Not in *8*, A, B. Believing in a Saviour implied consciousness of sin, and therefore repentance. This answer is substantially the same as that of St Peter to a similar question, ii. 38.

32. *the word of the Lord*] A summary of the fundamental doctrines of the Gospel, including, as is plain from *v.* 33, the nature and importance of Baptism.

all that were in his house] His family and household had come after him, and were ready to follow his example. The good precedent of Lydia had not long to wait for imitation.

THE KEEPER OF THE PRISON AND ALL HIS HOUSEHOLD BAPTIZED.

33. *the same hour*] Literally, in *that* hour, unseasonable as it was.

washed] From the blood that had coagulated after the scourging. He washed and was washed; them from stripes, himself from sins, Chrysostom, Hom. xxxvi. 2.

he and all his] Under all the circumstances of time and place this administration of Baptism can hardly have been by immersion. It was an approximation to later and more general practice. Many Gentile conversions had doubtless taken place since that of Cornelius; but this is the first concerning which any particulars are preserved for us.

straightway] Emphasis is given to this word by its being placed last in the Original, as in A, V.

34. *brought them*] Literally, *brought them up*; *sc.* out of the inner prison, which was on a lower level than his house, *v.* 24.

into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they

feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, ^dand entered into the house ^{d ver. 14} of Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

¹ Paul preacheth at Thessalonica, ⁴ where some believe, and others persecute him. ¹⁰ He is sent to Berea, and preacheth there. ¹³ Being persecuted at Thessalonica, ¹⁵ he cometh to Athens, and disputeth, and preacheth the living God to them unknown, ³⁴ whereby many are converted unto Christ.

35. *the serjeants*] the lictors, who had been employed to scourge them. The Prætors may have been alarmed by the earthquake, as in D it is stated that they were. There is something contemptuous in their message; they were for retaining the appearance of authority while they evaded the consequences of an illegal act.

PAUL AND SILAS, HAVING MAINTAINED THEIR PRIVILEGE AS ROMAN CITIZENS, QUIT PHILIPPI.

37. *unto them*] The lictors who had accompanied the keeper of the prison.

openly] Rather, by public sentence, without trial or investigation.

being Romans] Silas also must have been a Roman citizen, which accounts for the Roman form of his name Silvanus. St Paul was free-born. See xxii. 28. The Prætors of Philippi had involved themselves in a complicated violation of the laws of Rome. Causa cognita possunt multi absolvi, incognita nemo condemnari potest, Cicero, 'in Verrem,' I. 9. Facinus est vinciri civem Romanum, scelus verberari, v. 66. Porcia Lex virgas ab omnium civium Romanorum corpore amovet, 'pro Rabirio,' § 3. Illa vox et imploratio, Civis Romanus sum, quæ sæpe multis in ultimis terris opem inter barbaros et salutem tulit, 'in Verrem,' v. 57. St Paul's word was taken at once. Claudius punished unfounded claims to citizenship with death, Suetonius, § 25. Cp. xxii. 26.

privily] Quitting the city clandestinely might have been understood as involving an acknowledgment that their treatment had been justifiable, if not deserved; and this would have had a very bad effect on the minds of the converts made in Philippi. The Apostle never shrank from persecution, but he did not

court it, and he knew how to vindicate his character and assert his rights.

fetch us out] Publicly declare our innocence by escorting us. The insisting on this must have convinced the whole city, secured the jailor from suffering in consequence of indulgence shown to prisoners, and raised the public estimation of the new faith.

38. *they feared*] Abject in submission, as they had been tyrannical in oppression. They were liable to an action for damages, or might have been criminally indicted, and if convicted would have become infamous and incapable of holding office. Lewin, and Biscoe. The chief captain was afraid, xxii. 29. In the year 44, Claudius had deprived the Rhodians of their privileges because some Roman citizens had been put to death by them.

39. *besought*] Rather, comforted; cheered them with expressions of regret, and assurances of the conviction of their innocence.

40. *And they went out*] The narrative here passes into the third person. St Luke remained at Philippi, probably to confirm the faith of the converts, and rejoined the Apostle at Troas, xx. 6, after an interval of seven years, according to a calculation followed by Cook and Plumptre.

the brethren] The first-fruits of the first Church in Europe, than which no Christian community gave more abundant proofs of faith and love, Phil. i. 5—7, 29. St Paul expressed himself as under obligations to this Church such as he felt to no other, 2 Cor. xi. 9; Phil. iv. 10, 14—18.

comforted] The word embraces exhortation and encouragement.

departed] To have persisted in remaining would have exposed them to suspicions of obstinacy and vindictiveness. Timothy, it appears from xvii. 14, went with them.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this

Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company,

AT THESSALONICA THE JEWS OPPOSE THE TEACHING,

CHAP. XVII. 1. *When they had passed*] There was no halting at either Amphipolis or Apollonia. The Apostle now understood the wide extent of the field in which he was called to labour. The movement is westward throughout, bringing him nearer to the capital of the world.

Amphipolis] About 33 miles from Philippi, to the S.W., had its name from the river Strymon flowing almost round it. It was originally called Nine Ways, because the roads north and south converged in its site. The Romans made it a free city and the capital of the first of the four districts into which they divided Macedonia.

Apollonia] According to the Itinerary, 30 miles S.W. from Amphipolis. The exact site has not been ascertained.

Thessalonica] Originally Therma; it received this name after a sister of Alexander the Great, born on the day of a victory won by her father in Thessaly, and married to Cassander, who rebuilt the city. Always a great resort of Jews, who, it is said, form little less than one half of its present population, 78,000. It was the capital of Macedonia Secunda, made a free city after the battle of Philippi, and its commerce rendered it a good centre for the spread of the Gospel, 1 Thess. i. 8. It was 37 miles due west from Apollonia, the entire distance from Philippi being 100 miles to S.W.

a synagogue] In E the synagogue, which would imply that it served for the Jews of the surrounding district. There was none at Philippi, xvi. 13; probably, as no stay was made in either city, none at Amphipolis or Apollonia. Wetstein and Rosenmüller went too far in saying none elsewhere in Macedonia, for there was a synagogue at Berea, v. 10.

2. *as his manner was*] All along, to make the first offer of the Gospel to the Jews, ix. 20, xiii. 5, xiv. 1. The denunciation of xiii. 46 applied not to the Jewish people generally, but to that particular assembly.

three sabbath days] This is the only clue to the length of St Paul's stay. It must not

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be understood as positively limiting it to three weeks. A much longer residence in Thessalonica is indicated by 1 Thess. ii. 9—12; 2 Thess. iii. 7—10, and by his receiving supplies once and again from Philippi, Phil. iv. 16, at a distance of 100 miles. From *in power*, 1 Thess. i. 5, it has been understood that miracles were wrought during this interval.

reasoned] xviii. 4. The tense implies that, on both occasions, the argument was resumed and continued. Discussion was allowed in synagogues, Matt. xii. 10; Luke iv. 21—24; John vi. 59.

3. *Opening*] Luke xxiv. 32. Explaining passages of the Old Testament, and so, demonstrating that it was necessary for the Messiah to suffer, Luke xxiv. 26.

alleging] Quoting passages from the Prophets in support of his own statements.

4. *And some of them*] A few of the Jews to whom reference is made in v. 1.

consorted with] Rather, *were associated with* them, were added to them as their portion, under Divine influence; *adjuncti sunt*, Vulgate.

of the devout Greeks] 1 Thess. i. 9, and ii. 14, indicate that the converts were for the most part Gentiles. This is a combination not found elsewhere. But the authority for inserting *and* between these two words so as to distinguish proselytes and Gentiles, is confined to A, D, and the Vulgate.

There is a most remarkable absence of quotations from the Old Testament in the two Epistles, which were intended primarily for Gentile readers.

5. *which believed not*] These words, found in only D and a few Cursive MSS., are not represented in Syr. or Vulg. For the hostility of the Jews, cp. 1 Thess. ii. 15, 16.

lewd fellows] Idle and needy loiterers in the Agora, ready for any mischief, depending for their livelihood partly on the distribution of portions of sacrificed animals, and on that account easily exasperated against teachers of the Gospel.

The present familiar sense of *lewd* is modern.

and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also ;

7 Whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea : who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few.

In earlier English it was equivalent to *lay*; and, as learning was very much restricted to ecclesiastics, it was used for *unlearned*, or *ignorant*.

Jason] Generally supposed to be the same as in Rom. xvi. 21. If so, a tribesman, perhaps a kinsman of St Paul. The name may be a Hellenized form of Jesus, *i.e.* Joshua, 1 Macc. viii. 17 ; 2 Macc. iv. 7, 13 ; Josephus, XII. v. 1.

the people] Thessalonica, a Greek free city, had its popular assembly, cp. xix. 30, and was on a different footing from Philippi, a Roman colony.

6. *the rulers of the city*] A more precise designation than xvi. 19 ; *Politarchs*, a Greek name for the magistrates of a Greek city, which till recently might be read on an arch spanning the main street of Saloniki. The entablature, preserved by the intervention of the British Consul at the instance of Dean Stanley, in 1876, is in the British Museum. The inscription on it, assigned to the time of Vespasian by Boeckh, 'Corpus Inscript.' 1967, shows that these officers were seven in number, Conybeare and Howson, I. 395, 1838. The same unusual official designation has been found at Monastir, Tozer, 'Researches in the Highlands of Turkey,' I. 145, in an inscription given by him entire, in facsimile, II. 358.

7. *Whom Jason hath received*] Paul and Silas were, it seems, his guests. Possibly the converts assembled for worship in his house.

these all] The artful malice of the Jews was signally displayed in this account of a riot made by themselves. They took the same line against Paul and Silas as had been taken against Christ, John xix. 12, 15 ; Luke xxiii. 2. The people would probably have been indifferent to any religious question raised or

discussed by Jews ; but a charge of having violated the Julian Laws could not be summarily dismissed by the magistrates, even if they thought it frivolous and vexatious, because of the jealousy and suspiciousness of the Imperial Government. The charge of disloyalty continued to be brought against Christians, and was rebutted by Apologists, *e.g.* Tertullian, §§ 29—35.

9. *security*] Perhaps that Jason would not harbour them any longer ; not bail for their appearance, for they quitted the city that very night. Chrysostom, Hom. xxxvii. 2, understood that very serious personal risk to Jason was involved.

the other] In the plural, *the rest*, the brethren mentioned in v. 6.

10. *immediately*] Constrained to depart thus abruptly, St Paul proposed to return as soon as tranquillity was restored, 1 Thess. ii. 18 ; but, being disappointed in this, he sent Timothy to them, 1 Thess. iii. 2.

Berea] About 60 miles west from Thessalonica ; now *Verria*, in some sort a return to the more ancient name *Pheraea*, from *Pheres*, the founder. It is called *oppidum devium* by Cicero, 'in Pisonem,' § 26. The shelter which its secluded position gave to the Apostle did not avail him long, v. 13.

11. *These*] The Jews of Berea. *More noble*, not by birth or station, as Calvin and Luther understood, but better disposed, more ingenuous and candid. One of the very few instances of St Paul being well received by his countrymen, for whose spiritual welfare he yearned so earnestly, Rom. ix. 3.

searched the scriptures] Examined the prophecies to which the Apostle had appealed. That this was done daily seems to imply that he was for some time at Berea.

12. *not a few*] The name of one of these

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas

and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city ^{1 Or, full of idols.} wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks,

converts, Sopater, is preserved xx. 4. The Church at Berea remained steadfast in the faith under very severe trials from Arianism in the latter part of the fourth century. Letters were addressed to its Bishop, Theodotus, by Basil the Great.

AND PURSUE THE APOSTLE TO BEREА.

13. *came thither also*] Cf. xiv. 19.

stirred up] In the Original a strong word, figurative of the action of a storm upon the sea. 1 Thess. ii. 15 has been thought to refer to this action of the Jews. They were numerous and influential in Berea. Akerman suggests that the absence of any pagan figure or symbol from coins of that city was a concession to the feelings of its Jewish population.

14. *as it were to*] Rather, *towards* the sea. The insertion of *as it were* misrepresents a form of expression common in Polybius and the later Greek writers. Syr. gives, *dismissed Paul, that he should go down by sea*. There was no feint or stratagem, no pretence that St Paul was to take ship and return to Asia. But for the restless malice of the Jews, the overland route would doubtless have been preferred, as likely to afford opportunities for making the Gospel known in several important towns between Berea and Athens.

Silas and Timotheus] Less prominent, as not equally endued with the extraordinary gifts of the Spirit, and so less exposed to Jewish malignity.

ST PAUL AT ATHENS,

15. *conducted*] Took charge of him for protection as well as guidance; more than an ordinary escort, as in xv. 3. They accompanied the Apostle through the whole distance. Having founded three Churches in Macedonia, St Paul felt that he was acting in the spirit of the directions given him by the Vision at Troas in enlarging the field of his European labours beyond the limits of that district.

for to come to him] They obeyed the summons, and Timothy was sent from Athens to Thessalonica, 1 Thess. iii. 1, 2, 6. Probably

Silas accompanied him. They both rejoined St Paul at Corinth, xviii. 5.

16. *was stirred*] Rather, perhaps, *keenly excited*. The imperfect tense expresses the continuance of this feeling.

wholly given to idolatry] The marginal rendering is given in Syr. and is decidedly preferable. No place had so many idols, Pausanias, 'Attica,' xvii. 24. The entire city was, as it were, one altar; and twice as many religious festivals were held there as by any other people, Xenophon, 'de Rep. Ath.' xi. 8. It was easier to find a god in Athens than a man, Petronius, 'Satyricon,' 17.

17. *disputed*] Imperfect, *went on discoursing*.

in the synagogue] Even at Athens the Jews had the first offer of the Gospel. The attempt on his life in Thessalonica and the persecution which drove him away from Berea, had not abated his love for his countrymen.

market] It might have been better to retain the original word, *agora*, or *forum*. It was a quarter of the city devoted to purposes very different from those of a market, e.g. political business, and philosophical discussion; and embellished with colonnades which were richly decorated with frescoes and statues.

daily] While the Agora was full; for two or three hours in the early forenoon. The Apostle availed himself of an opportunity afforded by a characteristic habit of the Athenians.

18. *the Epicureans, and of the Stoicks*] The two most prominent and popular schools of philosophy at this time; in their points of agreement and difference alike predisposed against the teaching of the Apostle.

The Epicureans, having perverted the teaching of their founder, that pleasure is the inseparable attendant upon virtue, into making the gratification of their senses their great object, referred the origin of the material universe to a fortuitous concourse of atoms, and had no belief in Providence or the immortality of the soul.

The Stoics, whose name was derived from

encountered him. And some said, What will this 'babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto 'Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange

things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of 'Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and be-

! Or, base fellow.

! Or, Mars' hill. It was the highest court in Athens.

! Or, the court of the Areopagites.

the frescoed arcade which they frequented, did not believe in the personality of God, regarding Him as the *anima mundi*, substituted inexorable fatality for an overruling Providence, held a migration of souls, and considered absolute apathy as the highest moral attainment of which man is capable.

babbler] A scoffing word, used in all likelihood by the Epicureans. In the first instance it meant a bird picking up seeds; then a very poor man collecting any fragments that he might for food; and again, one who picks up, in a desultory, random way, scraps of knowledge, and gives them forth without sense, order, or purpose. It was one of the reproachful terms applied to Æschines by Demosthenes.

strange gods] Very much the same charge as had been brought against Socrates, Xenophon, 'Memorabilia,' I. i.

the resurrection] Many who believed the soul to be immortal could not accept the resurrection of the body. Hammond adopted Chrysostom's suggestion, that the Athenians took *Anastasis*, the word for resurrection in the original, to be preached to them as a god-dess. Bentley rejected it as a fancy for which the use of *gods* in the plural gave no warrant. "Such a permutation of number is frequent in all languages. We have another example of it in the very text, *certain also of your own poets*; the Apostle meant only one, Aratus."

IS BROUGHT UNTO AREOPAGUS.

19. *took him*] By the hand. There was no violence, or any judicial formality; it is the same word as in ix. 27; xxiii. 19. Cp. Matt. xiv. 31; Mark viii. 23.

unto Areopagus] Not as before a court for trial, as Chrysostom supposed, but as to a public place of general resort and easy access, where he might be heard with less liability to interruption than in the Agora. There was no accusation made, no evidence taken, no sentence of condemnation or acquittal pronounced. The Apostle's address was not a defence; and the termination, in v. 32, not at all like that of a trial. See Warburton, Note TT on the 'Divine Legation,' Book II.

Our A. V. is very unhappy in the variation of the name here and in v. 22.

May we know] A request as to a teacher, in quite courteous language, hardly warranting any suspicion of subdued mockery, or any touch of sarcasm.

21. *strangers*] Many resorting thither for the study of philosophy; the flower of the youth of Italy among them.

some new thing] In the Original this adjective is in the comparative degree, some novelty beyond the last news, the appetite of curiosity growing with what it fed on. This had been the Athenian character in the time of Demosthenes.

22. *and said*] Addressing them that were without law he spake as without law, abstaining from all reference to Scripture here, as he had at Lystra.

in all things] in all respects; number of idols, frequency of festivals, and variety of ceremonies.

too superstitious] So, following the Vulgate, all our English Versions, since Wycliffe, who gave *vain worshippers*. So also Luther and Calvin. This sense, for which the authority of Chrysostom may be pleaded, was accepted by Bp Sanderson, Preface to the Sermons 'ad Clerum,' 1657, § 16: "St Paul doth not call them idolaters, though they were such, and that in a very high degree; but tempering his speech with all lenity and condescension, he telleth them only of their superstition, and that in the calmest manner too, the comparative degree in such kind of speaking being usually taken for a diminuent term."

On the other hand, it has been, with very good reason, urged that the antecedent improbability is very strong indeed against St Paul's having used, in the opening of his address, a word that admitted of being understood as, to say the least, distasteful to his hearers. The substantive is put into the mouth of Festus, xxv. 19, when he could not have allowed himself to use a term that might be offensive to Agrippa. It occurs in five passages of Josephus, x. iii. 2, xix. v. 3, 'J. W.' I. v. 3, II. ix. 3, and xii. 2, and in a good sense throughout, *Religion*. And it may

Or, gods
that ye
worship,
2 Thess. 2.
4.

held your ¹devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD**. Whom therefore ye ignorantly worship, him declare I unto you.

chap. 7.
48.

24 ^aGod that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

be understood here as *more* than ordinarily, beyond the average, *religious*.

23. *beheld*] Rather, *carefully observed*.

devotions] The marginal rendering is more correct: **the objects of your worship**. It is the same word as in 2 Thess. ii. 4, and is rendered *a god* in Wisdom xiv. 20. Wycliffe gave *maumets* here, and Rheims, *idols*.

I found] This has been understood as implying that the altar was not among the masterpieces of high art in conspicuous places, but in some obscure corner of the city.

with this inscription] Literally, **on which there had been inscribed**. The use of the preterpluperfect, it has been thought, suggests that this was an ancient, decayed altar, which had been restored, after its original dedication was forgotten.

THE UNKNOWN] De Wette and others would have preferred **AN UNKNOWN**; but Bishop Wordsworth contends that the article was often omitted in short inscriptions. Altars of unnamed and unknown gods, in the plural, are spoken of by Pausanias, 'Attica' IV.; by Philostratus, 'Life of Apollonius,' VI. 3; Tertullian, 'ad Nationes,' II. 8; and by Jerome, on Titus 1. Augustin, 'de Civitate Dei,' III. 12, has "Deos...certos atque incertos." Tertullian, 'c. Marcion,' I. 9, "Invenio plane ignotis Diis aras prostitutas; sed Attica idololatria est: item incertis Diis; sed superstitio Romana est." There must have existed an inscription exhibiting the singular number, or St Paul never would have made this assertion. Caligula taunted the Jews with their nameless God. Philo, 'Legat. ad Caium,' 44.

Whom therefore] **What therefore...this declare I**, is the better authorized reading. To the insinuation that he was a setter forth of strange gods, the Apostle replied by reminding them that they, not satisfied with all the variety of Polytheism, were already worshipping an unknown God.

ignorantly] In the Original, a participle, *quom ye, not knowing*, in allusion to the *Unknown God*.

24. *that made the world*] Creation was a new idea to the Greek mind. Cp. xiv. 15. *dwelleth not in temples*] St Paul had St Stephen's speech in his memory, vii. 48. God

25 Neither is worshipped with men's hands, ^bas though he needed ⁸Psal. 50. any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

dwells in the souls of His faithful people, 1 Cor. iii. 16; 2 Cor. vi. 16. Cp. 1 K. viii. 27; Isai. lxvi. 1.

25. *worshipped*] Another sense of the word here used, *served*, or *ministered unto*, suits the context better.

as though he needed] Ps. l. 10—14; 2 Macc. xiv. 35.

he giveth] The pronoun is emphatic. *Life*, the vital principle, *breath*, the continued action of that principle. God is the Preserver and Sustainer as well as Creator.

26. *blood*] As in John i. 13. This word, not found in N, A, B, and not represented in the Vulgate, is omitted by several critical editors. The unity of the human race was in direct opposition to the Athenians' notion of their own origin as apart from the rest of mankind; they boasting themselves to have sprung from the soil. The popular belief of the ancient world made different races aliens to each other, and led to haughtiness towards foreigners and cruelty to slaves. Von Humboldt maintained this unity; in his judgment "the greater part of the supposed contrasts to which so much weight was formerly assigned, have disappeared before the laborious investigations of Tiedemann on the brain of the negro, and the anatomical researches of Vrolik and Weber on the form of the pelvis." 'Cosmos,' translated by Sabine, 351—356.

Compare Sir Charles Lyell, 'Principles of Geology,' p. 660, "If all the leading variations of the human family sprang originally from a single pair, a doctrine against which there seems to be no sound objection, a much greater lapse of time is required for the slow and gradual formation of races, such as the Caucasian, Mongolian, and Negro, than is embraced in any of the popular systems of chronology."

Whether a far higher antiquity than that assigned by the generally received systems of chronology is required by the results of geological and other investigations, may be an open question. But all that is taught us concerning the Fall, Original Sin, and Redemption, involves the descent of the whole human race from one pair. Rom. v. 15—19.

times] The epochs, rather than the periods of the development, growth, vigour, and decay

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us :

28 For in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, ^cwe ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

^c Isai. 40.
18.

30 And the times of this ignorance God winked at ; but now commandeth all men every where to repent :

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained ; *whereof* he hath ¹given assurance unto all *men*, ¹Or, ^{offered} ^{faith.} in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mock-

of various nations. "He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again," Job xii. 23.

before appointed] There is a preponderance of authority for another reading, *assigned to them*.

bounds of their habitation] The larger or smaller portion of the earth allotted for their occupation by Providence overruling war, policy, and migration, Gen. xi. 8; Deut. xxxii. 8. All this was in direct opposition to the Epicureans.

27. *the Lord*] *God* is the better supported reading; but it has by some been regarded as a correction, made under the impression that *the Lord* would not have been used before a heathen audience, as being liable to misapprehension from its applicability to the Emperor. See the note on xxv. 26.

feel after] The verb properly expresses the groping movements of a blind man.

not far from] Easily traced in His works, Jer. xxiii. 23, 24. Cp. Wisdom xiii. 1.

28. *live*] Cp. v. 25.

of your own poets] This quotation is taken verbatim from the opening of the 'Phaenomena' of Aratus, a countryman of St Paul, as a native if not of Tarsus, of Soli in Cilicia. This versification of a work under the same title by Eudoxus, who flourished 368 B.C., a century earlier than Aratus, was in such high repute that it was translated by Cicero, and, afterwards, by Germanicus. A passage of nine lines, in the course of which these words occur, is preserved in Eusebius, 'Praeparatio Evangelica,' XIII. 12. The statement was adopted with very slight modification in a hymn to Jupiter attributed to Cleanthes, a Stoic, a native of Assos in the Troad, contemporary with Aratus. For other quotations from Greek poets see 1 Cor. xv. 33; Titus i. 12.

29. *as we are*] Being by our origin.

the Godhead] In the Original a vague, philosophic term, used, we may presume, by St Paul, in consideration of the habit of thought of his hearers.

silver, or stone] The Athenians had very productive silver mines at Laurium, and marble quarries on Mount Pentelicus. In the Parthenon facing the Apostle was Minerva's statue in ivory and gold, and towering over it the bronze colossus of the same Power. See Bp Wordsworth's 'Athens and Attica,' pp. 77 and 125.

30. *winked at*] *overlooked*; i.e. in mercy, did not note for punishment. Bentley. The same word as in the LXX., Deut. xxii. 1. "*ὑπεριδὼν* here, and *παρορῶν* Wisdom xi. 23, is the direct interpretation of God's *πάρεσις*, Rom. iii. 25, differing from *ἄφεσις*, *pardon*, as preterition doth from remission; as *passing by*, not yet laying to their charge for punishment, doth from absolving, acquitting of them." Hammond. Idolatry was not extirpated. Mankind were left to their own devices till the coming of Christ; and the length of that interval of darkness must be referred to God's will, not curiously called in question, but reverently regarded as a mystery, Rom. xvi. 25; Eph. iii. 9.

31. *will judge the world*] The Judgment, prominent here, as in St Peter's speech in the house of Cornelius, x. 42, was acknowledged by the Gentiles generally. See Pearson on the Creed, Article VII. note k.

that man] *a man* has been thought nearer to the Original. This is the only hint of any reference to Christ throughout this address. The words are quoted by Theodoret, Dialogue II., in proof of the perfect humanity of the ascended and glorified Saviour. Cp. our Fourth Article.

given assurance] The marginal rendering is no improvement.

unto all men] Cp. Col. i. 6, 23; Titus ii. 11.

32. *resurrection of the dead*] This was denied by philosophers generally. The Stoics believed in a survival of souls till the general conflagration, but had no notion of individual conscious existence after death. Whatever belief there was among the Gentiles was restrict-

ed: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

3 Paul laboureth with his hands, and preach-

eth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named ^a Aquila, born in Pontus, lately come ^a Rom. 16.

ed to the soul; of the resurrection of the body they had no notion. Bull, 'Harmonia Apostolica,' II. x. 13.

some mocked] The Epicureans, it may be presumed, were foremost, but not alone. "Ut carnis resurrectio negetur, de una omnium philosophorum schola sumitur." Tertullian, 'de Praescript.' § 7. Pliny, 'N. H.' VII. 56, bitterly ridiculed the belief as childish.

hear thee again] Some other time, not at greater length. If this had been more than a courteous intimation that their curiosity was satisfied, and that they desired to hear no more, St Paul would have remained longer at Athens.

33. *So*] After his teaching had been received with derision by some, with indifference by many.

from among them] From the assembly on Mars' Hill. His departure from the city is expressly noticed in the first verse of the following chapter; and, Paley remarks, there is no hint of his quitting Athens sooner than he had intended.

34. *certain men*] A more diminutive expression than if they had been called *a few*. Bentley.

Dionysius] Eusebius, on the high authority of Dionysius, Bishop of Corinth, reckoned him the first Bishop of Athens, III. 4, IV. 23. According to Aristides, an Athenian philosopher and apologist, he suffered martyrdom. Routh, 'Rel. Sac.' I. 76; Grabe, 'Spicil.' I. 126. Suidas represents him as a native of Athens, who, while studying in Egypt, witnessed the preternatural darkness at the time of the Crucifixion, and exclaimed, "Either the God-head is suffering, or the frame of nature is on the point of dissolution." He has been confounded with the tutelar Saint of France, whose death is assigned to A.D. 270. The writings which passed under his name are beyond question spurious. Pearson, 'Vindic. Ignat.' ch. x. pp. 249—264, ed. Churton. The first recorded public appeal to them was made by the followers of Severus, a Eutychian, at a conference held under the direction of Justinian, A.D. 532.

Damaris] Chrysostom's reference to this,

'de Sacerdotio,' IV. 7, has been misunderstood as implying that she was the wife of Dionysius.

Nowhere did St Paul more lovingly condescend to the peculiarities of his hearers, and nowhere was his success so scanty. This was in marked contrast with Corinth, Thessalonica, and Rome. In all his Epistles there is only one reference to his visit to Athens, 1 Thess. iii. 1.

The highest intellectual training availed very little as a preparation for the Gospel in the city which was regarded as the great fountain of civilization and law, of learning and religion. Cicero, 'pro Flacco,' 26.

The Church at Athens never became eminent. But several of the Fathers were educated, and the earliest Apology was produced there. It was highly commended for meekness and tranquillity by Origen, 'c. Celsum,' III. 30, and in his Commentary on St John. Its orthodoxy and good order were restored by Quadratus, after having been very severely tried by a persecution in which its Bishop Publius was martyred. Eusebius, IV. 23.

ST PAUL GOES TO CORINTH;

CHAP. XVIII. 1. *After these things*] We have no grounds for determining the length of St Paul's stay at Athens. Some have assigned only a fortnight, others have seen reason to extend it to three months. He had intended to await the arrival of Silas and Timothy, xvii. 16; but they did not rejoin him till he was at Corinth. He left Athens not under any pressure of persecution, but because his teaching found no acceptance there. Though once and again near Athens in his third missionary circuit, he did not revisit it.

Corinth] At this time was far more the centre of Greek life than Athens; the residence of the Roman governor of Achaia, populous, busy, wealthy, and licentious; commanding, by its two ports, Lechæum and Cenchreæ, Rom. xvi. 1, the commerce of the East and West. "Totius Græciæ lumen," Cicero, 'pro Lege Manilia,' § 5. "Achaia caput, Græciæ decus," Florus, II. 15.

2. *Aquila*] His being called a Jew has

from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

6 And when they opposed them-

been misunderstood as indicating that he was not at this time converted. It was inserted in explanation of his having been involved in the consequences of the decree of Claudius while Jews and Christians were still undistinguished.

Pontus] Jews were numerous there, 1 Pet. i. 1. Some of them were in Jerusalem at the Pentecost, ii. 9. Aquila, the translator of the Old Testament into Greek, about 130 A.D., was a native of Pontus.

Priscilla] A diminutive from Prisca, which occurs 2 Tim. iv. 19. Cp. Drusilla, Livilla. Her name is placed before that of her husband in v. 18, and by St Paul, Rom. xvi. 3, 2 Tim. iv. 19, because, as Chrysostom thought, she was the more fervent in spirit. Both were helpers to the Apostle in Christ Jesus, and risked their lives in their devotedness to him, Rom. xvi. 4, possibly in the onset made by the Jews, v. 12, or in the uproar caused by Demetrius at Ephesus, xix. 24. Both took part in completing the instruction of Apollos, v. 26.

all Jews to depart] Bp Pearson assigned the decree to A.D. 52. It was not very long in force: Claudius died A.D. 55. Aquila had returned, Rom. xvi. 3, and there were many Jews in Rome, xxviii. 17.

"The number of the Jewish inhabitants of Rome was too considerable to be tolerated there with confidence or safety, if the mother country was in a state of revolt.....A breach with the Roman government was never so near at any time before the final revolt as now and in the last year of Caligula." Greswell, IV. 136.

LODGES AND WORKS WITH AQUILA AND PRISCILLA.

3. *wrought*] In accordance with xx. 34, and with Jewish practice. The highest education did not dispense with the attainment of some handicraft. Circumcising, teaching the Law, and training to some employment, were considered the three great parental duties. The Rabbins held that any one who failed in this last, taught his son to be a thief.

tentmakers] Portable tents, for the use of soldiers and travellers, were made of the soft under hair of the goats of Cilicia. The work of preparing the material was not uncongenial to a contemplative mind; and the making of

Cilician haircloths was one of the employments of the inmates of a monastery in which Chrysostom spent four years. The fertile plain in which Tarsus stands is, in harvest time, still studded with these haircloth tents. Beaufort, 'Karamania,' 273. The tents were of a dark colour, Song of Sol. i. 5; Rev. vi. 12. There has been a disposition to assign a genteeler occupation; Erasmus suggested tapestry, and Michaelis scientific instruments; but our A.V. has the authority of Chrysostom in its favour.

At this time there was no Church to which the Apostle could look for the supply of his wants. Afterwards, he insisted strongly on the claim of Christian ministers to be supported by Christian people, 1 Cor. ix. 4—14. He chose not to put the Ephesian converts to any expense, xx. 34. Cp. 1 Cor. iv. 12; 2 Cor. xi. 8, 9, 10; 1 Thess. ii. 9; 2 Thess. iii. 8.

4. *persuaded*] *Sought to persuade.*
the Greeks] A peculiar use of the word for proselytes attending the synagogue; xiv. 1, xvii. 4. It cannot be understood here in its larger sense; for Gentiles are distinguished in v. 6. In the Original the article is not prefixed to either *Jews* or *Greeks*.

5. *from Macedonia*] I.e. from Thessalonica, 1 Thess. iii. 1, 2. Paley, 'H.P.' 1 Thess. No. 4, thought that Timothy and Silas came early to Athens, and were sent away again, Titus to Thessalonica, Silas to Philippi or elsewhere; and now they came together, or about the same time, to Corinth. For the effect of their coming on St Paul's feelings see 1 Thess. iii. 5—8.

in the spirit] There is a great balance of MS. authority, supported by Syr. and Vulgate, by Chrysostom and Basil, in favour of another reading, *in the word*. St Paul was engrossed with earnest teaching. *Pressed* represents the same word as that translated *straitened*, Luke xii. 50, and *constraineth*, 2 Cor. v. 14;—Phil. i. 23. Till the arrival of Silas and Timothy with contributions from Macedonia, the Apostle had to labour for his own support, v. 3; now he was relieved from that necessity, 2 Cor. xi. 8, 9.

VEHEMENT OPPOSITION OF THE JEWS.

6. *opposed themselves*] A military term, implying organized and systematic opposition.

⁸ Matt. 20. 24. selves, and blasphemed, ^δ he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

¹ 1 Cor. 1. 24. 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he [†] continued *there* a year [†] Gr. *said there.* and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

blasphemed] xiii. 45. Resistance to the truth led on from bad to worse. Cf. Matt. xii. 24—32.

Your blood be] Not imprecation, but earnest, solemn warning. Cf. 1 K. ii. 32, 33, 37; Ezek. iii. 18, xxxiii. 4; Matt. xxiii. 35.

unto the Gentiles] This repudiation of the Jews was local, limited to Corinth. Elsewhere, after this, St Paul strove with all his energy for the conversion of his countrymen. See above, xiii. 46, compared with xiv. 1.

7. *thence*] Out of the synagogue, ceasing from this time to attend its services. Cf. xix. 9.

Justus] Titus is prefixed to this name in a few MSS. and in the Syriac and Vulgate. Cp. Col. iv. 11. Grotius followed Chrysostom in identifying him with Titus to whom St Paul wrote an Epistle. But this is inconsistent with 2 Cor. xii. 18. Justus evidently was a settled resident in Corinth. The house of a proselyte afforded to both Hebrews and Greeks greater facilities for access to the Apostle than any other.

joined hard to the synagogue] Houses so situated were commonly set apart for the reception of travellers and strangers.

8. *Crispus*] A Jewish name. Schoettgen, 'Hor. Hebr.'

the chief ruler] Cp. Mark v. 22. From his office it may be presumed that he was a man of learning and high character. His conversion was regarded as of great importance, for Crispus was one of the very few who received Baptism from the hands of St Paul, 1 Cor. i. 14. There was a tradition that he became Bishop of Ægina. 'Apost. Const.' vii. 46.

with all his house] The first recorded instance of the conversion of an entire Jewish family. Cf. x. 2, xi. 14, xvi. 15.

of the Corinthians] From the middle and lower classes, it seems, 1 Cor. i. 26.

A VISION TO CHEER AND STRENGTHEN THE APOSTLE.

9. *Be not afraid*] Possibly, St Paul, after the poor success at Athens, was disheartened and had thought of quitting Corinth. 1 Cor. ii. 3 has been understood as indicating that the Corinthians had detected this feeling.

10. *I am with thee*] A special confirmation of the promise, Matt. xxviii. 20. There was no assurance of immunity from assault, v. 12, but of security whatever might happen.

much people] Not actual converts, but with honest and good hearts, ready and desirous to receive the Gospel.

in this city] Luxurious and profligate. Where sin abounded grace did much more abound.

11. *a year and six months*] We are left in uncertainty whether this means the whole time spent at Corinth, or only the interval previous to the incident with Gallio.

This, with the exception of Ephesus, was the longest residence in one place of which we have any knowledge. The two Epistles to the Thessalonians were written in the course of it. The time, full of annoyances from the pride and thanklessness of the Corinthians, was not long enough for the completion of the work, 1 Cor. iii. 6, 10.

GALLIO, DEPUTY OF ACHAIÆ.

12. *Gallio*] Brother of Seneca, and uncle of the poet Lucan. He dropped his original name, Marcus Annaeus Novatus, and assumed that of Lucius Junius Gallio, in consequence of his adoption by the eminent rhetorician, called "Pater Gallio" by Quintilian, III. i. 21, ix. ii. 91. He was extremely amiable, called *dulcis* by Statius, 'Sylv.' II. vii. 32, "Quem nemo non parum amat, etiam qui amare plus non potest;" and again, "Nemo mortalium uni tam dulcis est quam hic omnibus," Seneca, 'Nat. Quaest.' IV. Praef. He quitted his

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

government in consequence of an attack of fever, "non corporis sed loci morbum," as he said; Seneca, Ep. CIV.

the deputy] Cf. xiii. 7, Proconsul. This was the correct style of the governor of Achaia at this time; Claudius having transferred to the Senate, Suetonius, § 25, that province, which, under Tiberius and Caligula, had been in the hands of the Emperor, Tacitus, 'Annals,' I. 76, and accordingly governed by a Procurator. If the Life of Claudius by Suetonius had not survived, the designation here employed might have been noted as an exception to St Luke's habitual accuracy. See the note on xiii. 7.

Achaia] The Roman province, with Corinth for its capital, answering very nearly to the modern kingdom of Greece, *i.e.* Peloponnesus and Greece Proper. The other province comprehended Macedonia, Epirus, Thessaly, and part of Illyria.

insurrection] an onset.

13. *persuadeth*] The word in the Original implies the undermining of previous belief.

contrary to the law] *I.e.* of Moses; in the mouth of Jewish accusers. This is only a brief summary of the accusation. Gallio understood little or nothing of the subject; but it is clear from his reply that the charge brought against St Paul must have gone more into details.

14. *wrong or wicked lewdness*] In the Original the former word points to a crime of violence; the latter, not to licentiousness, cp. xvii. 5, but to fraud.

that I should bear] Rather, *that I should have borne* with you.

15. *names*] Of the application of prophetic designations of the Messiah to Jesus of Nazareth.

of your law] Cp. xxiii. 29, and xxv. 20. A shade of contempt is implied in the Original.

look ye to it] *ye yourselves shall look to it*. Within certain limits the Roman authorities conceded to the Jews the settlement of their own disputes, John xviii. 31;

Josephus, XIV. x. 17 and XVI. vi. 2. Gallio was acting in the spirit of a rescript of the Emperor Claudius which inculcated universal toleration, Josephus, XIX. vi. 3. At this time Roman Law had taken no notice of Christianity in any way. Legally authorized persecution began under Nero.

16. *drave them*] By the lictors.

17. *the Greeks*] This, not found in N, A, B, not recognised by the Vulgate or Chrysostom, is omitted in all recent critical editions. The other reading, *the Jews*, has not much authority from MSS., and it is most unlikely that the head of their synagogue was thus treated by them. Both *Greeks* and *Jews* came in from marginal glosses. *All* is to be understood of the crowd generally.

Sosthenes] The commonly assumed identification with 1 Cor. i. 1 must be regarded as arbitrary and uncertain.

beat him] Cuffed and buffeted, not scourged. The Greeks were provoked by the maliciousness of the attack made on St Paul, and by the part which Sosthenes had taken in bringing the charge against him before the Proconsul. Gallio's non-interference in this case was not strictly consistent with his language in v. 14. He was right in declining to adjudicate in a Jewish controversy, but his answer was contemptuous; and, sitting on the judgment seat, he ought not to have allowed the treatment of Sosthenes.

ST PAUL GOES TO EPHESUS.

18. *having shorn his head*] Rather, *having had his head polled*. The word implies the use of scissors, not of a razor, as xxi. 24. The two processes are in contrast, 1 Cor. xi. 6. Wearing his hair long must have been to St Paul's feeling humiliating, 1 Cor. xi. 14.

in Cenchrea] The eastern port of Corinth, on the Saronic Gulf, about nine miles from the city, to which it invited the trade of Alexandria, of the Asiatic shores of the Mediterranean, and of the isles of the Ægean; as

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, ^dif

God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named ^e1 Cor. 12.

the other harbour, Lechæum, on the Gulf of Corinth, connected it with Italy. Corinth was an entrepot for the commerce of the East and the West. There was a Church in Cenchreæ very early, Rom. xvi. 1.

a vow] Grotius, Hammond, Meyer, and Howson have followed the explanation, which, with the support of Chrysostom and the Vulgate, refers this to Aquila; a view which Bede noticed and refuted on the authority of Jerome. On this, or on the more generally received understanding that it is to be understood of St Paul, it is not in our power to explain the nature of the vow or the circumstances under which it had been made. There is nothing in the statement to determine whether the cutting off the hair was the commencement or the termination of the period of the vow. The locality, and the absence of the prescribed offerings, Num. vi. 1—21, show that it cannot have been the Nazarite vow.

Spencer, 'de Legibus Hebr.' iii. vi. 1, conjectured that the Apostle's hair had been allowed to grow in compliance with a vow made when he was leaving Athens for Corinth, in the hope of a good passage. Cp. Josephus, 'J. W.' ii. xv. 1. Neander, 'Planting, &c.' i. 207, thought that it might have been an expression of humiliation and thankfulness after deliverance from sickness or peril. Michaelis understood that the Apostle had contracted ceremonial defilement, from contact with a corpse or the like. A born Jew, he continued to observe the Law, though he would not have it enforced on Gentile converts.

19. *And he came*] *And they came*, in the four oldest Uncial MSS.

to Ephesus] One of the eyes of Asia, Pliny, 'N. H.' v. 31; Smyrna being the other.

entered into the synagogue] Cp. xvii. 2, xiii. 14. This seems to imply that St Paul's stay in Ephesus included a Sabbath.

reasoned] Cp. v. 4. The tense here shows that it was once for all, not continuous, as at Corinth.

20. *When they desired*] The Jews, mollified perhaps in their feelings by his recent observance of a vow and by his anxiety to be at Jerusalem in time for the Festival.

21. *I must by all means*] Not as bound in conscience, but that he might secure the opportunity for instructing a large concourse of his countrymen, allowing himself, it may be, to hope that his conformity to this observance might smooth the way to their acceptance of the Gospel.

this feast] In all likelihood Pentecost, as xx. 16, which Festival, as the birthday of the Church, is in this history as prominent as the Passover is in the Gospels. Navigation was not open as early in the year as the time of the Passover, and was considered dangerous after the Feast of Tabernacles. The balance of MSS. and Versions is decidedly against the words, *I must.....Jerusalem: but*, and they have been omitted in several recent critical editions.

if God will] Cp. 1 Cor. iv. 19, xvi. 7; James iv. 15. He did return, xix. 1.

22. *at Cæsarea*] See above, viii. 40. A much safer haven than that of Joppa, which was nearer to Jerusalem.

and gone up] To Jerusalem; as xi. 2, xv. 2, xxi. 12, 15, xxiv. 11, xxv. 1, 9. This, in St Luke's brief narrative, is the only notice that the purpose of his recent travelling had been accomplished.

went down] Probably by land, xv. 3.

23. *some time*] In the course of which he found himself constrained to withstand St Peter, Gal. ii. 11.

he departed] This is the commencement of his third great missionary journey.

in order] A systematic visitation, implying not a few established congregations, taken successively. Galatia and Phrygia, here in an inverted order as compared with the previous circuit, xvi. 6, may fairly be understood as including Lycaonia and Lydia. Colossæ, and Laodicea also, may have been on this route.

strengthening] The same word as in xiv. 22, xv. 32, 41.

APOLLOS,

24. *Apollos*] This has been thought to be an abbreviation of Apollonius, which is given in Codex Bezae. Several names were similarly contracted, e.g. Epaphras, from

Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took

him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ.

Epaphroditus. Apollos was with St Paul when the first Epistle to the Corinthians was written, and references made to him in it, iii. 5, 22, express the highest estimation of him. The latest notice of him in the New Testament is the commendation of him, along with Zenas, Titus iii. 13. Luther's conjecture that he wrote the Epistle to the Hebrews, which found wide acceptance abroad, was adopted by Alford. A tradition, on which no stress can be laid, made him Bishop of Cæsarea.

born at Alexandria] From the foundation of the city Jews had been very numerous there. Alexander the Great admitted the first Jewish settlers on a footing of equality with the Macedonians. Ptolemy Lagus brought many Jewish captives there, Josephus, xii. 1. They occupied a considerable portion of the city, and had an ethnarch of their own. Josephus, xiv. vii. 21 (from Strabo) and xix. v. 2. Alexandria was a great school of Judaism as influenced more or less by Greek culture, and of Philosophy as taught by the Neo-Platonists, and also of Christianity.

an eloquent man] The word in the Original expresses learning as well as eloquence; aptitude for stating facts as well as for maintaining an argument. Our A, V. chose very well; for *mighty in the Scriptures* takes in all Jewish learning.

25. *the way of the Lord*] This phrase, from Isai. xl. 3, was applied to the ministry of the Baptist, Matt. iii. 3; Mark i. 3.

fervent in the spirit] Rom. xii. 11. This cannot be understood of the Holy Spirit, for His gifts are the seal of Christian faith, and that Apollos had not yet embraced in its fullness.

spake and taught] *Spake*, in conversation; *taught*, in the synagogue. Both these verbs are in the imperfect tense, implying that it was the habit of Apollos to be so employed. There is far more authority for *the things of Jesus* than for the reading represented by A, V.

diligently] Rather, *accurately*. The same adverb as in the following verse in the comparative degree.

the baptism of John] Cp. xiii. 24, xix. 2-4. The Baptism of John was a Bap-

tism of repentance for the remission of sins, in expectation and preparation for the coming of the Messiah. Christian Baptism is a Baptism of faith in the Great Deliverer already come, administered in the Name of the Three Persons of the Blessed Trinity. Apollos, it may be assumed, acknowledged Jesus of Nazareth as the Messiah, and as the Lamb of God, John i. 29, 36. He had probably heard of the Crucifixion and Ascension; but of the coming of the Holy Ghost and of all that the Church owed to that, of the universality of the Gospel, and of the freedom of the Gentiles from the Mosaic Law, he knew nothing.

MORE FULLY INSTRUCTED BY AQUILA AND PRISCILLA.

26. *to speak boldly*] Any one, invited to do so, might expound in the synagogue.

expounded] Aquila and Priscilla felt no jealousy, they taught in private one who outshone them in public. Priscilla's teaching, strictly domestic, involved no contrariety to 1 Tim. ii. 12, and 1 Cor. xiv. 34.

more perfectly] Rather, *more accurately*.

27. *into Achaia*] *I.e.* to its capital, Corinth, xix. 1; 1 Cor. i. 12, probably, that he might ascertain the results of St Paul's teaching.

to receive him] More than ordinary hospitality is implied. From 1 Cor. i. 12 it appears that the teaching of Apollos gave occasion for sectarian feeling. He was so far from fostering it, that he was disinclined to return to Corinth even when St Paul desired it, 1 Cor. xvi. 12.

helped] He watered where Paul had planted, 1 Cor. iii. 6.

through grace] Some have thought it better to connect this with *helped*. Through his gift for teaching, his eloquence, and great knowledge of Old Testament Scriptures, Apollos greatly helped those that had believed.

28. *mightily*] The same word is translated *vehemently*, Luke xxiii. 10.

convinced] In the Original a very strong word: ? *thoroughly confuted*.

Christ] Rather, *the Christ*.

CHAPTER XIX.

6 *The Holy Ghost is given by Paul's hands.*
 9 *The Jews blaspheme his doctrine, which is confirmed by miracles.* 13 *The Jewish exorcists* 16 *are beaten by the devil.* 19 *Conjuring books are burnt.* 24 *Demetrius, for love of gain, raiseth an uproar against Paul,* 35 *which is appeased by the townclerk.*

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him,

We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, ^a John verily ^{11.} baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost

CHAP. XIX. 1—20. At some time during this interval there was, it has been thought, a visit of St Paul to Corinth, of which no particulars have been preserved for us, 2 Cor. xiii. 1.

TWELVE DISCIPLES OF ST JOHN THE BAPTIST AT EPHESUS.

1. *while Apollos was at Corinth*] This must have been for some considerable time; but he rejoined the Apostle at Ephesus before the First Epistle to the Corinthians was written, 1 Cor. xvi. 12. There is no further notice of Apollos in this history. The name appears in Titus iii. 13.

the upper coasts] Coasts used here as xiii. 50; Matt. ii. 16, xv. 21; Mark vii. 31; the interior of the country, eastward from Ephesus, mountainous in contrast with the neighbourhood of that city. Cp. "*the high countries*," 1 Macc. iii. 37, vi. 1; 2 Macc. ix. 23, 25.

came to Ephesus] As he had promised that he would, xviii. 21.

certain disciples] Not yet advanced beyond xviii. 25. This must have been immediately after their arrival at Ephesus, before they had any intercourse with the Christians there. Ephesus contained a great number of Jews, many of whom were citizens of Rome, Josephus, XIV. x. 13.

2. *Have ye received*] Rather, *Did ye receive* the Holy Ghost (*i.e.* any of His gifts) *when ye became believers?*

We have not] Rather, *We did not* so much as hear, *sc.* at the time of our Baptism.

whether there be any] Rather, whether the Holy Ghost be yet given. The words are precisely the same as in John vii. 39. Of the Holy Ghost all Jews must have heard in the Psalms and in other portions of their Scriptures. But it was a received tradition that, after the time of Malachi, the Holy Spirit had been

withdrawn; and they were not aware of His having returned to Israel in the Pentecostal Effusion, that signal fulfilment of the Baptist's declaration that Christ would baptize with the Holy Ghost.

3. *John's baptism*] xviii. 25. Further distinguished from Christ's Baptism by this, that one was of water, and the other of the Spirit, xi. 16. Possibly they had been taught by Apollos before his fuller instruction by Aquila and Priscilla, xviii. 25, 26.

4. *baptism of repentance*] Cp. Matt. iii. 11; not of remission, Chrysost. 'Hom. xi. in Act.' § 2. "The two heads of the mission to the two great divisions of mankind, the Jews and Gentiles, here acted in one another's province. Peter, the Apostle of the Jews, administering Baptism to the Gentile household of Cornelius; and Paul, the Apostle of the Gentiles, administering the same rite to the Jewish converts. And why was this crossing of hands, but to obviate that silly evasion, that water Baptism was only partial or temporary?" Warburton, 'D. L.' vi. i.

5. *in the name of the Lord Jesus*] into *the name*, as in v. 3, viii. 16; *i.e.* into the faith and religion of the Lord Jesus, according to the form of Baptism prescribed by the Lord Himself. Bp Bull, Discourse 1. This was no iteration of Baptism. They had never received Christian Baptism. Beza has had few followers in regarding this verse as a portion of what was said by St Paul, which would involve St John's having administered Baptism in the name of Christ.

6. *laid his hands*] Ordinarily, the imposition of Apostolic hands conveyed Gifts; but not invariably. Apollos had them without it, and Cornelius before he was even baptized.

the Holy Ghost came] In His extraordinary Gifts, with perceptible effects. Cp. viii. 15—17.

came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he

departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed

spake with tongues] See the note on x. 46. *prophesied*] Received illumination which enabled them to understand Scripture and to explain doctrines.

7. *And all the men*] Rather, **And they were in all about twelve men.** This has been understood as implying that there were no women; and thereupon has been based an arbitrary conjecture that these were ascetic followers of the Baptist, abstaining from marriage.

about] The Syriac, Arabic, and Ethiopic Versions read *twelve* without the addition of *about*. Denton.

9. *divers*] Of those who resorted to the synagogue.

were hardened] Rather, *hardened themselves*. More correctly rendered before 1611, *waxed hardhearted*. Both the verbs are in the imperfect, indicating that this spiritual condition was gradually developed.

that way] Cp. v. 23, ix. 2, xxiv. 22. Some MSS. have *the way of the Lord*, others, *the way of God*. Neither is necessary, if John xiv. 5, 6, is borne in mind.

separated] From the synagogue.

disputing daily] As at Athens, xvii. 17. The school was a public hall for lecturing and discussion. Of Tyrannus nothing is known. It has been usual to regard him as a sophist or a rhetorician. It has been urged that if he had been a Christian, St Luke would not have spoken of him as he does. But the word represented by *one* is not in three most important MSS. The name does not preclude his having been a Jew. Cf. 2 Macc. iv. 40, margin; Josephus, xvi. x. 3, 'J. W.' I. xxvi. 3.

10. *two years*] The three months in v. 8, and the time occupied by the events subsequent to v. 20, complete the three years during which St Paul supported himself by manual labour. Meyer understood the three years in xx. 31 as a proximate rather than an exact statement. To this long interval, in the course of which the varied attractions of Ephesus must have brought numbers within

the circle of the Apostle's teaching, might perhaps be traced, more or less directly, the origin of the Seven Churches.

in Asia] The proconsular province, as in xvi. 6, of which Ephesus was the capital. Forty-eight years after this, the Gospel had pervaded Bithynia. Pliny's Letters, x. 97.

of the Lord Jesus] The Name, *Jesus*, has been omitted here by Lachmann and Tischendorf, following N, A, B, D, E.

both Jews and Greeks] Cp. xx. 21.

SPECIAL MIRACLES WROUGHT BY ST PAUL.

11. *special miracles*] Literally, *no ordinary miracles*. Cp. *no little kindness*, xxviii.

2. Miracles wrought without personal contact or intervention, possibly without even consciousness on the part of the Apostle. Luther regarded this statement as an illustration of St Paul's words, Gal. ii. 8. This great effusion of healing power, which, it is implied by the tense of the verb *wrought*, continued for some time, was granted as a counterpoise to the magical and theurgic practices to which the Ephesians were addicted, vv. 13, 19. It was a parallel case to the endowment with extraordinary powers which enabled Moses to vanquish the magicians of Egypt, and Daniel to surpass the Chaldean astrologers. A yearning for some such display could hardly fail to be felt by the young converts, and God was pleased to satisfy it.

by the hands of Paul] Not as, in all cases, laid upon the sick, but through his instrumentality.

12. *handkerchiefs or aprons*] Both are Latin words. The former is translated *napkin*, Luke xix. 20; John xi. 44, xx. 7. There may have been a little more of superstition here than in placing the sick within reach of St Peter's shadow, v. 15. But the desired result was allowed in both cases, as it had been to her who thought to steal a cure of her issue of blood, Matt. ix. 21, by a method or instrumentality from which our Lord did not withhold His sanction afterwards, Matt. xiv. 36.

from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used

evil spirits went out] Possession is distinguished from disease, as above, v. 16.

JEWISH EXORCISTS.

13. *vagabond*] *itinerant*. A.V. is, in the present day, needlessly harsh. They travelled wherever there was any probability of commercial advantage.

exorcists] This practice was very prevalent amongst the Jews, and the references made to it by the Evangelists indicate more than mere pretension, Matt. xii. 27; Mark ix. 38; Luke ix. 49, 50, xi. 19. Josephus attributes a case of the exercise of this power in the presence of Vespasian, his sons, and his staff, to charms alleged to have been handed down from Solomon, viii. ii. 5. Justin Martyr expresses himself as if the Name of the God of Abraham, Isaac, and Jacob was employed, 'Dialogue,' § 85; but in 'Apol.' ii. § 6, the Name of our Lord. The power of expelling evil spirits, though possessed by St Paul in fulfilment of our Lord's promise, Matt. x. 8; Mark xvi. 17, is not enumerated among the miraculous endowments granted to the Church, 1 Cor. xii. 8—11; and there can have been no warrant for the institution of a distinct order of exorcists at the close of the third century.

We adjure] *I adjure* must be regarded as the true reading.

whom Paul preacheth] The name Joshua or Jesus was so common that this specification was necessary.

14. *chief of the priests*] This designation might imply that he had once held the office of High Priest, or that he was head of one of the 24 courses into which the Priests were distributed. Josephus uses Chief Priests in the vague sense of holding priestly rank. See the note on Matt. xxvii. 1. Some have thought that Sceva was no more than ruler of the synagogue at Ephesus. The name does not appear in the list of High Priests given by Josephus. D is singular in its reading, *a Priest*.

15. *I know*] In the Original two different words; the former implying knowledge that produces an emotion of the mind; the latter, knowledge more familiar, but with no such result as reverence. *Jesus I acknowledge, and Paul I know* has been suggested by Bp Lightfoot. The authority of Jesus was repeatedly acknowledged by evil spirits, Matt. viii. 29; Mark i. 24, v. 7; Luke iv. 41, viii. 28. Our Saviour did not interfere to check the use made of His Name by one who had not become His follower, Mark ix. 38; Luke ix. 49, 50. But these exorcists had no belief in Christ; they were disposed to turn the use of His Name to secular account. In some degree their feelings must have been like those of Simon Magus.

16. *the man in whom the evil spirit was*] The reality of possession could not have been more clearly expressed than by this phrase in combination with *the evil spirit answered* in the preceding verse.

overcame them] In this third repetition of the pronoun the weight of MS. authority is in favour of *them both*; i.e. two of the seven brethren, more forward and conspicuous than the rest, underwent this discomfiture. Bentley allowed himself to think that this reading might justify the substitution of *two* for *seven* in the preceding verse.

naked] With their clothes torn from their backs. In John xxi. 7, and Mark xiv. 52, without the upper garment.

17. *fear*] Jews and Greeks alike were awestruck by the ignominious defeat of the exorcists.

was magnified] In the imperfect tense, began to be, and went on being magnified.

18. *that believed*] That *had become believers* some time previously, but had not up to this time been so far influenced by their faith as to renounce the magical arts which they practised before their conversion.

confessed] Collectively and publicly. The same word as in Matt. iii. 6, and James v. 16.

curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and

Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named De-

BOOKS OF MAGIC BURNED.

19. *Many of them*] In the Original, a word of narrower scope than that in the preceding verse. *Many* confessed, *several* burned their books. The same distinction in 1 Cor. xi. 30 is again disregarded by A. V.

curious] So all our English Versions, following the Vulgate; arts which pryed into matters beyond the limits of human knowledge, Horace, Epode xvii. 77. Th same word, 1 Tim. v. 13, is represented by *busybodies*, with the exception of Wycliffe and Rheims, which again give *curious*. Cp. Augustin, 'Confess.' x. 42, "Desiderium curiosarum visionum." Ephesus was a great school of magic. Its spells, often worn as amulets, were in very high repute. Some strange words, originally only six, taken from them, are explained by Clemens Alex. 'Strom.' v. 45, which may be seen in Wetstein's notes.

burned them] This was very much more effectual then and there than it can ever have been since the invention of printing. By actually destroying the books, they not only acknowledged the sinfulness of the practices taught therein, but also cut off at once and absolutely the possibility of relapse on their own part, or of leaving a temptation or stumbling-block in the way of others. Traffic in these impostures was not put an end to by this destruction of the books. The *seducers* in 2 Tim. iii. 13 were practisers of these *curious arts*.

fifty thousand pieces of silver] In a Greek town probably drachmæ = £1875. Jewish shekels, as understood by Grotius and Hammond, would amount to £7000.

20. *grew...prevailed*] While there was great extension of the faith, its influence on the hearts and lives of the converts became stronger. No form of superstition, Jewish, vv. 13—17, or heathen, vv. 18, 19, could withstand it. A great door was opened at Ephesus, but there were many adversaries, 1 Cor. xvi. 9.

the word of God] Word of the Lord in the best MSS.

21. *After these things*] At the expiration of the two years and three months, vv. 10 and 8.

purposed in the spirit] Resolved with himself. Not under any special direction of the Holy Ghost.

when he had passed through] Made a rapid inspection of recently founded Churches, in Philippi, Berea, Thessalonica, and Corinth. This plan was contracted to the exclusion of the last-named Church, by reason of the machinations of the Jews, xx. 3.

to go to Jerusalem] With the money collected for poor Christians there, xxiv. 17. Cf. 1 Cor. xvi. 1—4; 2 Cor. viii.; Rom. xv. 25—28.

Rome] The great centre of the Gentile world, St Paul's field of labour. This settled purpose in the Apostle's mind, Rom. i. 13, xv. 22—32, for the fulfilment of which he had the Lord's assurance, xxiii. 11, found its accomplishment in a way of which he had little thought.

22. *So he sent*] Probably to make all needful arrangements about the collections.

Timotheus] Sent by St Paul from Ephesus to Corinth by way of Macedonia, a little before the writing of the first Epistle to the Corinthians. See 1 Cor. iv. 17, xvi. 10. Bp Wordsworth. Cp. Paley's 'Horæ Paulinae,' iv. 4, 5.

Erastus] It is safest to say that we know nothing of this Erastus. For it is not at all likely that the chamberlain, *i.e.* treasurer, of the city of Corinth, Rom. xvi. 23, 2 Tim. iv. 20, could have been free from his official duties to attend on St Paul at Ephesus.

for a season] Perhaps till Pentecost. This delay may have been occasioned by the great door being opened for him at Troas, 2 Cor. ii. 12.

DEMETRIUS, A MAKER OF SILVER SHRINES, CAUSES A TUMULT.

23. *And the same time*] *about the same time*. Only a general indication. The time of St Paul's intended departure is not marked with strict exactness.

no small stir] The arrival of Apollonius of Tyana may have contributed to this, if, as has been thought probable, it took place a little before St Paul's quitting Ephesus.

that way] *the way*; as above, v. 9.

metrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen ;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands :

27 So that not only this our craft is in danger to be set at nought ; but

also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion : and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

24. *for Diana*] Rather, *of Diana*. The shrines were miniature models of the temple, containing a representation of the statue of the goddess. Compare the tabernacle of Moloch, vii. 43. These were reverently placed in private houses, or worn as amulets. According to Pausanias, iv. 31, more private devotion was paid to the Ephesian Diana than to any other divinity.

Diana] A. V. followed the Vulgate in substituting this name for Artemis. Cp. xiv. 12. The Ephesian Diana was not the beautiful huntress goddess of the popular mythology, but an impersonation of the productive and fostering powers of nature, combining attributes so various that Creuzer, 'Symbolik,' ii. 115, says that she was in herself an Asiatic and Egyptian pantheon. She was represented wearing a turreted crown like that of Cybele, with very numerous breasts, and below them heads of lions, stags, and oxen, tier under tier, encircling her lower person as though they were so many swathing bands, so that the figure resembled a mummy quite as much as a statue.

Her temple at Ephesus, built in a marsh on layers of charcoal and hides stuffed with wool, as protective against earthquakes, called by Pliny, 'N. H.' xxxvi. 14, the wonder of the world, having been burned in the year 355 B.C. in the night in which Alexander the Great was born, was rebuilt with greater magnificence. It is said to have had 127 columns, 60 feet high, each the gift of a king; and that seven of these, made of jasper, were brought to Constantinople and applied to the support of the dome of St Sophia. Leake pronounced that not a fragment on the spot can be assigned with certainty, and that even the site cannot be ascertained.

the craftsmen] The designers and skilled labourers of the highest class.

25. *the workmen*] Those to whom the rougher parts only of the manufacture were assigned. It is observable that priests are not

mentioned. St Paul had abstained from any direct attack on the established system, and had laboured quietly to attract the people to a higher creed and a purer practice by a free and full declaration of evangelical truth.

craft] The same word as *gains*, xvi. 19.

26. *all Asia*] Bp Wordsworth most aptly quotes Apuleius, ii., "Diana Ephesia, cujus nomen unicum multiformi specie, ritu vario, nomine multijugo, totus veneratur orbis."

this Paul] Contemptuously expressed. *that they be no gods*] This portion of their teaching gave occasion to Christians being called atheists. The popular belief identified the idols with the divinities: "simulacra Deum, Deos immo ipsos convulsos ex sedibus suis, ablatos esse." Livy, xxxviii. 43.

28. *full of wrath*] This persecution, like that at Philippi, originated with the heathen; there the pretext was political, at Ephesus it was religious.

cried out] went on crying out.

Great is Diana] Great was a distinctive epithet of this goddess, v. 35.

29. *Gaius*] Known in this passage only. The Gaius in xx. 4 was of Derbe, and the Gaius in Rom. xvi. 23 and 1 Cor. i. 14 was of Corinth. The name Gaius or Caius was so very common that it is safer to keep these three distinct than to reduce them to two by conjecturing that the native of Macedonia had settled in Corinth. There is a fourth Gaius to whom St John addressed his third Epistle.

Aristarchus] A Thessalonian, xx. 4, who had been in peril at Ephesus, xix. 29. In the Epistle to Philemon, 24, St Paul classes him with his fellow-labourers, and in Col. iv. 10 he calls him his fellow-prisoner. He was probably one of the wealthier converts, for he was able to be absent from home in attendance on the Apostle for three years, from xx. 4 to xxvii. 2.

the theatre] Cp. xii. 21. These buildings

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that

were continually used in Greek cities for political gatherings and the transaction of public business, as at Antioch, Tacitus, 'Hist.' 11. 80; Josephus, 'J. W.' vii. iii. 3. The outlines of the ground-plan of the theatre at Ephesus are all the traces now left. Fellows thought it larger than that at Miletus, which exceeded in scale any which he had seen elsewhere. 'Asia Minor,' p. 274.

30. *suffered him not*] 1 Cor. xv. 32 cannot, as has been suggested, refer to this tumult, for the Apostle was not in the theatre.

31. *the chief of Asia*] Ten officers elected annually, by the several cities in the provincial province of which Ephesus was the capital, to superintend and bear the expense of the public games and festivals. Three of them were held to represent Jove, Mercury, and Apollo; and one selected by the Proconsul was president, and in a special sense the Asiarch. Their presence in Ephesus may be taken as indicating the season of the year. The games in honour of Diana were held in the month of May, that month being sacred to her, and accordingly called Artemisium. On such an occasion the city would be more than usually thronged, and Demetrius might safely reckon on more than ordinary zeal on behalf of the local divinity. The provision for the games, especially for those in which wild beasts were introduced, involved very heavy expenses, and the Asiarchs accordingly were rich men, one among them almost always from Tralles, a very wealthy city. Philip, a Trallian, is mentioned, in the Martyrdom of Polycarp, §§ 12 and 21, as holding the office. The having five children was admitted as an exemption; and no one, except in special cases, deemed worthy of being recorded in inscriptions, was obliged to hold the appointment a second time. Those who had once filled the office retained the title for life.

his friends] This slight, incidental notice of such a circumstance as that the Apostle had friends among the Asiarchs was noticed by Paley, 'H. P.,' as an illustration of St Luke's veracity. It shows that the new religion was

not unfavourably regarded by some of the higher classes. These may have heard the Apostle's teaching in the school of Tyrannus; but there is no reason for regarding them as converts.

32. *Some therefore*] This reverts to v. 29.

33. *Alexander*] Some have understood that he had been converted to Christianity. Others have added to this that he apostatized, perhaps under the alarm of this tumult, and have gone on to identify him with the copper-smith, 2 Tim. iv. 14, who has by some been thought to be the same as in 1 Tim. i. 20. But all this is gratuitous. The name was too common to warrant attempts at identification.

putting him forward] That he might assert a broad distinction between Jews and Christians, disclaiming all sympathy with St Paul, and so, by showing that his countrymen had nothing to do with any diminution of the profits of Demetrius and his craftsmen, concentrate the popular indignation on the Christians.

Erasmus contended for another sense altogether, viz. that the Jews had instructed him beforehand, and engaged him as their advocate.

34. *they knew*] Recognised, as iii. 10, iv. 13. *that he was a Jew*] The Jews were generally unpopular, e.g. at Philippi, xvi. 20, and at Corinth, xviii. 17.

about the space of two hours] This continuous outcry was probably, in some sort, an act of homage to Diana. Cf. 1 K. xviii. 26.

INTERVENTION, BY WHICH THIS WAS APPEASED.

35. *the townclerk*] So in all English Versions since Wycliffe, who gave *scribe. Keeper of the archives, recorder, secretary to the council*, have been proposed. But as one of the three chief Asiarchs had this designation, *γραμματεὺς*, as keeping the official register of the victors in the games, it has been thought likely that it is to be understood of him.

knoweth not how that the city of the Ephesians is [†]a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, [‡]the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a [‡]lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletum he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

worshipper] The original word, answering very nearly to *sacrist*, has been found in inscriptions, and on several Asiatic coins, especially Ephesian. One of the latter bearing the name of Nero must have been nearly contemporary with St Paul's visit. See Donaldson's 'Architectura Numismatica,' p. 32, and Akerman's 'Numismatic Illustrations of the Acts,' p. 55.

goddess] This word, wanting in *8*, *A*, *B*, *D*, *E*, has been rejected in recent critical editions.

the image which fell down] Tarsus, Troy, and Athens claimed to possess such. In some cases they were, in all probability, aerolites. This at Ephesus was, it seems, a very rude wooden figure of earlier than Grecian workmanship. Pliny, 'N. H.' xvi. lxxix. 7, reports two accounts, one, that it was of ebony, the other, that it was of vine wood. According to Vitruvius, II. 9, it was of cedar. Xenophon, 'Anabasis,' v. 3, implies that it was of gold. The very ancient idol may have been heavily gilded. It survived not only the arson of Herostratus, but seven rebuildings of the temple. Pliny, as above.

37. *these men*] Gaius and Aristarchus. *robbers of churches*] In this very felicitous rendering, A. V. followed Tyndale, Cranmer, and the Geneva Bible, instead of Wycliffe, who gave *sacriligers*. *Profaners of your temple* has been suggested.

nor yet blasphemers of your goddess] The image which fell down from Jupiter, v. 35, was not to be included in the gods made with hands, v. 26.

38. *the law is open*] The marginal rendering is very much better: *court days are kept*, i.e. there are fixed times, periodically

recurring, for the administration of justice. Some have misunderstood that the courts were sitting at this time.

deputies] Proconsuls, the authorities to whom such cases would be legally referred, spoken of generally. It is not necessary to understand a particular Proconsul with his assessors.

39. *in a lawful assembly*] Rather, *in the lawful assembly*, i.e. of the district of Ephesus; convened according to the provisions of the Roman Law, on a fixed day, with due formality, not in a sudden tumultuary gathering.

40. *we are in danger*] The Roman authorities regarded tumultuous popular assemblies with great jealousy, and sometimes punished them by a massacre.

uproar] This word and *concourse* in the Original are thought to correspond to two offences which Roman Law pronounced capital. "Qui coetum et concursum fecerit, capitale sit," Seneca, 'Controv.' III. 8. The latter, in xxiii. 12, explained by *conspiracy* in 13, was designedly chosen to indicate the view which might be expected to be taken of these proceedings by the Romans, whose interference would involve consequences much more serious than the loss attributed by Demetrius to the Apostle's teaching.

no cause] Strangely rendered in the Vulgate, *there being no one responsible for—*.

41. *thus spoken*] Having shown that the popular excitement was discreditable, vv. 35, 36; unjustifiable, v. 37; unnecessary, vv. 38, 39; and dangerous, v. 40.

ST PAUL GOES TO MACEDONIA.

CHAP. XX. 1. *after the uproar was*

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

ceased] It is not stated, and it is not probable, that St Paul left Ephesus because of the riot. Previously to that he had purposed to go through Macedonia and Achaia, xix. 21, 22; and had planned not to remain at Ephesus beyond Pentecost, 1 Cor. xvi. 8.

2. *those parts*] This may have included the confines of Illyricum, Rom. xv. 19. Paley, 'H. P.' II. iv.

them] The Christians in Macedonia.

Greece] Achaia, which, according to the Roman provincial division, included all to the south of Macedonia. Cp. xix. 21.

This verse covers nine or ten months, from the early summer of A.D. 57 to the spring of 58. Howson, after Wieseler.

3. *there abode three months*] At Corinth, the capital of Achaia, it may be presumed. The writing of the Epistle to the Romans is usually assigned to this interval.

the Jews laid wait] Baffled in their attempts to rouse the Roman authorities against him at Thessalonica and at Corinth, they now thought fit to act for themselves by taking the Apostle's life between Corinth and Cenchrea. The Jews were numerous and influential in all sea-ports.

to sail into Syria] Carrying the amount of the contributions for the relief of the distress of the Christians in Judæa, xxiv. 17. Collections had been made in Achaia, 1 Cor. xvi. 1—4; 2 Cor. ix. 2, and in Macedonia, 2 Cor. viii. 1—4.

through Macedonia] He escaped the Jews by instantly quitting Corinth, and taking an overland route. This change of plan must have given opportunities for receiving supplementary contributions.

4. *into Asia*] as far as into Asia. These words have not the support of N, B, and Vulgate, but have been retained in most recent editions. They had not intended to go further; but Trophimus went to Jerusalem, xxi. 29, and Aristarchus to Rome, xxvii. 2.

Sopater] Son of Pyrrhus is subjoined in all later critical editions, on the authority of five most important Uncial MSS., thirty Cursives, and the Vulgate. This insertion does not favour the identification with Sosipater, Rom. xvi. 21.

Aristarchus] See above, xix. 29.

Secundus] Not mentioned elsewhere.

of Derbe] This was added to distinguish him from the Gaius in xix. 29, who was a Macedonian.

Timotheus] The Syriac subjoins *of Lystra*. See xvi. 4.

Asia] In the narrower sense, the proconsular Asia.

Tychicus] stood very high in St Paul's estimation: "a beloved brother and faithful minister," Eph. vi. 21; Col. iv. 7. This latter passage implies that Tychicus was with the Apostle in his first imprisonment. In Titus iii. 12 he is mentioned as on the point of being sent into Crete; and from 2 Tim. iv. 12 it appears that he must again have been with St Paul in the course of his second imprisonment. It has been conjectured, with great probability, that Tychicus was one of the two brethren, Trophimus being the other, associated with Titus for superintending the collections made on behalf of the distressed Christians in Judæa, 2 Cor. viii. 16—24.

Trophimus] A Gentile and an Ephesian, whose going on to Jerusalem gave occasion to the apprehension of the Apostle, xxi. 29. He was with St Paul in the interval between the two imprisonments, and was left at Miletus sick, 2 Tim. iv. 20. It must have been very gratifying to the Apostle to make known to the Church of Jerusalem so many Gentile converts.

5. *These*] It seems arbitrary to limit this to Tychicus and Trophimus. It has generally, and with good reason, been understood as comprehending all the seven names in v. 4.

going before] Probably to prepare for the Apostle's visit, which, in consequence of the change in his route, v. 3, could not be expected.

for us] St Luke had now rejoined the Apostle, after having remained at Philippi since xvi. 40. Henceforth there was no separation within the limits of the time comprehended in this Book. The addition of his name to those enumerated in v. 4 is not favourable to the fanciful stress which some have been disposed to lay on the coincidence of the number of these fellow-travellers accompanying the charitable contributions, with that of the originally appointed Deacons.

Troas] The city, not the district, as above, in xvi. 8, II.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together ^ato break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in

the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

6. *from Philippi*] *I.e.* from its port, Neapolis, xvi. 11. A city and its harbour were commonly regarded as one; but in this case they were ten miles apart. This was six years after the outrage, xvi. 22.

days of unleavened bread] During which St Paul remained quietly at Philippi, out of respect for the Festival, which, to him and his companions, was doubtless a commemoration of Christ as the true Paschal Lamb. Absolute non-observance would have given offence to both Jews and Jewish converts.

in five days] Literally, at the end of five days. They must have had rough weather, it being not far from the equinox. The passage had been made in two days, xvi. 11.

seven days] This is noteworthy, hastening to Jerusalem as St Paul was, v. 16. For the same length of stay in one place, see xxi. 4, xxviii. 14.

CELEBRATES THE LORD'S SUPPER AT TROAS.

7. *the first day of the week*] The Day of the Resurrection; Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1; John xx. 19. This and 1 Cor. xvi. 2 have been regarded as the earliest notices of its observance. Its designation as the Lord's Day, Rev. i. 10, in use early in the second century, was legalized by Constantine, Sozomen, i. 8. Sunday is found in Justin Martyr, 'Apol.' i. 67, and in Tertullian, 'Apol.' § 26.

the disciples] This reading was perhaps introduced in consequence of a Church Lesson being made to commence with this verse. The authority of MSS. is decidedly in favour of *when we had come together*. This is to be understood as matter of course from habit, not that they were specially summoned because the Apostle was on the spot.

to break bread] The Sacrament of the Lord's Supper. See ii. 42; 1 Cor. x. 16.

preached] *went on discoursing*. The same word is translated *reasoned*, xvii. 2. It was not so much a continuous discourse as conversation, in the course of which questions

were answered, difficulties explained, and doubts satisfied.

8. *many lights*] From the word being the same as in Matt. xxv. 1 Lange inferred that hand lamps are to be understood here.

the upper chamber] See i. 13.

where they] *where we were gathered together* has been received by recent critical editors, following four Uncial MSS., many Cursives, the Syriac, and the Vulgate.

EUTYCHUS, KILLED BY A FALL, IS RECALLED TO LIFE.

9. *a window*] The same word as 2 Cor. xi. 33. The window; only one in the room. If the house had been in Jewish occupation it probably looked in the direction of Jerusalem. Not a window in our sense, but a large unglazed opening, having latticed doors, which, at the time, were wide open because of the numbers present. Eutychus fell from the third story, either on the pavement of the street, or more likely, on the hard ground of the courtyard. The death of Ahaziah, king of Israel, was occasioned by a similar fall, 2 K. i. 2, 17.

young man] The word used in v. 12 implies still earlier youth.

being fallen] Sinking, as he sat, into deep sleep. *Quum mergeretur somno gravi*, Vulgate.

10. *went down*] Quickly, by the outside staircase usual in the East. Cp. Mark xiii. 15. *fell on him*] Mindful of the course taken by Elijah, 1 K. xvii. 21, and by Elisha, 2 K. iv. 34.

Trouble not yourselves] St Paul went straight to the fact which would reassure and comfort, as with the jailer, xvi. 28.

his life is in him] By the time that he said this, St Paul was assured of the miraculous restoration. Verses 9 and 12 put the fact of death beyond question. Compare our Lord's language in the case of the daughter of Jairus, Matt. ix. 18, 24; Mark v. 39; Luke viii. 52. Miraculous powers were not per-

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for

manent endowments, to be exercised at will. In xxviii. 8, St Paul healed a pagan stranger. For Timothy's often infirmities he had only advice to offer, 1 Tim. v. 23; the dangerous sickness of Epaphroditus had to run its course, Phil. ii. 27; and he was constrained to leave Trophimus at Miletus sick, 2 Tim. iv. 20.

11. *broken bread*] The bread, in the best critical editions, points to the Eucharist.

and eaten] Made a meal; the *Agape* following the administration of the Sacrament.

talked] A word implying more familiar conversation than that used in vv. 7 and 9.

till break of day] An instance of the Apostle's being in watchings often, 2 Cor. xi. 27. He disregarded personal comfort in prospect of his voyage, if he might but confirm and edify.

so he departed] Without delay, or further refreshment. Compare xxvii. 17; John iv. 6.

12. *brought*] Rather, 1ed. The restoration of Eutychus was complete; there was no debility left.

13. *to ship*] the ship, i.e. our ship, referring to v. 6. A coasting vessel, it seems, had been hired as far as Patara, xxi. 1, 2. The Apostle had absolute control of its movements, passing by Ephesus, v. 16, and now leaving his companions on board. This arrangement, adopted, as Michaelis thought, as a security against the plots of the Jews, held good till xxi. 2, after which it was no longer requisite.

Assos] A town of Mysia on the north shore of the Gulf of Adramyttium, and difficult of access by sea. It was opposite to the Isle of Lesbos, only seven miles distant. The ruins, which cover a considerable area, are pronounced by Fellows to contain no trace of the Romans; and by Leake to give the most perfect idea of a Greek city. 'Asia Minor,' 129.

afoot] Rather, *overland*. Cp. Matt. xiv. 13; Mark vi. 33. By sea the transit was much longer, and the headland Lectum had to be doubled. St Paul may have suffered from the late rough voyage, v. 6, and have preferred to avoid the sea when he could. The

landing, allowed xxvii. 3, is mentioned as if it had been a most welcome indulgence. It has been suggested that the Roman road offered opportunities for Apostolic work, that he preferred an interval of solitude, or was glad to prepare his friends for the separation which awaited them.

14. *Mitylene*] The chief town of Lesbos, on the eastern coast of the island, the name of which it has displaced in modern geography. It was considered very unhealthy.

15. *Chios*] Separated from the mainland by a strait of only five miles.

arrived at] Rather, *put in at*. Samos was 50 miles south of Chios. The nights, it appears, were spent in various harbours.

Trogyllium] The rocky extremity of the ridge of Mycale, between which and the southern extremity of Samos the channel is barely a mile wide. The words *tarried at Trogyllium*; and, unauthorized by most important MSS., and not recognised by the Vulgate, have been omitted in most recent critical editions.

Miletus] Ioniae caput, Pliny, 'H. N.' v. 31. Nearly twenty-eight of our statute miles south of Ephesus, according to Biscoe's calculation, p. 342. Even in St Paul's time it had lost its strictly maritime position by the silting up of the river Mæander, and now it is several miles from the coast. Fellows found the remains of an enormous theatre, traces of an aqueduct, the sites of several temples, and the ruins of a Christian Church, formed out of a Greek temple of the Corinthian order. The retention of the erroneous form *Miletum*, 2 Tim. iv. 20, in A. V., is remarkable; for in this place the correction was made in 1611.

16. *to sail by Ephesus*] It has been suggested that he was apprehensive that, if he went up the gulf to Ephesus, he might be detained by the west winds very prevalent in the spring. Perhaps he could not trust himself to visit the place in which he had many friends, and where many urgent claims on his attention could hardly fail to delay his arrival at Jerusalem. To be there at the time of the

he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all

humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Feast of Pentecost was of more importance than staying at Ephesus. If he had been able to adhere to his original plan of sailing from Corinth, there would have been time for both.

be hasted] That he might report his mission and its results to St James and the Elders; deliver the amount of the collections, xxiv. 17; 1 Cor. xvi. 3, 4; Rom. xv. 25; refute the calumnies circulated against him, xxi. 21; and avail himself of the opportunity afforded by the presence of many strangers for making the Gospel known to a greater number and variety of people than would ordinarily have been found there.

AT MILETUS HE CALLS TOGETHER THE ELDERS OF THE CHURCH.

17. *from Miletus*] Here, it appears, he spent several days. Irenæus, III. xiv. 2, represents that Bishops and Presbyters came from all the towns in the neighbourhood as well as from Miletus.

elders] In v. 28 *overseers*. "These persons ecclesiastical being termed as then, Presbyters and Bishops both, were all subject unto Paul as to an higher governor appointed of God to be over them; as appeareth by his sending to call the Presbyters of Ephesus before him, and by his leaving Timothy in his place with his authority and instructions for ordaining of ministers there, 1 Tim. v. 22; and for proportioning their maintenance, 17, 18; and for judicial hearing of accusations brought against them, 19; and for holding them in an uniformity of doctrine, i. 3." Hooker, VII. v. 1.

18. *Ye know*] D is singular in making this address begin with *Brethren*. A better arrangement would be, *Ye know after what manner I have been with you at all seasons from the first day that I came into Asia*.

Asia] See xix. 10.

after what manner] "In all patience," 2 Cor. xii. 12; "holy, justly, and unblameably," 1 Thess. ii. 10. St Paul was magnifying his office, not himself. It can hardly be

reasonably doubted that we have a verbal report of this address. Many of the thoughts, idioms, and single words, are characteristic of the speaker. It is the only one which St Luke heard. The others, preserved for us in this history, were made to Jews, or heathens, or both. This, accordingly, alone admits of being compared with the Epistles.

at all seasons] Rather, *throughout the whole time*; *per omne tempus*. Vulgate.

19. *all humility*] *The utmost*, as Eph. iv. 2. Humility was a favourite word with St Paul, Eph. iv. 2; Phil. ii. 3; Col. ii. 18, 23, iii. 12. Elsewhere, in 1 Pet. v. 5 only.

many tears] *Many*, not authorized by several most important MSS., has been omitted by recent critical editors. Proneness to tears was one of the characteristics of the great Apostle. See below, v. 31. He wept as he wrote, 2 Cor. ii. 4; Phil. iii. 18. "Weeping," said Luther, "goes before working, and suffering before doing."

temptations] *I.e.* trials, afflictions; as in Luke xxii. 28; James i. 2.

lying in wait] Rather, *plots*; more activity is implied than in A.V. Cf. v. 3; "perils by mine own countrymen," 2 Cor. xi. 26; at Ephesus especially, 1 Cor. xv. 32; 2 Cor. i. 8—10.

of the Jews] Gentile persecutions did not affect him so deeply. Denton.

20. *kept back*] A nautical word for taking in a reef; rendered *draw back*, Heb. x. 38. It implies the fear of giving offence. Cp. 2 Cor. iv. 2; 1 Thess. ii. 4; Gal. i. 10.

publicly] In the synagogues, and afterwards in the school of Tyrannus, xix. 8, 9.

21. *repentance*] This word has the article prefixed; the repentance due from them. The Apostle's ministry was twofold. To the Gentiles he primarily testified repentance towards the God from whom they had wandered; to the Jews, who already acknowledged and adored Him, the necessity of faith in Christ. See Bp Jebb's 'Sacred Literature,' § 16, p. 343.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions ¹abide me.

¹ Or, wait for me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

22. *bound in the spirit*] Under mental constraint from an overpowering sense of duty, which rendered him indifferent to dangers and insensible to remonstrances. Cp. xxi. 12—14; xviii. 25, xix. 21; John xiii. 21. The Spirit is distinguished in the next verse by the epithet Holy.

23. *witnesseth to me*, in five Uncial and many Cursive MSS. Not by direct inward communication only, but by the ministry of prophets, e.g. Agabus, xxi. 10, 11. St Paul's apprehensions of danger from the violence of his own countrymen are expressed more clearly and with less despondency, Rom. xv. 31; and that Epistle had been written shortly before his leaving Corinth. See Paley, 'H. P.' i. § 5.

bonds] This was not a natural anticipation for a Roman citizen. But it was realised four years later, Eph. iii. 1, and Philemon 1, 9, and two years after that, 2 Tim. i. 8.

24. *neither count I my life dear*] To him to live was Christ, and to die gain, Phil. i. 21. *might finish my course*] A very favourite similitude with St Paul, Phil. iii. 11—14; 1 Cor. ix. 26. This aspiration was realised, 2 Tim. iv. 7.

with joy] This is wanting in A, B, D, and in the Syriac and the Vulgate.

the Lord Jesus] This expression of affectionate loyalty recurs frequently, xxi. 13; 1 Cor. v. 4, xi. 23; 2 Cor. i. 14, iv. 10.

25. *I know*] He had no supernatural assurance as to his future, v. 22. Cf. 1 Tim. iii. 14. The word expresses not absolute knowledge but firm persuasion, xxvi. 27; Rom. xv. 29. In Phil. i. 20 it is explained by earnest expectation and hope. These passages, Philemon 22; Heb. xiii. 23, have been understood as indications that St Paul did actually revisit Asia, after his first imprisonment, of release from which a very strong presentiment is expressed, Phil. ii. 24.

that ye all] "That ye will not all of you. The fulfilment of this would require no more

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of

than that some of those then present should never see St Paul again." Greswell, iv. 223. *the kingdom of God*] The MS. authority for *of God* is very defective.

26. *pure from the blood*] Perhaps a reference to Ezekiel iii. 18, 20, a book of which it has been said that it is never quoted in the New Testament. See the comparison of portions of it and of the Apocalypse in Bp Wordsworth's notes on Ezekiel xxxviii.

27. *all the counsel of God*] This has by some been restricted to the admission of the Gentiles. It must surely have comprehended the teaching of the Great Forty Days. There is no warrant here for any obligation to bring all doctrines before all people indiscriminately. The Apostle was addressing Presbyters and Teachers.

28. *therefore*] Because henceforth the responsibility must rest with you.

unto yourselves] The necessary groundwork for the oversight of others, 1 Tim. iv. 16.

over the which] In which, Wycl. following Vulgate; among whom, Cranmer, agreeing with Luther.

the Holy Ghost] Personality and Divinity are implied. Cf. v. 3, 4, viii. 29, xiii. 2, 4; 1 Cor. xii. 11 and 28. In the first age Ordination was by His special intervention, i. 24, xiii. 2; 1 Tim. iv. 14.

overseers] Presbyters, v. 17. "Episcopus, whose general idea is overseer, was a word in use long before Christianity, a word of universal relation, to economical, civil, military, naval, judicial, and religious matters. This word was assumed to denote the governing and presiding persons of the Church, as *Diaconus* (another word of vulgar and diffused use) to denote the ministerial. The Presbyters therefore, while the Apostles lived, were *Episcopi*, overseers. But the Apostles, in foresight of their approaching martyrdom, having appointed their successors in the several cities and communities, as St Paul did Timothy at

God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years

I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, ^{12.} or gold, or apparel. ^{1 Cor. 4.}

34 Yea, ye yourselves know, ¹ that these hands have ministered unto my ^{1 Thess. 2.} ² ^{Thess. 3.}

Ephesus and Titus in Crete, A.D. 64, four years before his death, it was thought well to keep that name proper and sacred to the first extraordinary messengers of Christ. And in the very next generation after the Apostles, it was agreed over all Christendom at once, to assign and appropriate to the successors of the Apostles the word *Episcopus* or Bishop." Bentley, 'Remarks on Free Thinking,' § 35.

to feed] To be shepherds of. Cp. John xxi. 16; 1 Pet. v. 2.

church of God] The reading represented in A.V. has the support of the two oldest Uncial MSS., \aleph , B, of 20 Cursives, of the elder Syriac, and the Vulgate; and appears in quotations by Ignatius, 'Ephes.' i, and Tertullian, 'ad Uxorem,' II. 3.

The Church of the Lord is in four ancient Uncials, A, C, D, E, and 14 Cursives, is represented in the Armenian and Coptic, and appears in a quotation by Irenæus, III. xv. 2.

Along with this statement, which, before \aleph was known, had been considered nearly balanced, it is to be borne in mind that in the Epistles of St Paul *the Church of God* occurs ten times, *the Church of Christ* but once, and that indirectly, Rom. xvi. 16. Alford, in his third edition, replaced τοῦ Θεοῦ.

Independently of this passage, the eternal Godhead of Christ is established elsewhere, e.g. by John i. 1—14, and Rom. ix. 5; but the evidence for it cannot be adequately set forth by any number of isolated texts.

WARNING AGAINST FALSE TEACHERS.

29. *departing]* A.V. happily followed the Vulgate, as did Luther also, in giving this, rather than the more usual meaning of the word, *arrival*; for which Bengel and others have contended, understanding a hint of the dark character of the next arrival to be looked for, as in contrast with his own. It is neither necessary nor natural to understand departure out of this life.

grievous wolves] So in Erasmus' Prayer for the Peace of the Church, given in English in Henry VIII.'s Primer, 1545, "Thou seest, O good Shepherd, what sundry sorts of wolves have broken in to Thy sheepcotes." Burton's

'Three Primers,' 51, or Jackson's Works, VIII. 181. Not persecutors, but false teachers, as is indicated by the next verse. Cp. Matt. vii. 15. The term was thus used by Ignatius, 'Ephes.' 8; Justin M. 'Apol.' I. 58; and Irenæus, I. Praef. 2. Although fearful errors were numerous and early in the Churches of Asia, Rev. ii. 6, 14, 15, 20, iii. 9, yet this warning was effectual for some time at Ephesus. Rev. ii. 2. Cp. Ignatius, 'Ephes.' § 6, "Ye all live according to the truth, and not one heresy dwells among you."

30. *of your own selves]* To be understood, probably, not of the Elders only, but of the whole community. Hymenæus and Alexander, 1 Tim. i. 20, Phygellus and Hermogenes, 2 Tim. i. 15, and Philetus, 2 Tim. ii. 17, fulfilled this prediction.

disciples] the disciples, those who professed and called themselves Christians.

after them] after themselves, Lachmann, on the authority of some of the best MSS.

31. *three years]* A round number, of which two years and three months are specified, xix. 8—10. Compare the indefinite *for a season*, xix. 22.

night and day] In season, out of season, 2 Tim. iv. 2.

with tears] Cp. v. 19.

32. *which is able]* Who is able, as Syr. and Vulgate. The sequel of the verse shows that this is to be understood of God, and not of the word, as some have proposed.

33. *apparel]* One form in which wealth was accumulated in the East, Gen. xlv. 22; Exod. iii. 22; 1 K. x. 25; 2 K. v. 26; 2 Chro. ix. 24; Ezra ii. 69; Neh. vii. 70; Job xxvii. 16; Zech. xiv. 14; a form liable to suffer from moths, Matt. vi. 19; James v. 2. Ephesus was famous for a manufacture of luxurious apparel. Athenæus, XII. 525.

34. *these hands]* At Corinth, xviii. 3, as well as at Ephesus. Cp. 1 Cor. iv. 11, 12. Reference is repeatedly made to his declining to avail himself of his rightful claims, 1 Cor. ix. 14, 15, based on Matt. x. 10. Cp. 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8; 2 Cor. xi. 9.

necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at

35. *all things*] More correctly, *in all ways*, not by precept only but by example. Cf. 1 Cor. x. 33; Eph. iv. 15.

the weak] The context seems to point to *the poor*, though this sense belongs rather to the adjective than to the participle which is used here. Bengel, following Calvin, refers to 1 Cor. ix. 22 as warrant for understanding *the weak in faith*; and this was approved by Tholuck and Meyer.

how he said] *He Himself said*. St Paul was quoting a saying of our Lord which, he felt sure, was familiar to those whom he was addressing. Clement of Rome referred to it in § 2 of his Epistle to the Corinthians. In Appendix C to Westcott's 'Introduction to the Study of the Gospels,' there is a collection of the apocryphal traditions of the Lord's words and works, with this weighty remark prefixed: "It is a fact of great significance that traditional accounts of words or works of the Lord which are not noticed in the Gospels are extremely rare. The Gospels are the full measure of what was known in the Apostolic age, and (may we not add?) of what was designed by Providence for the instruction of future ages."

37. *kissed him*] The verb in the Original expresses earnestly affectionate and often repeated kisses. Cp. Luke vii. 38.

38. *see*] A much stronger word than that used by the Apostle, *v. 25*. This implies gazing on, with reverence and love.

accompanied him] There was some distance between the town and the ship, *v. 15*.

ST PAUL SAILS, BY COOS, RHODES, AND PATARA, TO TYRE,

CHAP. XXI. 1. *we*] Trophimus, *v. 29*, Aristarchus, *xxvii. 2*, and St Luke. Timothy,

it appears, went back from Miletus with the elders.

were gotten from them] The Original was understood by Chrysostom as implying that the separation cost a painful struggle.

came with a straight course] The same word as in *xvi. 11*.

Coos] Or Cos, the chief city of the small, fertile, and populous island of the same name, about 40 nautical miles south of Miletus. Jews had settled there from early times, 1 Macc. xv. 23, and were very wealthy, according to a quotation from Strabo in Josephus, *xiv. vii. 2*.

Rhodes] About 50 miles south of Cos. Here also was a Jewish settlement. It does not appear that St Paul landed. "This island, on the verge of two of the basins of the Mediterranean, became the intermediate point of the eastern and western trade. It was the point from which the Greek geographers reckoned their parallels of latitude and meridians of longitude." Howson.

Patara] The port of Xanthus, the capital of Lycia, from which it is distant ten miles, at the south-west extremity of Asia Minor, immediately over against Rhodes. Its extensive ruins are almost covered with sand, and its once commodious harbour is now described as a pestilential marsh.

2. *Phenicia*] See *xi. 19*.

3. *had discovered*] Had come near enough for the island to rise above the horizon. St Luke, as usual with him, uses the correct nautical term.

on the left hand] *I.e.* passed to the southward of it. The weather must have been very fine, or their course would have been between Cyprus and the mainland, *xxvii. 4*.

Syria] The Roman province, including Phœnicia and Palestine.

Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we* were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our

leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, *“which was one of the seven;”* and ^{chap. 6. 5.} abode with him.

9 And the same man had four

was to unlade] A.V. agrees with the Vulgate, as also Luther. Tyndale, Cranmer, and the Geneva, *unladed her burthen*, are nearer to the Original, which implies that the discharge of the cargo occupied some time.

4. *finding disciples*] Having found ~~the~~ disciples, *sc.* that were resident there. Probably they were neither numerous nor well known, for the word implies that the Apostle and his companions took pains to find them. The Gospel had been carried as far as Phœnice after the death of Stephen, xi. 19; and Paul and Barnabas passed through that district, xv. 3. Our Blessed Lord had been on the verge of the territory of Tyre and Sidon, Matt. xv. 21; Mark vii. 24. The foundation of a Church there was an opening to the fulfilment of Isai. xxiii. 18.

seven days] Occupied in discharging the cargo, and shipping a new freight. This must have included a Lord's Day.

through the Spirit] Cf. xx. 23. The foreknowledge was inspired; the advice based upon it was a merely human inference. St Paul accepted the information, but did not yield to the warning. Christ's approval of his conduct is implied in xxiii. 11.

5. *accomplished those days*] A full week. The expression in the Original is very peculiar, and has been understood to convey the fact that all preparations for the further prosecution of the voyage were completed during their stay at Tyre.

kneeled down] The more ordinary posture at prayer among the Jews was standing. But in times of sorrow, such as they might regard that of parting with St Paul, they fell upon their knees.

and prayed] There is great preponderance of M.S. authority for *and having prayed*, *we took leave one of another*.

AND PTOLEMAIS.

7. *Ptolemais*] The name given during the Macedonian and Roman periods to the Accho

of the Old Testament, Judges i. 31, and the St Jean d'Acre of the Crusades and more modern history. It is repeatedly mentioned in 1 Macc., v. 15, 55, x. 1, 58, 60, xii. 48, and is still the best harbour on the coast of Syria. Jews were very numerous there; two thousand were slain, and not a few made prisoners early in the war. Josephus, 'J.W.' II. xviii. 5.

8. *that were of Paul's company*] These words, wanting in N, A, B, C, E, Syr. and Vulg., are omitted by all recent critical editors, who consider them a gloss inserted for the purpose of giving greater clearness to the opening of a section marked for reading in the Church Service.

departed] From Ptolemais they travelled by land.

Cæsarea] See above, viii. 40. The coast line was taken, and Galilee was avoided, as it had been by the deputation from Antioch, xv. 3. Little sympathy was to be expected from Churches exclusively Jewish. On this, the third occasion of St Paul's being in Cæsarea, ix. 30, xviii. 22, St Luke may have heard the account of the Ethiopian eunuch from St Philip himself.

Philip] If viii. 40 is to be understood of his having begun to make this city his home, there had been ample time for the Church to take root.

the evangelist] Not in the popular sense, but as having a special aptitude and commission for preaching the Gospel, viii. 5—40. Compare Eph. iv. 11, and 2 Tim. iv. 5.

one of the seven] vi. 5. He appears to have been prominent among them. There is no notice subsequent to their appointment of more than three, Stephen, Philip, and Nicolas. Calvin was disposed to think that their office as almoners was temporary and limited to Jerusalem.

THE FOUR DAUGHTERS OF PHILIP THE EVANGELIST.

9. *virgins*] According to Polycrates, in the fragment preserved by Eusebius, v. 24,

daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that

place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain*

one of them married afterwards. This however implies that in the quotations given by Eusebius, III. 30, 31, and V. 24, the distinction between the Evangelist and the Apostle was overlooked. Routh did not acquiesce in this, 'Reliquiae Sacrae,' II. 24—26.

prophesy] Had a gift for teaching, by the expounding of Scripture, which they exercised in their home circle, or in private. Thiersch was not warranted by 1 Cor. xi. 5 in maintaining that the daughters of Philip taught in the congregation; 1 Cor. xiv. 34, 35 is decisive.

THE PROPHECY OF AGABUS.

10. *many days*] Rather, *several*. Wieseler's very careful calculation gives five days. St Paul was hastening to Jerusalem; but he was now within two days of it, and it must have been interesting to him to be with St Philip.

down from Judæa] See xii. 19.

Agabus] Identity with xi. 28 may safely be assumed. "That he is thus introduced, after the previous notice, may have arisen from the fact that St Luke is here an eyewitness of the events which he is recounting, and that this was his first sight of Agabus." Denton.

11. *his own hands*] This is the correct rendering, not *his* hands, leaving room for ambiguity as to whose hands are intended. So, in the sequel, not *the man I have bound*, but *the man who owneth this girdle*. Similar symbolical acts are recorded of ancient Prophets, Isai. xx. 2; Jer. xiii. 4, xxvii. 2; Ezek. iv. 1, xii. 4, and of our Blessed Lord, John xiii. 5.

Thus saith the Holy Ghost] A New Testament formula, answering to *Thus saith the Lord* in the Old Testament. This prediction was not intended to prohibit the Apostle's going, but to test his resolution and to confirm it.

shall the Jews...bind] Their machinations gave occasion to St Paul's being bound at

Jerusalem, conveyed as a prisoner to Cæsarea, xxiii. 33, kept in custody there for two years, xxiv. 27, and then sent to Rome as a prisoner.

deliver him] As they had delivered his Master before him.

12. *when we...both we*] St Luke took part in the protest against St Paul's resolution. At the time of his writing this account he doubtless appreciated the Apostle's firmness very differently. See the note on v. 4.

13. *I am ready*] St Paul had previously yielded to similar solicitations; as in his escape from Damascus, and in abstaining from entering the theatre at Ephesus. Now he felt it right to adhere to his purpose, xix. 21, notwithstanding the repeated warning, vv. 4 and 12. The same Spirit who enabled Agabus to foretell, had also spoken to the heart of the Apostle. He felt the great importance of a better understanding and closer union between the Jewish and Gentile converts, and doubtless thought that the representatives of the latter who were with him would exert such a happy influence over the minds of his countrymen, that, although anticipating trouble and suffering, xx. 23, he was ready to face any personal hazard in bringing them together.

14. *The will of the Lord be done*] Professor Blunt regarded this as a familiar quotation of the corresponding clause in the Lord's Prayer. 'The First Three Centuries,' p. 38.

NOTWITHSTANDING WHICH, ST PAUL CONTINUES HIS JOURNEY TO JERUSALEM,

15. *took up*] Placed our baggage on the beasts of burthen. Another reading, of very inferior authority, implies that the greater part was left at Cæsarea, and only what was immediately required taken on to Jerusalem. *Carriage* occurs in the same antiquated acceptation in Judges xviii. 21; 1 S. xvii. 22; Isai. x. 28.

of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

16. *brought with them*] A.V. here agrees with Erasmus, Calvin, and Beza. Some have preferred *conducted us to the house of one with whom we should lodge*. But the arrival at Jerusalem had not yet taken place. Giving lodging was a most valuable kindness at the time of a great Festival, when the city was full to overflowing. There is nothing in the Original to connect Mnason with Cæsarea.

of Cyprus] A countryman of Barnabas. It has been thought that he was one of the men of Cyprus, xi. 20; but his being called *an old disciple* probably indicates that Mnason was among the converts on the Day of Pentecost, of which St Peter spoke as *the beginning*, xi. 15. It is within the limits of possibility that he had heard Christ's teaching.

WHERE HE IS WELCOMED,

17. *the brethren*] The Christians generally. St Paul did not see the Elders till the next day. Cp. xxviii. 15.

received us gladly] The hearty welcome was the more noteworthy after his long occupation in teaching the Gentiles.

18. *with us*] The presence of the writer is an incidental attestation of the truth of the narrative.

James] See xii. 17, xv. 13. No one of the Twelve, it appears, was in Jerusalem at this time.

elders] Of the various congregations in Jerusalem and its immediate neighbourhood. They assembled on all occasions of importance. Cp. xv. 6.

19. *saluted*] Given the kiss of peace. Cp. xviii. 22; Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26.

particularly] In detail, reporting place after place, and his success in each. This statement was made, not because St Paul was responsible to the Church of Jerusalem, or needed any confirmation of his proceedings; but because he knew the deep interest which was taken by that Church in the extension of the faith, and

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together:

gladly availed himself of an opportunity for shewing that he had dutifully followed the regulations of the Council, xv. 23—29. At this interview the amount of the collections made on behalf of the poor believers in Judæa was delivered into the proper hands.

AND FOLLOWS ADVICE GIVEN BY JAMES AND THE ELDERS.

20. *the Lord*] The other reading, *God*, is decidedly to be preferred.

and said] The advice was given not by St James, who presided, but by the assembly. *thousands*] In the Original *tens of thousands*, a strong expression, not to be pressed to the letter. Cf. 1 Cor. iv. 15, xiv. 19; Luke xii. 1.

The proportion of converts to the entire population must have been very large. The preaching, viii. 4, 25 and ix. 35, had been effectual; and, at this time, the festival had gathered numbers from all quarters in addition to the residents in Jerusalem.

of Jews] *among the Jews*, according to the undoubtedly better reading.

which believe] Literally, *who have believed*. Bp Wordsworth understands, *have made profession of the faith*, as again in v. 25. *zealous of the law*] Beyond the standard of St James and the Elders. St Paul himself had been exceedingly zealous of the traditions of his fathers, Gal. i. 14.

21. *are informed*] The word implies that pains had been taken to make them believe this information, for which there was no ground. Exemption from the Law as taught by St Paul was limited to Gentile converts. Cp. xvi. 3, and 1 Cor. vii. 18.

the customs] vi. 14. Ceremonial observances, from which not even the destruction of the Temple could absolutely wean the Jews of Palestine.

22. *What is it therefore?*] What then is expedient under these circumstances? Cp. 1 Cor. xiv. 15, 26.

the multitude] *a multitude*. Jewish Christians

for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them:

24 Them take, and purify thyself with them, and be at charges with them, that they may ^bshave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which

believe, ^cwe have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, ^dto ^dsignify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were

would certainly throw around him, in the Temple and elsewhere, to watch his proceedings, and ascertain what ground there was for the prevalent suspicions.

23. *We have*] The four men were believers. The vow has been regarded as a temporary form of that of the Nazarites, or a vow made after recovery from sickness or escape from danger. Cp. Josephus, 'J. W.' II. xv. 1, where 30 days are spoken of as a customary time. St Paul had already been under a vow, xviii. 18. The obligations now incurred by him were not coextensive with those of the original votaries. His pecuniary aid was the great object. The relieving of needy Nazarites from the expenses involved in their vow was regarded by the Jews as very meritorious. Agrippa the elder, after the restoration of his royalty by Claudius, did this on a large scale. Josephus, XIX. vi. 1. In the case of Nazarites the offerings were very numerous and costly, Num. vi. 14, 15.

24. *purify thyself*] Take part in the abstinence and the devotional exercises to which they are pledged. Some course of purifying was usual before the great Festivals, John xi. 55.

walkest orderly] Not as observing the Law in all respects, and under all circumstances, but as being no apostate.

25. *the Gentiles*] Emphatic. St Paul's compliance with this advice was not to be understood as in any way interfering with the liberty secured for Gentile converts, xv. 20, 29.

we have written] Rather, *we wrote*. Eight years had intervened since xv. 23. There is decided authority for another reading, *we sent*, i.e. messengers.

that they observe...only that] These words are not authorized by A, B, Syr. and Vulg.

no such thing] Nothing of a ceremonial character like this vow. The Jews were not

to be prohibited from continuing their ceremonial observances; the Gentiles were not bound to adopt them. See Augustin's 'Letter to Jerome,' § 9, LXXXII, or XIX. If there had been a shade of evil in the transaction, or any foreseen liability to the misleading of weak believers, St James would never have suggested this course, and St Paul could not have acquiesced in it. It was an exemplification of his becoming as a Jew that he might gain the Jews, 1 Cor. ix. 20.

26. *Then Paul took the men*] His conduct has been by some thought open to censure. Calvin regarded the Apostle as "nimis facilis in obsequendo." It would have been better, he thought, if St Paul had remonstrated with St James and the Elders for not having done more towards clearing the minds of the converts from Jewish prejudices.

So Wesley thought the submission of St Paul's own judgment to the suggestion unaccountable, and that he suffered for it afterwards, v. 33.

The compliance led to most important consequences. And if his desire to become all things to all men had carried him too far, his conduct would surely have been blamed, either in the course of this narrative, or by himself in some of his Epistles.

the next day] The third after his arrival in Jerusalem.

to signify the accomplishment] There has been here a very remarkable divergence among commentators. Some have understood that the Apostle announced that the interval for which the four men had pledged themselves to their obligations had expired. Many have explained that he gave notice of the number of days for which he meant to hold himself bound by his compliance with the suggestion made to him by St James and the Elders; and the reference made to seven days in the following verse has been reasonably thought to favour this view.

^c chap. 13.
^{20.}

^d Numb. 6.
^{13.}

^b Numb. 6.
^{18.}
^{chap. 18.}
^{18.}

almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the

HE IS IN DANGER OF HIS LIFE FROM JEWS WHO WERE OF ASIA.

27. *the seven days*] Which were still due for completing the time of the four men.

Asia] Some among them, doubtless, from Ephesus, would be sure to recognise Trophimus. If St Paul's respect for the national religion soothed his believing countrymen, it only inflamed the fury of the adversaries of the Gospel.

28. *the people*] The chosen people; the word, regularly used concerning the Jews, is quite distinct from that in xii. 22, xix. 30, 33. This charge brought against him must have reminded him of that against Stephen, in making which he probably had taken a prominent part, vi. 13. Before Jewish authorities blasphemy was alleged; before the Roman, sedition. Not content with the unfounded assertion that St Paul preached everywhere among the Gentiles against the Law and the Temple, they accused him of having brought one uncircumcised into the second court, from which Gentiles were warned off, on pain of death, by an inscription in Greek and Latin. Josephus, xv. xi. 5, 'J. W.' v. v. 2, vi. ii. 4.

29. *an Ephesian*] *the Ephesian*; well known. Out of one Greek seen with St Paul in the streets, they fabricated several in the more sacred part of the Temple.

30. *drew him out*] Out of the court of the Israelites into that of the Gentiles, that the pollution of the sacred precincts with bloodshed might be avoided. That they might prevent his taking refuge at the altar has been suggested; but that was available in cases of manslaughter only.

the doors were shut] It may be presumed by the Levite guard, to prevent the return of the crowd, and the riot, if not profanation, which might be expected to ensue. The closing of the doors saved those in the inner court from any responsibility for whatever outrage might be perpetrated in the outer under the cloak of "a judgment of zeal."

31. *went about*] Rather, *were seeking*. This expression in A.V. is in the present day ambiguous. Cp. xxiv. 6, and John vii. 19, 20. They were endeavouring to beat him to death.

tidings] Rather, *information*, in the legal sense. The only instance of the word in the New Testament.

chief captain] *The tribune* in command of the *cohort*, about 1000 foot and 120 horse-men, being one-sixth of a legion.

HE IS RESCUED BY THE ROMAN CHIEF CAPTAIN.

32. *immediately*] During the Festivals the Roman garrison in the castle Antonia was kept under arms in readiness to suppress any tumults. Josephus, 'J. W.' v. v. 8.

33. *with two chains*] Each attached to a soldier; cp. xii. 6. He was released from this constraint, xxii. 30.

demanded] Called on the crowd to say.

34. *cried*] Rather, *were shouting*. Cp. xix. 32.

35. *the stairs*] The rock, on which the barracks of the Antonia were built, was 50 cubits high at the angle in which the west and north colonnades of the Temple met.

stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

* chap. 5.
36.

38 ^e Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and

beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

^f Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 ^a I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet

* chap. 21.
39.

borne of the soldiers] Either lifted up by them that he might be out of the reach of violence, or forced upon their shoulders by the pressure of the mob from behind.

36. *Away with him*] xxii. 22. Cp. Luke xiii. 18; John xix. 15.

37. *Canst thou speak Greek?*] Rather, *Dost thou understand Greek?* The name Lysias, xxiii. 26, has been thought to indicate that the chief captain was of Greek descent.

38. *Art not thou*] Winer and Meyer preferred, *Thou art not then*. But A.V. is supported by Chrysostom and the Vulgate.

that Egyptian] An impostor, who, five years previously, called himself a prophet, Josephus, xx. viii. 6, and is described as a false prophet and a magician, 'J. W.' II. xiii. 5. These passages have been pronounced inconsistent, because, as the objectors allege, in the 'J. W.' the impostor brought to the Mount of Olives 30,000, and most of these were slain; whereas in the 'Antiquities' we read that the Romans slew 400 and took 200 prisoners. But the statement of Josephus refers these numbers not to the whole body of his followers, but to a few of them who escaped from Felix along with him. See Lardner, 'Credibility,' II. viii. Eusebius, in his 'Church History,' II. 21, gives 30,000 as the number of the Egyptian's followers; in his 'Chronicle,' 3000.

four thousand] the *four thousand*; the number being known, as it might well be; for *before these days* implies that the event was still recent. This is to be understood as the number collected in the first instance,

which, in the course of a circuit through the outskirts of the desert, increased to 30,000, for the most part, it may be presumed, an unarmed rabble.

murderers] *Sicarii*, from the *sica*, a curved dagger carried under their clothes. Josephus, xx. viii. 5, 10; 'J. W.' II. xiii. 3, VII. x. 1. Hiring assassins, who murdered in broad daylight. Felix employed them to take the life of the High Priest, Jonathan.

39. *Tarsus*] See above, ix. 11.

HAVING OBTAINED LEAVE TO SPEAK TO THE PEOPLE, HE TELLS THEM OF HIS CONVERSION,

40. *beckoned with the hand*] Made a gesture to quiet them. The same word as in xii. 17.

the Hebrew tongue] See i. 19. If he had spoken Greek he would have exasperated those whose attention he desired to gain. The Roman officers and soldiers probably understood little or nothing of this address, which was virtually a confidential communication between the Apostle and his countrymen.

CHAP. XXII. 1. *Men, brethren*] See vii. 2. The address was quite courteous, notwithstanding the treatment which he had just received at their hands.

fathers] Some rulers, or chief men, were among the crowd, personally known, or distinguished by some badge of office.

now] That the uproar has ceased.

3. *in this city*] There should be a comma after *city*, indicating that his removal from

of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

chap. 8.
3.

4 ^b And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh

unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and

Tarsus had taken place in early youth. The education of teachers of the Law began ordinarily at eleven, never later than thirteen years of age.

at the feet of] Cp. Luke x. 39; Deut. xxxiii. 3. The elder sat in chairs, the middle-aged on benches; the juniors on mats on the floor, if they did not stand.

Gamaliel] See above, v. 34. He died eight years before this time.

the perfect manner] Exactly instructed in the traditional interpretation of the Old Testament, the only learning valued by the Jews, and trained accordingly in the observance of traditions as well as of the written law, Gal. i. 14; Phil. iii. 5, 6. Absolute strictness is attributed by Josephus to the Pharisees, 'J. W.' II. viii. 14; and in his own 'Life,' § 38. Compare *the most straitest sect*, xxvi. 5. *the law of the fathers*] An affectionate mode of designating it, intended to be conciliatory.

zealous toward God] Compare the character of Phinehas, Num. xxv. 13. The Vulgate, *zealous for the Law*, must have followed a different reading.

4. *persecuted*] Compare vii. 58, viii. 1, 3, ix. 1, 2, 13, xxvi. 10; 1 Tim. i. 13. *this way*] See ix. 2, xviii. 25, xix. 9, 23, xxiv. 22.

prisons] More were apprehended than one prison could receive.

5. *the high priest*] This has been generally understood as referring to the holder of the office at the time of his mission to Damascus, ix. 1, 2, still surviving at this time. This was probably Theophilus, son of Annas, or Ananus, who, having been substituted for his brother Jonathan by the procurator, Vitellius, Josephus, XVIII. v. 3, was deposed by Agrippa, XIX. vi. 2.

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the estate of the elders] The Sanhedrim. His hearers could not fail to see what great sacrifices of worldly prospects he had made.

letters] In the plural, perhaps, as addressed to various synagogues in Damascus.

the brethren] Jews resident at Damascus. Throughout this speech the designation, *brethren*, is exclusively reserved for Jews.

went] Rather, *was on my way to*.

Damascus] Named four times on this occasion; only twice in the longer speech at Cæsarea.

6. *about noon*] An additional circumstance, not given in the original account, ix. 3; of importance as shewing that it could not have been a meteor.

there shone] Rather, *there flashed*.

a great light] In ix. 3, "a light from heaven;" and, more precisely, in xxvi. 13, "above the brightness of the sun."

8. *Jesus of Nazareth*] As in xxvi. 9; in ix. 5, only Jesus. This fuller form was fresh in the Apostle's memory. Our Lord, after His return to glory, retained the human associations of His earthly Ministry.

9. *saw indeed the light*] This circumstance is not noticed in ix. or xxvi. His own impressions were clear and strong; but to his companions all was vague and indistinct. Cp. John xii. 28, 29, and Dan. x. 7. Conscious of the brilliancy of the light, they did not see the glorified Messiah.

and were afraid] This clause does not appear in four Uncial MSS., but it has been retained by most of the critical editors.

heard not] So as to understand. A Hebraism. Cp. ix. 7. They were aware of a sound, not of articulate utterance in the Hebrew tongue.

10. *there it shall be told thee*] Christ did

K K

there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that

Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know

not give the instruction Himself. He employed human instrumentality, establishing a precedent for His Church hearing His voice through His ministers. So the Angel did not teach Cornelius, but directed him to apply to St Peter.

11. *for the glory*] Here we have not only the fact of his temporary blindness, but also the cause of it. In ix. 9 we are told that it lasted for three days.

12. *a devout man according to the law*] This description was intended to be conciliatory. In ix. 10 he is simply called a disciple. Before his audience at this time St Paul did not dwell on the fact of his being a Christian. Of the vision which Ananias himself had seen, no notice is taken in this speech.

13. *looked up upon him*] *With my restored sight* is the full force of the Original, the word being the same as in Matt. xi. 5; Mark x. 51, 52.

14. *The God of our fathers*] This, again, was conciliatory. This and the following verses are supplementary to the original account in ix.

chosen] Rather, *foreordained*.

and see] As Simeon, under different circumstances, in answer to lifelong aspirations, was allowed to see; as many prophets and kings had desired to see. If St Paul had not seen Him, he could not have been a witness of the Resurrection. Great stress is laid on his having seen Christ, ix. 17, 27; 1 Cor. xv. 8.

that Just One] Cp. vii. 52. This designation was likely to be more acceptable to the Jews than the name Jesus.

15. *all men*] The offensive designation, Gentiles, was avoided.

16. *be baptized*] Literally, *have thyself baptized*. See ii. 38. "Baptism was at length his grand absolution, his patent of pardon, his instrument of justification granted him from above: neither was he justified till he received that divine seal, inasmuch as his sins were upon him till that very time." Waterland, 'Summary View of the Doctrine of Justification.'

calling on] Invoking the Name of Christ; a declaration of His Godhead, Chrysostom, Hom. XLVII. 3. Cp. vii. 59.

of the Lord] In the best MSS., the Syriac, and the Vulgate, *His Name*, i.e. the Name of the Just One.

17. *come again*] After an interval of three years. Cp. ix. 26, and Gal. i. 17, 18.

prayed in the temple] An incidental answer to the charge that he despised the Temple and its services, xxi. 28. Chrysostom, Hom. XLVIII., thought that this circumstance was added to shew that the vision was no mere fancy.

in a trance] One of the many revelations, 2 Cor. xii. 1, distinct from the rapture, *vv.* 2, 4.

18. *And saw him saying*] Cp. Rev. i. 12. There is no hint of this vision and command in ix. 26—30.

quickly out of Jerusalem] His stay there was limited to fifteen days, Gal. i. 18.

they] The Jews resident in Jerusalem.

19. *And I said*] This has been understood as a plea for his being allowed to remain in Jerusalem, where his previous hostility, contrasted with his present devotedness, would surely make a deep impression, and dispose his countrymen to accept his teaching; or, as an extenuation of their obduracy.

that I imprisoned and beat in every synagogue them that believed on thee:

20 ^{chap. 7.} And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain,

imprisoned] Literally, *was continually imprisoning*.

20. *thy martyr*] *Thy witness*, previously to A.V. Cp. Rev. ii. 13, xvii. 6. The exceptions to the earliest witnesses for the faith sealing their testimony with their blood were so rare that the first meaning of the word easily passed into the second. At Lyons, A.D. 177, those who had been scourged and branded, and once and again exposed to wild beasts, rebuked those who called them martyrs, appropriating that designation to Christ, Rev. i. 5, iii. 14, and to those to whose testimony He had set His Seal in their passage out of this life; but speaking of themselves as mean and lowly confessors. See Eusebius, v. 2, or Routh's *Reliquiae Sacrae*, i. 320.

unto his death] The weight of MS. authority is against these words.

AND OF HIS MISSION TO THE GENTILES,

21. *I will send thee far hence*] This had begun to find its fulfilment in his mission with Barnabas, xiii. 2, 3. The interval between his conversion and that mission was spent chiefly in Cilicia and at Antioch.

BY WHICH THEY ARE EXASPERATED.

22. *unto this word*] Their contemptuous hatred of the Gentiles, 2 Esdras vi. 55—57, was stronger than even their attachment to the traditions of their Fathers. The admission of Gentiles into the Church exasperated them more than the alleged profanation of the Temple; cp. xxvi. 21. Compare the effect of our Lord's reference to the cases of Naaman, and the Widow of Sarepta, Luke iv. 25—29.

it is not fit] Literally, according to the best reading, *it was not fit*; i.e. he ought to have been put to death long ago; the chief captain had done wrong in rescuing him.

23. *cast off*] Rather, *shook*; an expression of impatience and abhorrence. The

other explanation, that they were preparing to stone him, is untenable; for St Paul, under shelter of the chief captain, was out of their reach.

dust into the air] Compare Shimei's behaviour to David, 2 S. xvi. 13. They meant to express detestation of what they had heard, and hoped, by their vehemence, to prejudice the Roman authorities against the Apostle.

24. *should be examined*] To extract by torture a confession of the offences which, because of the uproar, Lysias concluded must have been committed. It would have been more reasonable to ask the multitude what charges they had to bring against the prisoner. Torture was contrary to Roman Law: "Non esse a tormentis incipiendum, D. Augustus constituit." *Digest* l. 48, Tit. 18.

HE ASSERTS HIS PRIVILEGE AS A ROMAN CITIZEN.

25. *bound him*] *were in the act of binding him*, in the posture of leaning forward so as to expose his back to the scourge.

thongs] *the thongs*, regularly used on such occasions. A.V. is right, not, as has been suggested, *for the thongs*, i.e. for the scourge. The *luás* has the sense of tying, Mark i. 7; Luke iii. 16; John i. 27; very different from the *μαρνίξ*. It was this act of binding which made Lysias apprehensive, v. 29. It involved ignominy, and was therefore quite distinct from the chain, v. 30, xxiv. 27, xxvi. 29, xxviii. 20.

the centurion] Who had it in charge to see the tribune's orders executed. Cf. Matt. xxvii. 54; Luke xxiii. 47.

Is it lawful] Cf. xvi. 37.

26. *When the centurion heard that*] He believed it at once, as did the chief captain in the next verse. The assertion had not been questioned in xvi. 38. Unfounded claims to citizenship had always brought very heavy

saying, Take heed what thou doest : for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29 Then straightway they departed from him which should have ¹examined him : and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty

wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 *As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.*

AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

punishment, and under Claudius were a capital offence. Suetonius, § 25.

Take heed] A.V. has followed the reading of D. The preponderance of MS. authority is decidedly in favour of *What art thou about to do?* as in the Syriac.

27. *art thou*] The position of the pronoun in the Original makes it emphatic: *Art thou a Roman?* betraying contemptuous surprise.

28. *With a great sum*] Citizenship was sold, at first at a very high rate; afterwards, as under the influence of Messalina, for a trifle; "per avaritiam Claudianorum temporum," Tacitus, 'Hist.' v. 12.

this freedom] Rather, *this citizenship*.

I was free born] We do not know how this was. Certainly not as a native of Tarsus. That city, in consideration of its sufferings under Cassius, and because of its adherence to Julius Cæsar, was admitted by Antony to many privileges; but it was not a colony, only a free city, and that did not confer citizenship. Some of the Apostle's ancestors, it may be assumed, had been admitted to citizenship in acknowledgment of good service, civil or military.

30. *because he would have known*] Rather, *desiring to know*.

from his bands] Not those of v. 25, but the chains by which he was attached to two soldiers, xxi. 33. These words, wanting in several of the most important MSS., have been omitted by recent critical editors; but without them the meaning would be *set him at liberty*.

commanded] Gessius Florus summoned the High Priests and the Council. Josephus, 'J. W.' II. xv. 6. And it has been suggested that Lysias may, at this time, have been exercising

the power of the Procurator during his absence. In the confusion and anarchy which was at this time beginning to prevail, Jewish independence in religious matters was seriously impaired.

to appear] *to assemble* is the better reading. The Council, according to the Talmud, ceased to sit in the hall *Gazit* forty years before the destruction of the Temple. If they had continued to meet within its precincts, Lysias and his soldiers could not have been present.

PLEADS BEFORE THE JEWISH COUNCIL,

CHAP. XXIII. 1. *earnestly beholding*] The same word as in xiii. 9 and iii. 4. Cook and Denton suggest that he scrutinized those in conjunction with whom he had acted long before, whom it may be presumed he had not seen since his conversion.

Men and brethren] Not fathers, as in xxii. 1. It has been suggested that this was not a regular meeting of the Sanhedrim, but a hurried gathering of such men of weight and position as could be brought together. There can hardly have been any marked informality after the intervention of the Roman tribune.

I have lived] Some have preferred to limit this to his life as a member of the Hebrew community, in which religion and civil polity were nearly identical. Others have understood a special reference to the discharge of his Apostolic office. But our A.V. is fully justified by the use of the same verb, Phil. i. 27, and of the noun, iii. 20.

in all good conscience] Cp. xxiv. 16; i Tim. i. 5, 19; 2 Tim. i. 3. He had acted conscientiously, according to the light which he had. Bp Sanderson, 'De Oblig. Conscientiæ,' IV. 13. His persecution was a grievous sin, but a sin of ignorance, and he thought that

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, ^aThou shalt not speak evil of the ruler of thy people. ^aExod. 22. 28.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, ^bI am a Pharisee, the son of a Pharisee: ^cof ^bPhil. 3. 5. ^cchap. 24. 21.

he was doing God service. "And surely his zeal had been good, if it had not been blind; nor did his will run cross to his judgment, but was led by it;...and verily his will had been good, had it not been misled. But the error was in his understanding." Sermon iv. 'ad Aulam,' § 16. Compare Sermon iv. 'ad Populum,' § 24. Though he made and maintained this assertion before the Council, he condemned himself unreservedly before God. See 1 Cor. xv. 9; Phil. iii. 6; 1 Tim. i. 13, 15.

2. *Ananias*] Son of Nebedæus, nominated to the office, A.D. 48, by Herod, king of Chalcis, to whom the Emperor Claudius granted that privilege. Josephus, xx. v. 2, vi. 2. Sent to Rome, with his son Ananias, Josephus, 'J. W.' ii. xii. 6, he was honourably acquitted; and the Procurator, Cumanus, who had listened to his Samaritan accusers, was banished. Jonathan, who was made High Priest during his absence, was murdered by the procuring of Felix, who had become impatient of his repeated admonitions, Josephus, xx. viii. 5; and Ananias, on his return to Jerusalem, without any express sanction, it seems, resumed his office. The Sanhedrim, recognising no better claimant, must have acquiesced. He held it till Agrippa, shortly before Felix quitted the province, transferred the office to Ismael, son of Phabi; Josephus, xx. viii. 8. "The reason why he removed Ananias was the vile insult committed on the inferior priests and people by the forcible seizing on the tithes which were due to the inferior priests, so that they who before subsisted on their tithes perished for want," Biscoe, p. 65. After his deposition Ananias retained great influence by lavishing wealth which he had accumulated.

them that stood by] Not any officer of the court.

to smite him on the mouth] Christ Himself had been so smitten, John xviii. 22. St Paul's prompt and stern utterance perhaps anticipated compliance with this direction, which was quite illegal in itself, and must have been considered to be aggravated as given against a Roman citizen, placed at a Jewish bar by the Roman commandant.

3. *shall smite*] will smite, is about to

smite. The words conveyed not a threat, but a prophecy, which was fulfilled by his assassination five years afterwards. Josephus, 'J. W.' ii. xvii. 9.

whited wall] Suggested by Jewish sepulchres, Matt. xxiii. 27, which were kept brilliantly white, to prevent the contraction of ceremonial defilement from touching them in the dark.

This burst of human feeling fell short of the one spotless and perfect example, John xviii. 23. But Stier retained throughout the interval of 30 years between the editions of his 'Words of the Apostles' the persuasion that St Paul "on this occasion committed neither sin nor error."

5. *I wist not*] Some have understood that these words are to be taken literally, and that St Paul, having been for some time very little in Jerusalem, xxiv. 17, was actually ignorant that Ananias was the High Priest. He did not know that any one was lawfully in that office. According to Greswell, iv. 119, "it was a time when there was no regular High Priest, but when some one was either usurping the office, or, at the utmost, was only *pro tempore* acting instead of the regular High Priest. This some one in either case was Ananias."

Others have thought that, whether in seriousness or in irony, the Apostle was expressing his opinion that the conduct and character of Ananias rendered it impossible to regard him as the High Priest.

Bp Sanderson considered that St Paul, against the usual habit of his mind, was overtaken by human infirmity; and, not remembering to whom he was speaking, forgot himself. Sermon 'ad Aulam,' xiii. § 11; 'Praelectio de Obligatione Conscientiae,' l. § 9.

6. *when Paul perceived*] There was nothing in this unworthy of the Apostle. His object was not to save himself from danger or ill-usage, but to obtain a hearing for the Gospel. His reference to his conduct on this occasion, xxiv. 21, shews that there was, to his apprehension, nothing blameworthy in it. If there had been anything like duplicity or unworthy compromise involved, it would hardly have been so soon followed by such a vision of his Lord, as in v. 11.

the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

^d Matt. 22. 23. 8 ^d For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spo-

ken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

of a Pharisee] of Pharisees, according to the best supported reading. His ancestors for several generations had been Pharisees. On all the points in controversy between Sadducees and Pharisees, St Paul sided with the latter.

the hope] The great national hope of the coming of the Messiah, *the hope of Israel*, xxviii. 20.

THE DISSENSIONS OF WHICH ARE SO VEHEMENT THAT HIS LIFE IS THOUGHT TO BE IN DANGER.

7. *the multitude*] This may be understood to include bystanders as well as the great body of the Council.

8. *no resurrection*] The Sadducees held that the soul ceased to exist along with the body. The Pharisees, that the souls of the good migrate from body to body, while those of the wicked are chastised with everlasting punishment. Josephus, VIII. i. 3, 4, 'J. W.' II. viii. 14. There is reference to belief in the transmigration of souls in Matt. xvi. 14; Luke ix. 8; John ix. 2. The Sadducean views were attributed to the Jews generally in the Code of Justinian, 'Novel.' 146, 2.

neither angel] They explained away the angelic appearances in the Pentateuch as of beings created for a particular time and service, having only a transient existence. See Biscoe, p. 91.

confess both] The Resurrection; and the immaterial world, in its two great divisions, spirits intermediate between God and man, and souls disembodied awaiting the Resurrection and the Judgment.

9. *a great cry*] The Pharisees were now eager to protect the Apostle, and the Sadducees to prevent his escape.

the scribes] Some of them. There is no sufficient authority for the prefixing of the article.

strove] A very strong word, implying vehemence and obstinacy.

if a spirit] This language could not fail to exasperate the other party. It did not correctly represent St Paul, who had spoken of an appearance, not of a departed spirit, but of the Lord Himself, xxii. 18.

let us not fight against God] The authority for the insertion of these words in this place is so defective that they must be regarded as an interpolation from v. 39. If they were genuine, they would express a state of feeling beyond that of Gamaliel. The sense is clearly indicated by the unfinished sentence, as in St Luke's report of the Parable of the Barren Fig Tree.

10. *the chief captain*] From the tower Antonia the soldiers had a full view of whatever was going on in and near the Temple.

pulled in pieces] Between Pharisees striving to rescue, and Sadducees bent on seizing, if not destroying him. This was the second deliverance, by Gentile hands, of the Apostle of the Gentiles from imminent peril, xxi. 32. Pharisees and Sadducees afterwards combined in accusing him before Festus, xxv. 24.

HE IS CHEERED BY A VISION.

11. *the Lord*] The Lord Jesus, as in the vision at Corinth, xviii. 9.

good cheer] There was great need of encouragement. To human apprehension there was at this time nothing between the Apostle and death but the shelter afforded in the Roman barrack.

Paul] The weight of MS. authority is against the retention of the name in this place.

also at Rome] His wish, xix. 21; Rom. i. 10, 11, was to be gratified in a way of which he had had no thought. These few words from Christ were sufficient to sustain him in his present peril, throughout his imprisonment at Cæsarea, in storm and shipwreck just before which this assurance was repeated, xxvii. 24, and under the precarious circumstances of his arrival in Rome. They must have recurred to his memory as an intimation that he was to appeal to Cæsar.

Or, with
an oath of
execra-
tion.

12 And when it was day, certain of the Jews banded together, and bound themselves ¹ under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

A CONSPIRACY OF JEWS TO KILL HIM

12. *certain of the Jews*] So in the Vulgate. The authority of MSS. is decisive for the Jews.

under a curse] Most awful forms of imprecation were in use. Josephus, 'Life,' § 53. But release from the obligation was attainable without difficulty. Easy absolution, it was thought, was sanctioned by Proverbs xii. 18. See Lightfoot, 'Horae Hebr.' iv. 147. The conspirators felt themselves exempted, as soon as the prisoner was removed. There was a similar combination against Herod, of ten men, one of them blind, provoked by his building a theatre, and instituting prizes for horse and chariot races and for gymnastic exercises. Josephus, xv. viii. 3, 4.

13. *this conspiracy*] It has been urged that if the Sanhedrim had been allowed to retain the power of life and death in causes affecting the Jewish religion, there would have been no necessity for this plot.

14. *the chief priests and elders*] These doubtless were of the Sadducee party, which, at that time, supplied the majority of Jewish magistrates. The conspirators, it is plain, felt quite sure of the hearty concurrence of the highest authorities. The words of Christ, John xvi. 2, found their fulfilment.

15. *signify*] A legal term; *give official notice*; a formal request for a regular investigation, to which Lysias, it might be assumed, would be disposed to accede, after the abrupt interruption of the previous day.

unto you] If they meant by this the house of the High Priest, the distance from Antonia would afford more choice of opportunity for the assassination. They might reckon on the

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked him, What is that thou hast to tell me?

guard being in no great force. The murder would admit of being represented as the result of an accidental tumult, and the Sanhedrim would exert themselves to appease the Roman authorities.

to-morrow] This word has not the support of MSS. and Versions here, as in v. 20.

16. *Paul's sister's son*] His friends had access to him now in Jerusalem, as they had afterwards at Cæsarea, xxiv. 23. This is the only reference, throughout the whole history, to any of the Apostle's relatives. The sister and nephew can hardly have been resident in Jerusalem, or what need could there have been for the arrangement with Mnason, xxi. 16?

17. *one of the centurions*] One of the ten under the tribune. The assurance given by Christ, v. 11, did not dispense with the best precaution and exertion on the part of St Paul, any more than the Angel's declaration that there should be no loss of any man's life made him indifferent to the mariners' proposing to leave the ship, xxvii. 22, 31. He thought it prudent that the information should be conveyed immediately to the chief captain himself, not through the centurion.

IS MADE KNOWN TO THE CHIEF CAPTAIN,

18. *brought him to the chief captain*] St Luke, we cannot doubt, had the particulars of this most graphic account communicated to him by the young man himself.

19. *Then the chief captain*] His position was very embarrassing. If he was prejudiced by the representations of the Jewish authorities, backed by the influence of Agrippa, on the other hand there was fearful risk in anything that looked like remissness in protecting the life and liberty of a Roman citizen.

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two

centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known

20. *The Jews*] The authorities, the Sanhedrim, as, repeatedly, in the Gospel according to St John, *e.g.* i. 19, v. 15, 16.

as though they would] Recent criticism is strongly in favour of the participle in the Original being in the singular: *as though thou wouldest*.

23. *two centurions*] One was to go no further than Antipatris, *v.* 32.

soldiers] Heavy-armed legionaries.

spearmen] A.V. has followed the Vulgate. The word is extremely rare. Suidas understood military lictors who kept on the right side of the prisoners whom they had in charge. A various reading in the Alex. MS. means *slingers*.

The escort was in all 470, a very large number; but the conspiracy had the sanction of the Jewish authorities; the strength and organization of the *sicarii* were very formidable; and the forty conspirators within the city would have had little difficulty in securing the cooperation of any numbers outside the walls.

at the third hour] About 9 p.m., the end of the first and beginning of the second watch, a time for relieving guard.

WHO SENDS HIM TO FELIX AT CÆSAREA.

24. *beasts*] In the Original a general word which might include camels and asses as well as horses. Cæsarea was about 70 miles north-west from Jerusalem, and relays would be necessary. If the Apostle rode, the soldiers to whom his chains were attached must have been mounted also. And from Antipatris to Cæsarea his escort consisted entirely of cavalry.

Felix] See xxiv. 25. A freedman of Antonia the mother of Claudius, brother of Pallas the all-powerful favourite of that emperor, was raised to the equestrian order, and, A.D. 52, appointed Procurator of Judæa. His corrupt and oppressive administration was, in many ways, most disastrous to the Jews: "Intempestivis remediis delicta accendebat," Tacitus, 'Ann.' xii. 54. Suetonius, in his Life of Claudius, § 28, calls him "trium reginarum maritum." His first wife was a daughter of Juba, king of Mauritania, granddaughter of Antony and Cleopatra, Tacitus, 'Hist.' v. 9. His second was Drusilla, xxiv. 24. Of the third no particulars have been preserved.

Between verses 24 and 25 the Vulgate has "Timuit enim ne forte raperent eum Judæi et occiderent, et ipse postea calumniam sustineret, tamquam accepturus pecuniam." An interpolation recognised by only one Cursive Greek MS.

25. *after this manner*] It has very commonly been assumed that a letter from a Tribune to a Procurator must of course have been written in Latin. But, as Greek was at the time in very extensive use, it is quite possible that St Luke had only to transcribe, not to translate the original document.

26. *most excellent*] A.V. has followed the Vulgate here, and in Luke i. 3; but varied the rendering in xxiv. 3, xxvi. 25.

27. *with an army*] Rather, *with the force under my command*.
and rescued him] This certainly refers to the first interference of the Tribune, xxi. 32, and there is a dextrous suppression of the

the cause wherefore they accused him, I brought him forth into their council :

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle :

33 Who, when they came to Cæsarea, and delivered the epistle to

the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia ;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER XXIV.

1 *Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.*

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator named Tertullus, who informed the governor against Paul.

truth which falls little short of falsehood. The letter states facts, but not in the order of their occurrence. Lysias rescued the Apostle from the rioters, before he knew that he was a Roman, as well as afterwards from the Council, xxiii. 10. But he had not rescued him because he was a Roman, nor did he thereupon place him before the Council. Nothing is said of the erroneous impression under which he had acted, xxi. 38. Credit was taken for having rescued a citizen of Rome from Jewish outrage, but no hint was dropped of having been on the verge of scourging him.

29. *nothing laid to his charge*] See xxv. 25.

31. *by night*] A precaution against any violence on the part of the Jews. It is not said that they reached Antipatris in one night.

Antipatris] So called in honour of his father, Antipater, by Herod the Great, when he rebuilt it. The old name Caphar Saba, Josephus, XIII. xv. 1, 'J. W.' IV. viii. 1, still survives in *Kefr Saba*. Jerome spoke of it as "*semirutum oppidulum*." By the usually understood route, through the pass of Beth-horon, it was forty-two Roman miles from Jerusalem, and twenty-six from Cæsarea. It has been ascertained that there was a shorter road, by Gophna.

32. *they*] The 200 legionaries and the 200 spearmen. The danger was now less, and so large an escort was no longer necessary.

34. *Cilicia*] In the same presidency as Judæa, viz. Syria, and therefore equally within the jurisdiction of Felix.

35. *I will hear thee*] In the Original a compound verb, implying patient and full investigation. It was a maxim of the Roman law that whoever was sent from one authority to another, with a written statement of the charges against him, should have a fresh hearing. 'Digest' L. 48, Tit. 3, l. 6.

judgment hall] Rather, *palace*, as Phil. i. 13. Built by Herod the Great, on a large scale and of great splendour, it had become the residence of the Roman governor. Comp. Mark xv. 16; John xviii. 28, 33, xix. 9. It was a very indulgent arrangement that the Apostle was lodged in the residence of the governor and not in a prison.

TERTULLUS, EMPLOYED BY THE HIGH PRIEST AND THE ELDERS, ACCUSES HIM.

CHAP. XXIV. 1. *five days*] I.e. after the Apostle's arrival in Cæsarea. This interval may very well have been occupied with preparatory arrangements for the journey of the High Priest and Elders, which included the engaging the professional services of Tertullus.

Ananias] See xxiii. 2. Calvin considered this decisive against his being the regular High Priest. The undertaking this journey would have been beneath the dignity of that office.

with the elders] A deputation from the Sanhedrim.

Tertullus] A name formed from Tertius, as Catullus from Catius, and Lucullus from Lucius. The provincials, ignorant of Roman law, and not familiar with Latin, employed Roman advocates, who by such practice prepared themselves for the forum. In some

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a

pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of

cases young men of good family pleaded gratuitously. Often they were hiring rhetoricians.

who informed] *sc.* Ananias and the Elders as well as their advocate.

2. *began to accuse him*] The proceedings of provincial law courts were registered by intelligent reporters paid by the state. See Valesius' note on Eusebius, VII. II.

we enjoy] Tertullus here and in v. 6 identified himself with his clients, but he drew a line by saying *this nation*, not *our nation*.

great quietness] Tertullus shewed his professional skill in availing himself of the only pretext for any sort of compliment. Felix had put down banditti and assumed the title of *Provinciae Pacificator*. But the sequel of his government was sadly at variance with this. He employed some of the *sicarii* to assassinate Jonathan the High Priest; and plunder and arson became very prevalent. Josephus, xx. viii. 5, 6, 'J. W.' II. xiii. 2, 6.

very worthy deeds] There is a various reading, strongly supported by MSS. and favoured by the Vulgate and the Syriac: *and reforms are made*.

thy providence] An expression in frequent use on coins and medals. Some have preferred to connect *always* and *in all places* immediately with this. It has been suggested that, after this commencement, which was not only fulsome but false (cp. v. 27), only an abstract of the speech was given by St Luke,

5. *a pestilent fellow*] Cp. 1 Macc. xv. 3. *sedition*] There is good MS. authority, supported by Chrysostom and the Vulgate, for *seditions*. Tertullus put foremost the charge most likely to move Felix to take cognizance of the case.

throughout the world] In a Roman court of law this was equivalent to the Roman empire.

a ringleader] Literally, the foremost in a rank of soldiers, a file-leader. This was a second charge, before the original accusation of profaning the Temple was brought forward.

the Nazarenes] A name expressive of contempt. This is the only instance of its application to Christians in Scripture. They did not shrink from speaking of their Lord as Jesus of Nazareth, ii. 22, iii. 6, iv. 10. Indeed He had Himself adopted the designation, xxii. 8. Somewhat later, a Judaizing sect in Palestine bore the name of Nazarenes.

6. *hath gone about*] *attempted*, as in xxi. 31. Tertullus knew the circumstances too well to echo the charge of actual profanation, as alleged by the Jews of Asia, xxi. 28. Such an offence was, by the Roman law, punishable with death.

whom we took] All the subsequent words, down to *come unto thee* in v. 8, included, are omitted in most critical editions. And external evidence is certainly against their genuineness. They are found in only one Uncial MS. Many variations have been thought to betray their spuriousness. Their omission, it has been urged, is inexplicable, whereas interpolation, from xxi. 32, xxiii. 27, is easily understood. On the other hand, the clause is recognised by the Syriac and Vulgate, and the report of the speech is extremely brief and meagre without it. Tertullus must surely have made some reference to this incident, and the language is quite in keeping with his sycophancy.

would have judged] They had all but murdered him, xxi. 31, without any judicial process. The Jews attested this misrepresentation of Tertullus, whose purpose was to have the Apostle handed over to a Jewish court, in which case his assassination would have been effected without much difficulty.

7. *with great violence*] If Tertullus was not confounding the riot with the assembling of the Council, this was gross exaggeration. There had been no violence, because there had been no resistance. Such an expression is not likely to have been used by an interpolator, and it is so far an argument for the genuineness of the clause.

whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but

twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

8. *of whom*] This pronoun is in the singular, and must be understood either of St Paul or of Lysias. The 22nd verse seems to point the reference to the latter, and so Chrysostom understood it. This, again, is favourable to the genuineness of the clause. For, if that were omitted, *of whom* must be understood of the Apostle, to whom the accusers would never have thought of turning for support to this allegation. Tertullus, by way of impressing Felix with the confidence which he felt in the goodness of his cause, would naturally refer to Lysias, and not to the prisoner at the bar.

9. *assented*] The High-Priest and Elders supported the statement by their testimony. The reading of the best authority, by a very slight variation, gives another sense, *joined in the attack*, combined in assailing St Paul.

THE APOSTLE MAKES HIS DEFENCE.

10. *to speak*] St Paul had to answer three charges: sedition, vv. 11—13; heading the sect of the Nazarenes, vv. 14—16; and profanation of the Temple, v. 18.

of many years] Observe, *a judge, not governor*. The procuratorship of Felix, estimated by Bp Pearson at five years and a half, by Biscoe at seven years, and by Greswell extended to upwards of eight years, was, according to the lowest calculation, a long period, when all officials were changed so very frequently as, for some time past, they had been in Palestine. The government of the three immediate predecessors of Felix could not have lasted much above eight years and a half at the furthest. And it is to be borne in mind that, previously to his appointment as successor to Cumanus, Felix had been for several years in joint administration with him: "*jampridem* Judaeae impositus," Tacitus, *Ann.* xii. 54. This reference to the duration of his power over such a people, under all the circumstances, could not fail to be gratifying to Felix. St Paul made the opening of his speech complimentary without falling into flattery.

the more cheerfully] I do cheerfully is better authorized.

11. *mayest understand*] Rather, *canst easily ascertain*. From the shortness of his stay in Jerusalem any offence committed there must have been recent. There could be no difficulty in obtaining witnesses and proofs.

but twelve days] To the five days in v. 1 there are to be added two for the transit from Caesarea to Jerusalem, xxi. 15—17; the day of his interview with St James and the Elders, v. 18; the day on which he purified himself, v. 26; that on which he was rescued by Lysias, v. 33; that on which he stood before the Council, xxiii. 1; that on which Lysias was informed of the Jewish conspiracy, xxiii. 17.

to worship] Emphatic. It could not be thought at all likely that one who had made so long a journey for such a purpose would be guilty of profaning the Temple.

12. *synagogues*] See vi. 9.

13. *prove*] A, B, E subjoin to thee, and this is represented in the Syriac and the Vulgate.

14. *heresy*] The same word is more correctly rendered by *sect*, v. 5, v. 17, xv. 5, xxvi. 5, and xxviii. 22. It is used of the Jewish sects by Josephus; of schools of philosophy by Greek writers generally; of schools of medicine by Galen.

the God of my fathers] A classical phrase which must have been familiar to Felix. Old hereditary associations of time and place had still a very strong hold on the Apostle's mind, see xviii. 18, xxi. 26; and they remained with him to the very last, 2 Tim. i. 3. His new creed had nothing to disturb these, nothing to make him feel that he was severed from the faith of his ancestors. The Roman law regarded fidelity to hereditary belief and ritual as one of the duties of a good citizen.

the law and in the prophets] The whole Old Testament. See Matt. vii. 12. St Paul found in Christianity the consummation of the Law and the fulfilment of Prophecy.

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 ^aWhereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, ^bTouching the resurrection of the dead ^{6 chap. 23.} I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them,

15. *they themselves*] This must have pointed to the Pharisees among the deputation from Jerusalem. Their goodwill, xxiii. 9, was very transient.

of the dead] Not authorized by N, A, B, C, or Vulgate. Alfred suggests that the omission was intentional, in consideration of the prejudices of his hearers. Cp. xvii. 32.

and unjust] The Pharisees restricted the transmigration of souls to the righteous. Josephus, xviii. i. 3, 'J. W.' ii. viii. 14.

16. *herein*] Rather, **on this account**, in accordance with these my principles. A. V. gives by *this* for the same expression in John xvi. 30, where Tyndale and Cranmer have *therefore*.

void of offence] Literally, *unhurt, faultless*. Compare xxiii. 1.

17. *after many years*] **After several**; a little over four since his last visit to Jerusalem, xviii. 22. That interval was long enough to make it most unlikely that he had formed a party or excited any disturbance. Denton understands the two and twenty years since his conversion.

alms...and offerings] The conveying of which was part of his ministering to the saints, Rom. xv. 25. *Alms*, the result of the collections in Macedonia and Achaia for the relief of the poor Christians at Jerusalem, Rom. xv. 25, 26; 1 Cor. xvi. 1—4; 2 Cor. viii. 1—4. *Offerings* were for religious or charitable purposes generally; the two words warranting the combination of "alms and oblations," according to one acceptance, in the Prayer for the Church Militant.

Some have by *offerings* understood those which the Apostle made on behalf of the four men who had a vow, xxi. 24, 26. But this had been no part of his purpose in this visit to Jerusalem; it was done in compliance with the advice given by St James and the Elders after his arrival.

18. *Whereupon*] Rather, **At which time**, or **Amidst which occupations**, as in xxvi. 12.

certain Jews from Asia] Not residents in Jerusalem, as Tertullus had left it to be understood, v. 5.

purified] No reference had been made to this in his speech to the people, or in that to the Sanhedrim.

19. *Who ought to have been here*] The policy and interest of the Sanhedrim forbade the presence of the Jews from Asia. Any examination of them in a court of law must have proved that they were the authors of the disturbance, and that it had its origin in circumstances not connected with Palestine, and beyond the cognizance of Roman law.

and object] Better, **accuse**, previously to 1611.

20. *if they have found*] Rather, **what evil doing they found in me**.

while I stood before the council] He was under no apprehension of being censured for rebuking Ananias.

21. *Touching the resurrection*] Cp. xxiii. 6.

22. *having more perfect knowledge*] *I.e.* because he had. Felix doubtless understood the position of Christians, and the bearing of their belief on civil and political affairs, too accurately to be misled by the allegations of the Jews. Much of his time had been spent in Cæsarea; and it is probable that the example of Cornelius may have influenced other Roman soldiers. His cohabitation with Drusilla, a Jewess, may have contributed to turn his thoughts in that direction.

that way] See ix. 2.

deferred them] A legal term; *adjourned the case*. The Jews had not established their charges. But Felix may have been perplexed by St Paul's acknowledging himself a Nazarene, while he denied that he had profaned the

^a chap. 23.
²⁷.

⁶ chap. 23.

and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of right-

eousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Temple. He did not set the Apostle at liberty, neither did he give him up to the Jews. The knowledge which Lysias had of all the circumstances and his opinion of the prisoner's innocence required to be borne in mind. We have no means of ascertaining whether Lysias came down to Cæsarea. He must have done so, in the course of two years, if he retained his command. But the Jews may have made interest with Felix to keep the questions connected with St Paul in abeyance. One motive for delay appears in v. 26. *know the uttermost*] Rather, *give my final decision*.

23. *a centurion*] the centurion who had charge of him. See above, xxii. 26. Probably the same that had come all the way with the cavalry escort when the other of the two centurions, xxiii. 23, went back to Jerusalem with the foot soldiers, v. 32.

liberty] Some relaxation of the strictness of the *custodia militaris* under which he had been kept; possibly to the extent of the soldier accompanying him without any chain. But, as St Paul was left bound, v. 27, any such indulgence seems to have been withdrawn.

his acquaintance] Rather, any of *his own sect or brotherhood*. The expression is the same as in iv. 23. Felix perhaps hoped that some of these would ransom St Paul.

24. *came*] He may have been absent from Cæsarea, or they came into the hall of audience.

Drusilla] Glad of an opportunity for seeing the ringleader of the Nazarenes; no higher motive than that of Herod Antipas, Luke xxiii. 8. She was the youngest daughter of Herod Agrippa I. (ch. xii.), six years old at the time of her father's death, Josephus, xix. ix. 1; and sister of Herod Agrippa II., xxv. 13. Under the influence of a sorcerer, Simon, a Jew of Cyprus, whom some have been disposed to identify with Simon Magus, she deserted her husband, Azizus, king of Emesa, to marry Felix, Josephus, xx. vii. 2. Dru-

silla, with her son by Felix, perished in the eruption of Vesuvius, A.D. 79, Josephus, xx. vii. 2.

TEACHES CONCERNING THE FAITH BEFORE FELIX AND DRUSILLA.

25. *righteousness*] Fit subject of warning to one of whom Tacitus wrote: "cuncta malefacta sibi impune ratus," Ann. xii. 54; and "per omnem saevitiam et libidinem, jus regium servili ingenio exercuit," Hist. v. 9.

temperance] Rather, *continence*. This was not in the judgment hall, but in a private interview. In public the Apostle had spoken with all deference and respect.

judgment] the judgment.

26. *that money should have been given him*] In defiance of the Lex Julia, 'Digest' xl. xi. 3. This malpractice was carried by Albinus, who succeeded Festus, to such an outrageous length that the prisons were emptied, and the province swarmed with robbers. Josephus, xx. ix. 5.

communed] Conversed familiarly. The imperfect tense implies that this took place repeatedly.

27. *after two years*] Reckoned from the commencement of St Paul's imprisonment. This delay must have been a severe trial to the Apostle. His seeing Rome and all his plans for the further propagation of the Gospel must have appeared to him to be deferred indefinitely. No deliverance was wrought for him as had been for St Peter. Norris suggests that after his incessant exertions this interval of quiet may have been good for the Apostle's health, spiritual as well as bodily.

The writing of the Gospel according to St Luke has been, not without some probability, assigned to this interval.

The note of time here given is of very great importance in determining the chronology. According to a received calculation, Felix quitted Palestine in the summer of A.D. 60. Others have brought it down to A.D. 62 or 63.

CHAPTER XXV.

2 *The Jews accuse Paul before Festus.* 8 *He answereth for himself,* 11 *and appealeth unto Cæsar.* 14 *Afterwards Festus openeth his matter to king Agrippa,* 23 *and he is brought forth.* 25 *Festus cleareth him to have done nothing worthy of death.*

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

[*to shew the Jews a pleasure*] In this attempt he failed. They followed him from Cæsarea to Rome with heavy accusations, and he escaped only through the intervention of his brother Pallas, who at that time stood very high in the favour of Nero. Josephus, xx. vii. 9.

FELIX IS SUCCEEDED BY FESTUS,

CHAP. XXV. 1. *Festus*] Nothing is known of him. His name does not occur in Tacitus or Suetonius. He carried on with great energy the operations of Felix against the robbers, Josephus, xx. viii. 10, 'J. W.' II. xiv. 1; but his administration was terminated by his death in less than two years.

[*the province*] In absolute strictness this did not apply to Judæa, inasmuch as it was subordinate to Syria, which was governed by a Legatus Cæsaris. The Procurator of Judæa was the representative of that functionary; but he exercised almost independent authority. The Emperor Claudius retained Judæa when he constituted a kingdom for Herod Agrippa. Josephus, xx. vii. 1. See v. 13.

[*after three days*] It has been suggested that this may have coincided with the Feast of Tabernacles. But without any such special purpose a new Procurator would naturally visit the capital as soon as he conveniently could after his arrival in Palestine.

BEFORE WHOM THE JEWS ACCUSE ST PAUL.

2. *the high priest*] If this is accepted as the true reading, Ismael, son of Phabi, who succeeded Ananias, xxiii. 2, must be intended, Josephus, xx. viii. 8. But the balance of authorities is very strongly in favour of *High Priests* here, as in v. 15.

[*the chief of the Jews*] The more eminent and influential among them, as well as members of the Sanhedrim.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them ¹more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints a-

¹ Or, as some copies read, no more than eight or ten days.

[*informed him*] Brought a formal accusation. The same word as xxiv. 1.

3. *desired favour against him*] Apparently, condemnation without a trial. The interval of two years, xxiv. 27, had done nothing towards assuaging their enmity. They had now adopted as their own the plot for assassination, xxiii. 12—15.

4. *should be kept*] Rather, *was in safe custody*; they need have no apprehension of his escaping. This is merely a statement of the fact. Festus, it may be presumed from v. 9, was not aware of the plot.

[*would depart*] Was about to go to Cæsarea, and therefore it was inexpedient to remove St Paul. The tone of this reply is distant, but not as rough as A. V. may be thought to represent it.

5. *are able*] Your chief men, officials, and men of influence generally, as priests and elders. The same word is translated *mighty*, 1 Cor. i. 26; Rev. vi. 15. Compare Josephus, 'J. W.' I. xii. 4, II. xiv. 8.

6. *more than ten days*] The reading in the margin, *not more than eight or ten*, is to be preferred. It has the support of many MSS. and of the Vulgate.

[*and the next day*] By this promptitude Festus shewed that he considered the case to be of great importance. He may, as is suggested by Chrysostom, have been prejudiced against the Apostle during his short stay in Jerusalem, and have concluded that he must not seem to countenance a profanation of the Temple which had already caused disturbance, and might cause more. On the other hand, there was the plain duty of securing his just rights for a Roman citizen.

7. *round about*] There is ample authority for subjoining him, i.e. the Apostle.

gainst Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought

to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days king

many and grievous complaints] It is clear, from the same in the following verse, that these were the same which had been urged by Tertullus before Felix, xxiv. 5, 6.

8. *against Cæsar*] There is no reference to the Emperor, xxiv. 5, 6, or in vv. 18, 19 of this chapter.

9. *to do the Jews a pleasure*] At the commencement of his administration, as Felix at the close of his. This proposal was made in compliance with the suggestion of the Jews in v. 3. Compare xxviii. 18, 19.

before me] There is an ambiguity in this expression; before me, as judge, or, in my presence. The Apostle understood Festus as asking him whether he would waive his rights as a Roman citizen, and consent to be tried by the Sanhedrim, in which the Procurator could take his place as an assessor only. Festus can hardly have expected an answer of assent, but the question served the purpose of ingratiating himself with the influential Jews.

HE APPEALS UNTO CÆSAR.

10. *I stand*] The full force of the Original is, I stand as I have now long been standing, and as I resolve still to stand; I am under Roman jurisdiction, and my case cannot be transferred to any other tribunal. The Apostle would not place himself in the hands of his implacable enemies. His answer conveyed a rebuke to Festus, who had betrayed readiness to compromise the dignity of his office; and it insured St Paul's being sent to Rome, which the Apostle knew was in accordance with the Divine Will, xxiii. 11.

Cæsar's judgment seat] "Quæ acta gesta que sunt a Procuratore Caesaris, sic ab eo comprobantur, atque si a Caesare ipso gesta sunt." Ulpian.

very well] In the Original, *better*; *sc.* than thy language implies; or, than to need any explanation from me. Compare 2 Tim. i. 18. Festus must have known what passed under

his predecessor; the record of proceedings before Felix was in his hands.

11. *no man*] A courteous form of reminding Festus that he could not do it.

deliver me] To gratify them; may make a present of me to them.

I appeal unto Cæsar] The right of appeal to the people was secured by the Valerian Law, and confirmed by the Porcian and Sempronian. The powers of the tribunes of the people had passed into the hands of the Emperor.

12. *the council*] Not with any council of Jews, as Chrysostom understood, but with his own advisers. Probably the quæstor and chief military officers. Josephus, 'J. W.' II. xvi. 1. *Consiliarii* and *Assessores* in Suetonius. They had no authority, but gave advice when called upon to do so. They found that there was legal ground for the appeal.

Hast thou appealed] Some have thought it better to understand this affirmatively: *Thou hast appealed*, &c. Festus was not loath to be quit of a prisoner whose case he was unable to understand.

AGRIPPA AND BERNICE VISIT FESTUS.

13. *king Agrippa*] Distinguished as Agrippa II., or Agrippa Minor. He was son of Herod Agrippa, whose death is recorded in ch. xii., by Cyprus, a grandniece of Herod the Great. Being only seventeen years of age at the time of the death of his father, A.D. 44, it was represented to the Emperor Claudius that he was too young to be intrusted with the government of Judæa, Josephus, xix. ix. 2, which was accordingly, and, as it proved, finally, reduced to a province under Cuspius Fadus. In his twenty-third year he was permitted to succeed his father's younger brother in the kingdom of Chalcis, to which, four years afterwards, were added the two tetrarchies that had formerly been in the hands of Philip and Lysanias, Luke iii. 1;

Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix :

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that

he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed :

19 But had certain questions a-

Josephus, xx. v. 2, 'J. W.' ii. xii. 1, 8, xiii. 2; together with the control of the Temple and its treasury, and the power of appointing and displacing the High Priest, Josephus, xx. i. 3, viii. 8; in the exercise of which last prerogative he shewed no great wisdom. Nero added Tiberias and a part of Galilee, together with Julias, a city of Peræa, and fourteen neighbouring villages, Josephus, xx. viii. 4. At this time he was king by courtesy only; he had not yet actually obtained the title which appears on most of his coins, and which he was the last to bear. His waiting on Festus thus early after his accession to the procuratorship was in keeping with his uniform obsequiousness. He went to Alexandria to salute the governor sent thither by Nero, Josephus, 'J. W.' ii. xv. 1; and, accompanied by Bernice, to Berytus, that they might pay the same compliment to Gessius Florus, Josephus, 'Life,' § 11. He would fain have dissuaded his countrymen from entering on the war, 'J. W.' ii. xvi. 4, and was wounded at the siege of Gamala, iv. i. 3. After the fall of Jerusalem he retired to Rome, and died there, according to the common account, questioned by Pearson and Wetstein, in his seventy-third year, A.D. 100.

His ancestors had been persecutors. His great grandfather, Herod the Great, doomed the infant Christ; his grandfather, Antipas, slew the Baptist and mocked our Lord; his father killed St James, and intended to take the life of St Peter also. He himself seems to have been tolerant, although in his official relations to the Temple conversions to Christianity must have been distasteful to him.

Bernice] His sister, older than Drusilla, xxiv. 24. She married her uncle, Herod, king of Chalcis, Josephus, xix. v. 1; and, after some years of widowhood, Polemon, king of Cilicia, but was soon separated from him, whereupon he fell away from Judaism, of which he had made profession. She was vehemently suspected of living in incest with

her brother, xx. vii. 3; Juvenal, vi. 156; Tacitus, 'Hist.' ii. lixxi. Titus was fascinated by her, but the Romans could not tolerate her influence over him. Dio Cass. lxxvi. 5; Suetonius, 'Titus,' § 7. She stood barefoot before Florus, the procurator, imploring his mercy on behalf of her countrymen, at the risk of her life. Josephus, 'J. W.' ii. xv. 1.

to salute] To congratulate Festus on his accession to his office.

THE GOVERNOR CONSULTS THE KING CONCERNING THE CASE OF THE APOSTLE.

14. *many days*] This indicates no very keen interest on the part of Festus.

declared Paul's cause] Stated the charge brought against him; expecting help from Agrippa's knowledge of the character and usages of the Jews.

15. *the chief priests*] See iv. 6.

judgment] Condemnation; a sentence based on a conviction previously obtained, as they alleged.

16. *to die*] This is omitted in the best critical editions.

licence] Opportunity; the same word is translated *place*, Heb. xii. 17; Eph. iv. 27.

17. *without any delay*] This seems to insinuate some censure of his predecessor, under whom the two years of the Apostle's detention had led to no result.

18. *Against whom*] Rather, **Concerning whom**. Meyer preferred *standing around whom*.

none accusation] There is good authority for no *evil* accusation. He had probably expected complaints of such conflicts between the Jewish and Gentile sections of the population of Cæsarea as had given occasion to bloodshed in the two or three years preceding.

19. *superstition*] Rather, **religious belief**, in which sense the word is repeatedly used by

gainst him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because [I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the [hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when

Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to

Josephus; *e.g.* x. iii. 2, xix. v. 3, 'J. W.' i. v. 5, ii. ix. 3, xii. 2. Our A.V. seems to have followed Luther too closely here, as in xvii. 22.

to be alive] Festus perhaps understood no more than that Paul contended that death had not taken place.

20. *I doubted*] The Original implies perplexity rather than doubt. There is here a departure from exact truth, not unlike that into which Lysias was betrayed, xxiii. 27. The real motive had been to gain the goodwill of the Jews.

of these matters] The margin of A.V. follows a various reading for which there is very little authority, instead of *τούτων, τούτου*, which, if it had a claim to consideration, might equally well be understood as referring to the name of our Lord in the preceding verse.

21. *Augustus*] *I.e.* Nero, not yet a persecutor. This was a title given by the Senate to Octavius, B.C. 27. It was retained, though not without scruple, by Tiberius, who regarded it as involving a qualified pretension to Divinity; and it was freely assumed by later Emperors who could claim no connection either by blood or adoption.

Cæsar] Originally a name of the Julian family, it was conferred on successive Emperors till it became the designation of a dynasty. "Caesarem et Augustum, et omnia principatus vocabula," Tacitus, 'Hist.' ii. 80. After a time it was given to all within the possible limits of successorship, especially to the heir presumptive, Augustus being reserved for the Emperor himself.

22. *I would*] Literally, *I was wishing*; *i.e.* I fain would, if I might be allowed. The past tense was used that the request might not appear urgent. Rp Lightfoot proposed, "*I myself also could have wished to hear the man, if the favour had not been too great to ask.*"

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Calvin thought that the imperfect implied that the wish was of some standing, but Agrippa would not run the risk of its being thought that he had any second motive for coming to Cæsarea beyond congratulating Festus.

the man] A contemptuous phrase.

23. *Bernice*] She accompanied Agrippa everywhere, even on occasions of danger, as when he endeavoured to repress the warlike ardour of the Jews. Josephus, 'J. W.' ii. xvi. 3. Letters on public affairs were addressed to Agrippa and her conjointly. Josephus, 'Life,' § 11.

pomp] The word is used often by Polybius for display or parade.

place of hearing] Audience chamber; not a court, for there was no trial.

chief captains] Tribunes; of whom there were usually five in Cæsarea. Titus brought five cohorts thence to reinforce the army of Vespasian. Josephus, 'J. W.' iii. iv. 2.

24. *King Agrippa*] His royalty at this time was only titular, and by courtesy. The recognition of it occurs ten times between xxv. 13 and xxvi. 27, seven times in directly addressing him, five times by St Paul.

all the multitude] The two great parties, Pharisees and Sadducees, must have waived their differences, and combined against the Apostle, and then succeeded in exciting the populace.

have dealt with me] Made application to me. The same word is rendered *complain against*, 1 Macc. viii. 32; *complained*, 2 Macc. iv. 36; *to accuse*, 1 Macc. x. 61.

and also here] The Jews in Cæsarea were as bigoted and turbulent as those in Jerusalem. See Josephus, 'J. W.' ii. xiii. 7, and xiv. At the outbreak of the war 20,000 were massacred by the Syrian inhabitants, xviii. 1.

25. *nothing worthy of death*] St Paul's innocence had been strongly attested by

Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

2 *Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.*

Lysias, xxiii. 29, as it was again by Agrippa, xxvi. 31.

have determined] Rather, **I determined.**

26. *no certain thing*] Nothing trustworthy. *my lord*] I.e. the Emperor, Nero. This title had been repudiated by Augustus and Tiberius. Suetonius, Aug. § 53; Tib. § 27; Tacitus, 'Ann.' II. 87. Compare Tertullian, 'Apology,' § 34. Caligula accepted it. Pliny so addressed Trajan. But it was not a recognised part of the imperial style till the time of Domitian; and Antoninus Pius was the first who put it on his coins. Polycarp refused to utter it, 'Martyrdom,' § 8.

examination] *the examination.* In the Original a law term for a preliminary inquiry, distinct from the trial. Nothing judicial was intended. All legal investigation had been superseded by the appeal to Cæsar.

27. *unreasonable*] It would also have exposed him to the displeasure of Nero, if there had been no tangible case clearly within the cognizance of Roman law.

ST PAUL GIVES AN ACCOUNT OF HIS PREVIOUS LIFE.

CHAP. XXVI. 1. *Thou art permitted*] Agrippa expressed himself thus generally that he might not seem to compromise the Procurator by assuming authority in his presence. In consideration of his rank and his being a guest he was allowed to preside; and his rising terminated the proceedings.

Then Paul] This speech is very distinct from that in xxii. His appeal had placed him beyond the jurisdiction of those whom he addressed, and he did not notice the charges of apostasy and profaning the Temple. He

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the begin-

asserted the dignity of his office as a messenger of heaven, and aimed not so much at his own defence as at the conviction of his hearers.

the hand] That which he had at liberty, not chained.

2. *I think myself happy*] Agrippa's official relations with Rome were a warrant that he was not fanatical or bigoted in his Judaism; and his birth, education, and habits qualified him to understand the questions that had been raised far better than any heathen Procurator ever could.

before thee] In thy presence. There is no recognition of Agrippa as a judge.

the Jews] Repeated four times in vv. 2—7. On this particular occasion the Apostle severed himself from his countrymen in as marked a way as elsewhere and generally he identified himself with them, e.g. xxiii. 6. He was addressing Festus as well as Agrippa; and he set forth Christ as not only the glory of Israel, but also as a light to lighten the Gentiles.

3. *because I know*] These words in italics represent a supplement devised by Beza, unsupported by any MS., and quite unnecessary to complete the sense; *before thee, especially expert as thou art in all, &c.*

customs and questions] Practices and controversies.

4. *from my youth...at the first*] These expressions imply that he must have left Tarsus, for the teaching of Gamaliel, at a very early age. Probably, according to Jewish usage, about twelve. See above, xxii. 3.

at Jerusalem] The best reading is, **and at Jerusalem.**

5. *most straitest*] Most exact and rigorous in their interpretation of the Law and in en-

ning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 "Which thing I also did in^a Jerusalem: and many of the saints³ did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly

forcing ceremonial observances. Josephus, xvii. ii. 6, xviii. i. 3, 'J. W.' i. v. 2, II. viii. 14. Compare St Paul's account of himself, Gal. i. 14; Phil. iii. 5, 6. On this occasion his Hellenistic birth might, without this statement, have been thought to favour the charge of his undue conformity to Gentile views and practices.

religion] Strictly, external, ceremonial observance; the same word as in James i. 26, 27; and Col. ii. 18; in which latter place it is rendered *worshipping*.

6. *the promise*] Of the Messiah. Cp. xiii. 32; and, through Him, of the Resurrection. Cp. xxiii. 6.

7. *our twelve tribes*] References to the tribal division are extremely rare in the New Testament; iv. 36. See Luke ii. 36; James i. 1; Rev. vii. 4—8. The whole Jewish people throughout their history had looked for the Messiah, and the Twelve Tribes continued to be spoken of; for, though only two are expressly said to have returned from the Captivity, not a few of other tribes, it appears, were mixed with them, Ezra i. 5, vi. 17, viii. 35. The descendants of the dispersed continued to resort to Jerusalem at the great Festivals; and it was a point of the national faith that the entire people would be reunited under the Messiah.

instantly] Earnestly, with intense devotion. See the note on xii. 5.

day and night] Cp. Luke i. 75, ii. 37, xviii. 7, xxiv. 53; 1 Thess. iii. 10; 1 Tim. v. 5.

hope to come] Cp. Phil. iii. 11.

king Agrippa] The title is retained in several important MSS. which omit the name.

the Jews] There is an emphasis in this being kept back to the last; and the emphasis is heightened by the omission of the article, which is not found in the best MSS.

8. *Why should it*] Some have preferred to understand, *What! is it thought*—But in the passages referred to in support of this, Rom.

iii. 3; Phil. i. 18; a different form of expression is used; and the abruptness of the question would hardly have suited the calm tenour of this address.

with you] The pronoun is emphatic; "to you that have such previous notions and persuasions about God's omnipotency," Barrow, Sermon 29.

9. *that I ought*] "St Paul confesseth himself to have been a persecutor, and blasphemer, and injurious for so doing, although he followed the guidance of his own conscience therein; and to have stood in need of mercy for the remission of those wicked acts, though he did them ignorantly, and out of zeal to the Law." Sanderson, Sermon IV. 'ad Clerum,' § 19.

Jesus of Nazareth] This designation was chosen to shew that the Apostle thoroughly appreciated the prejudices which he had at one time largely shared.

10. *the saints*] This designation was in such received use (cp. ix. 32, 41), that the Apostle employed it, as a matter of course, even when he was addressing aliens from the faith.

they were put to death] St Stephen was not the only martyr in the first persecution.

I gave my voice] It has been suggested that this may have been more than assent or approval; that he may, perhaps, have voted as a member of the Sanhedrim. The Jews were allowed to retain power of life and death over their own people, as far as strictly religious matters were concerned.

11. *punished them*] With stripes. Cp. 2 Cor. xi. 24. This was in fulfilment of Christ's words, Matt. x. 17; Mark xiii. 9.

in every synagogue] Synagogues were very numerous in Jerusalem, see vi. 9.

compelled] The tense of the verb implies no more than the effort, and that repeatedly made; he had done what he could to compel. *to blaspheme*] To speak against Christ and the faith in Him. Cf. Pliny, Ep. x. 97.

mad against them, I persecuted *them* even unto strange cities.

^b chap. 9.2.

12 ^bWhereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew

tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

Polycarp was urged to this, Euseb. iv. 15. This expression could hardly have been used before an audience exclusively Jewish, as in xxii.

mad] Not intended as any extenuation. He had come to regard the persecution as unreasonable as well as wicked.

strange cities] Damascus was one of several outside the limits of Palestine in which converts to Christianity were to be found.

12. *Whereupon*] While I was thus occupied; compare xxiv. 18. These verses, 12—15, give a third account of his conversion.

from the chief priests] There is more authority for this than for the singular, *Chief Priest*, in this place. Probably the presidents of the 24 courses, who were *ex officio* members of the Sanhedrim, v. 10, Luke xxii. 52, are to be understood. See above, xix. 14.

13. *At midday*] xxii. 6; a circumstance not stated in ix. 3—9. There had been no delusion, no ecstasy; a voice was distinctly heard; a question was put, and an answer received.

above the brightness of the sun] This is far beyond ix. 3 and xxii. 6.

14. *we were all fallen*] His companions, under a general impression of terror, for only a very short time, ix. 7. He himself, with his clearer apprehension of the manifestation, and having had the address directed to him personally, remained longer prostrate.

in the Hebrew tongue] See xxi. 40. This, again, is an additional circumstance, not given in ix. 4, or xxii. 7. It had been no vague impression; he heard articulate words of a familiar language. St Paul addressed Agrippa and Festus in Greek; when he was speaking to his countrymen the language used by Christ was not noticed. The name Saul appears in its Hebrew form in all the three accounts.

why persecutest thou me?] The order of these words in the Original gives a strong emphasis to *me*.

to kick against] The introduction of this proverb, in ix. 5, is spurious, and in xxii. 7

is supported by only one Uncial MS. Here it is undoubtedly genuine; and there was propriety in this notice of its having been quoted, of frequent occurrence as it was in both Greek and Latin, e.g. Pindar, Æschylus, Euripides, Terence, and Plautus. It was suggested by an ox becoming restive at the plough, injuring itself, and gaining nothing by the struggle. The Oriental goad, according to Maundrell, was eight feet long, having one end sharp for urging on the animal, the other flat, for cleaning the ploughshare. It was capable of being used as a formidable weapon, Judges iii. 31; 1 S. xiii. 19, 21.

15. In this and the three following verses St Paul was giving a compendious statement, combining the substance of what was said by the Lord at the moment of his conversion with the communication made to him afterwards through Ananias, and yet again in the vision in the Temple. He did not distinguish the occasions, or go into any details. Agrippa would not have been influenced by the name of a Jew living in obscurity at Damascus. Festus might have been disposed to treat the vision with ridicule.

And he said] In every Uncial MS. but one, *and the Lord said*.

16. *But rise*] Verses 16—18 contain particulars supplementary to the accounts in ix. and xxii.

for this purpose] Not to take vengeance for thy hostility to the Gospel and for thy hatred of My Name.

to make thee] Rather, *to appoint thee*; the same word as in xxii. 14.

will appear unto thee] An implicit promise of further revelations, amply fulfilled, to our knowledge. Cp. xviii. 9, xxii. 18, xxiii. 11; 2 Cor. xii. 1—7.

17. *Delivering thee*] This implies that sufferings, dangers, and persecutions awaited him. Some have proposed *selecting, choosing thee*. But the word occurs four other times in the Acts, vii. 10, 34, xii. 11, xxiii. 27, and in Gal. i. 4, always in the sense here given.

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and

throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and*

It is not easy to understand how St Paul could be said to be chosen from the Gentiles.

the people] The Old Testament designation of the Jews, surviving the Captivity and the Dispersion. cf. v. 23.

now] This word is not authorized by any of the ancient MSS. Three years elapsed before this mission was actually given.

18. *darkness*] Error and ignorance, as Matt. iv. 16; John viii. 12; Rom. ii. 19; Eph. v. 8; Col. i. 13.

to turn them] Rather, *for them to turn*, or *that they may turn*. The verb is neuter, as in v. 20. Cp. iii. 26, xiv. 15, xv. 36; 1 Thess. i. 9.

the power of Satan] John xii. 31; 2 Cor. iv. 4; Eph. ii. 2, vi. 12.

among them which are sanctified] There should be a comma after *sanctified*, to shew that faith in Christ is the one great instrument of all the effects here enumerated. The true order of the words is, *that, through faith in Me, they may receive forgiveness, &c.* It is as very members incorporate in the mystical body of Christ that we become heirs through hope of the everlasting kingdom.

19. *not disobedient*] Grace is not irresistible. Human agency was free, even when the call was so extraordinary and powerful.

20. *first unto them of Damascus*] This was after his return to that city from the retreat in Arabia, which immediately followed his conversion, Gal. i. 16, 17, of which no hint is given in St Luke's narrative. There is good reason for believing that, at the great crisis of his life, feeling the need of absolute solitude for communing with his own soul and with God, he plunged into the desert tract close to Damascus, 1 K. xix. 15. The district adjoining that city on E. and S.E. was considered a part of Arabia; and Justin M., 'Dialogue,' § 78, speaks of Damascus as belonging to Arabia rather than to Syro-Phœnicia. And it may be presumed, from

Gal. iv. 24, 25, that, having wandered on into the region of Sinai, during a sojourn amidst memories of Moses and Elijah, St Paul received those visions and revelations which in his case superseded personal intercourse with Christ, and made him independent of all human instruction, Gal. ii. 6; 1 Cor. xi. 23. See Bp Lightfoot's 'Commentary on the Epistle to the Galatians,' pp. 88—108, and Canon Rawlinson's 'St Paul in Damascus and Arabia,' pp. 127—145.

at Jerusalem] See ix. 28, 29. On comparing Gal. i. 17, 18, 22, it appears that either the Apostle did not observe the order of time, or that St Luke did not attend to the details of a period of which he had no personal knowledge.

the coasts] See xiii. 50.

to the Gentiles] Cf. xx. 21.

meet for repentance] Cp. Matt. iii. 8. A.V., in this passage, appears to have followed Beza, *convenientia respicientiæ*.

21. *For these causes*] Because I had taught the Gentiles; not because of any profanation of the Temple.

the Jews] That were of Asia, xxi. 27.

to kill me] They did not bring me to a fair and regular trial, thereby betraying their consciousness of being in the wrong.

22. *obtained help*] In repeated rescues and escapes; as e.g. quite recently, xxv. 3, 4.

witnessing] There can be no reasonable doubt of this being the right reading. Only one MS. has the passive participle, *testified to*, *well reported of*. Meyer strangely and strongly preferred this, inconsistent as it is with the facts.

small and great] In respect of rank. Agrippa and Festus were included in the scope of the Apostle's commission. Cp. Rev. xi. 18, xiii. 16, xix. 5.

23. *That Christ should suffer*] Literally, *should be capable of suffering*. *Si passibilis Christus*, Vulgate. Deeply distasteful

that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him;

for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor,

to the Jews, John xii. 34; 1 Cor. i. 23; Gal. v. 11. This and the preceding verse echo Luke xxiv. 44—47.

the first that should rise] Col. i. 18; 1 Cor. xv. 20, 23; Rev. i. 5. Christ so resumed His life that death had no more dominion over Him, not as the son of the Shunammite, as Lazarus, and the son of the widow of Nain, who had to die a second time.

light] Hope and comfort as well as instruction, Luke ii. 32; Isai. ix. 2, xlii. 6, xlix. 6, lx. 1—3.

the people] See above, v. 17.

THE EFFECT OF HIS STATEMENT ON FESTUS,

24. *a loud voice*] He raised his voice because of the surprise which he felt. He spoke in earnestness, not at all jestingly, as some have understood. Festus was not as well acquainted with the character and customs of the Jews as his predecessor, xxiv. 10. To the apathy of Roman scepticism the Apostle's earnestness was unintelligible.

much learning] Some have thought that the Original admits of being understood of the many documents or records to which the Apostle's attention was given.

25. *mad*] The same word in the Original as *beside thyself* in v. 24.

26. *not done in a corner*] Most true, whether *this thing* is understood of his conversion, on the high road, at midday, or of the Crucifixion and Resurrection, in the capital, at the time of the Passover.

27. *believest thou*] True and intelligent belief would have involved acknowledgment that Jesus was the Messiah. And St Paul was doubtless proposing and proceeding to demonstrate this when Agrippa interrupted him.

AND ON AGRIPPA.

28. *Then Agrippa*] He did not answer the question, but changed the subject. Cp. v. 30.

Almost] The rendering in our A.V., which has the support of the Syriac, of Erasmus, and Luther, gives so complete a sense, and makes the rejoinder of the Apostle so very apt, that it is most unwelcome to have it questioned. But, as may be seen by quotations in Wetstein, this is not the sense in which the expression is used by Plato, Plutarch, or Polybius. The Vulgate is as obscure or ambiguous as the Original. Chrysostom quoted, but did not explain. Instead of *Almost* various meanings have been suggested: 1st, *In a short time*; 2nd, *With a brief argument*; which is equivalent to *in few words*, as A.V. renders in Eph. iii. 3; 3rd, *With little trouble*; 4th, *In a small measure*; which is very near to Tyndale and Cranmer, *somewhat*.

Of these the second has been generally preferred, and the reference made to it by St Paul has been regarded as an assurance that he would most gladly give time and argument to any extent that might be required to bring his hearers to believe in Christ.

thou persuadest] This is stronger than the Original, *thou art endeavouring to persuade me*. The words of Agrippa have been regarded very differently; as a light jest, as a contemptuous sarcasm, as cold irony. Cp. v. 30.

a Christian] Compare xi. 26. This was more courteous than *Nazarene* used by Tertullus, xxiv. 5.

29. *I would to God*] The form of expression in the Original is very peculiar: *I would have prayed for it*, if I had followed my own wish, and could have hoped to be heard.

30. *when he had thus spoken*] These words are wanting in the most important MSS., and

and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

1 Paul shipping toward Rome, 10 foretelleth

of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 22, 34, 44 yet all come safe to land.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aris-

in the Syriac and Vulgate. The omission of them would represent Agrippa's action as more abrupt.

the king rose up] Without expressing an opinion or consulting Festus whether they should listen any longer. Was he apprehensive of some practical, personal remark after v. 27, or ashamed of acknowledging before Gentiles his belief in the Old Testament?

31. *aside*] Into another room, for private conference.

doeth nothing] This strong attestation refers not to any particular point in his conduct, but to the habits of his life generally.

32. *might have been set at liberty*] The power of Festus to deal with the case was superseded by the appeal. If the Apostle had been liberated he would have been exposed, and probably fallen a victim, to the malice of the Jews. At all events he would have missed the voyage and the two years of teaching in Rome. The hearing before Agrippa brought a crisis; it put an end to the delay which had already lasted more than two years, and Festus was constrained at once to send him out of the reach of his enemies. The rancour of the Jews and the indifference of the Romans were alike overruled for the accomplishment of the Divine purpose. Christ's announcement, xxiii. 11, was fulfilled, and St Paul's prayer, Rom. xv. 23, 32, was granted.

CHAP. XXVII. 1. *it was determined*] *I.e.* to go by sea, and not overland, and the time for sailing was fixed.

that we] This indication of St Luke's presence is resumed from xxi. 18. The Apostle's arrest and imprisonment had kept them apart throughout the interval. The minute details of this portion of the Book are not extraneous to its chief purpose. They show how the Gospel had penetrated incidentally into remote and isolated localities.

In the whole range of Greek and Roman literature there is nothing that gives so much information about ancient ships and seaman-ship as this chapter.

other prisoners] Josephus, 'Life,' § 3, says that Felix sent several priests to Rome on a very trivial accusation, and Eleazar, a chief of banditti, 'J. W.' II. xiii. 2; that Varus sent the leaders of a sedition, *ib.* II. v. 3. Wordsworth and Meyer point to *ἐτέροις* (not *ἄλλοις*) as indicating a different class of prisoners. Alford adopts the remark of De Wette, that St Luke was not discriminating in his use of these words. Cp. xv. 35, xvii. 34, and viii. 3 of the Gospel.

Julius] Howson considers that he may, with a high degree of probability, be identified with Julius Priscus, afterwards præfect of the prætorian guard under Vitellius.

Augustus' band] Band is to be understood here as meaning a cohort, as in x. 1.

In the absence of any satisfactory explanation, all that can be attempted is a mention of some of many conjectures, all more or less arbitrary. Greswell, IV. 200, considered the expression in the Original a Greek form of *Cohors Praetoria*. Josephus uses *Sebastenes* (*Augustans*) XXVI. 1, and 'J. W.' II. xii. 5, as a designation of cavalry; but this name probably designated that they had been originally enrolled at Samaria, which was called Sebaste. A bodyguard of Nero, called *Augustani*, Tacitus, 'Ann.' XIV. 15, Suetonius, § 25, has been suggested. But their organisation, for the purpose of accompanying and applauding his theatrical performances, was too near this period of our history. And it has been urged that, though some legions were entitled Augustan, there is no authority for attributing this designation to any cohort.

There is nothing to indicate that Julius had been quartered in Cæsarea. It has been thought at least equally likely that he was on his return from some special mission to the East.

ST PAUL, WITH OTHER PRISONERS, EMBARKS FOR ROME.

2. *Adramyttium*] In Mysia, at the mouth of the Caicus, giving its name to a deep gulf over against the island Lesbos. There was little direct communication between Palestine

tarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from

thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

and Italy. But the centurion reckoned that, by placing himself on the main line of traffic, he should find a vessel bound for an Italian port, as he did at Myra, v. 6. From the time of Jerome there has been a strange tendency, to which Grotius yielded, to confound this place with Hadrumetum in Africa.

meaning to sail] The better supported reading puts the participle in construction with the coasting vessel: **a ship which was about to sail**. Lightfoot and Wall fancied that in the course of this voyage opportunity was taken for leaving Trophimus at Miletus, 2 Tim. iv. 20. Lardner approved this, and thought that the omission of his name in the first verse of this chapter was owing to his not having completed the passage to Italy.

to sail by] To touch at places *along the coast* in passing. The word is different from that in xx. 16.

one Aristarchus] See above, xix. 29, xx. 4. The supplementary word in italics was needlessly and most unhappily introduced.

IS PERMITTED TO SEE FRIENDS AT SIDON.

3. *the next day*] They must have had a very good passage. Doubling the headland of Carmel, and crossing the Bay of Ptolemais, had their perils for ancient navigation.

Sidon] Now *Saida*, 67 geographical miles from Cæsarea. A very ancient city, Gen. x. 19; "great Sidon," Josh. xi. 8, xix. 28; assigned to the tribe of Asher, but never conquered, Judges i. 31, x. 12. The river Tamyras ran through it, contributing to its very considerable commerce and various manufactures. For some time Sidon gave its name to the narrow plain between Lebanon and the sea, Josephus, v. iii. 1. Christian teaching may have reached it in consequence of the dispersion after the death of Stephen, xi. 19.

courteously entreated] Bengel suggested that Julius may have been present in the audience chamber, xxv. 23.

his friends] Christian brethren, who had probably heard of him from the men of Tyre who urged him not to go to Jerusalem, xxi. 4, 12.

to refresh himself] Rather, **to receive their attention**. The time allowed for this is not noted.

4. *sailed under*] Under the lee of the island, between it and the main land, leaving

the island on their left. If the wind had been favourable they would have passed to the southward of it.

Cyprus] See above, iv. 36.

the winds were contrary] The west and north-west are prevalent at that season of the year. See the 'Voyage and Shipwreck of St Paul,' by James Smith, of Jordanhill, pp. 66, 74, second edition.

5. *sea of Cilicia*] Off the coast familiar to St Paul. The course, indicated in general outline only, had the advantage of the land breeze and of the current which always runs westward along the southern coast of Asia Minor.

AT MYRA IS TRANSFERRED TO A SHIP OF ALEXANDRIA,

Myra] Now called *Dembra* by the Turks. One of the most important cities of Lycia, which, in its prosperity, numbered twenty-three; more than two miles inland, on the river Andriaki, which has silted up since the time of Strabo. "The stupendous magnitude of its theatre attests the extent of its former population; the splendour of its tombs its wealth," Smith, 69. "It was common for ships bound from Egypt to the westward to be found in the neighbourhood of Myra when the winds were contrary. See the references to Socrates, Sozomen, and Philo in Wetstein." Howson.

6. *a ship of Alexandria*] Not one of the imperial corn transports, but very large. This vessel accommodated two hundred and seventy-six, passengers and crew together, v. 37, beside her cargo, vv. 10, 38. The ship in which Josephus was wrecked had six hundred on board, 'Life,' § 3. And that described by Lucian, as it has been calculated from the measurements which he gives, must have been of eleven or twelve hundred tons burthen. It was in consequence of the foul wind that this vessel was found at Myra. In ordinary weather the Alexandrian ships stood right across the Mediterranean.

put us therein] The accommodation on board the Alexandrian ship was doubtless much better. Another advantage was avoiding the delay caused by touching at the many ports which the ship of Adramyttium had to visit.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under ¹Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with ¹hurt and much damage, not only ¹Or. *injury*. of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to

7. *many days*] The distance between Myra and Cnidus was only 130 geographical miles, which, with a fair wind, might have been accomplished in one day.

scarce] Rather, *with difficulty*. A.V. is open to giving a wrong impression, as if they had barely reached it when the wind became unfavourable. The same word is rendered *hardly* in the next verse. Cp. Josephus, XIV. xiv. 3, μόλις εἰς ῥόδον διασώζεται.

Cnidus] Just below the extreme southwest point of Asia Minor, Triopium, now *Cape Grio*. The city was partly on the mainland, partly on an islet. A causeway which united them formed two harbours; and those who had the direction of this voyage would have done wisely in availing themselves of one of them.

the wind not suffering us] To proceed in the regular course. By abandoning which, in order to be under the lee of Crete, they committed themselves to the open sea. Some have misunderstood that the wind prevented their entering the harbour of Cnidus.

Salmone] The easternmost point of the island, still retaining its name. As far as Cnidus, the ship had the advantage of a weather shore, smooth water, and a westerly current; and, by running under the lee of Crete to Cape Salmone, similar advantages were secured as far as the Fair Havens. Smith, 74.

WHICH TOUCHES AT THE FAIR HAVENS.

8. *hardly passing it*] Coasting along the island slowly. Some have preferred to understand, *we with difficulty came unto*.

The fair havens] This name survives in *Limenes Kali*, an open roadstead, or rather two roadsteads contiguous to each other, on the south coast of the island, a few miles to the east of Cape Matala, well protected by reefs, but not equal to Lutro as a winter harbour. Smith, 81, 84. See v. 12.

Lasea] This name does not occur in any ancient geographer, and is very variously written in MSS.; *Lasaia*, *Laissa*, *Alatta*.

This form of it was found, in 1856, surviving in some ruins about five miles east of Fair Havens. Smith, p. 80, and in Appendix III.

9. *much time was spent*] In the Fair Havens, it seems, under stress of wind and weather. The Syriac has, *And we were there much time*.

sailing] Rather, *the voyage*; the long voyage to Italy.

the fast] On the tenth of Tisri, answering to the end of September or the beginning of October, Levit. xvi. 29, xxiii. 27; Num. xxix. 7. Cp. Josephus, III. x. 3. It was the only fast of Divine appointment for the Jews. According to Philo, in his 'Life of Moses,' no prudent man went to sea after that. Ancient navigation was suspended between the Feast of Tabernacles and that of the Dedication, an interval which may be regarded as corresponding to that between Michaelmas and Lady Day.

10. *I perceive*] He was expressing his own opinion, for which his experience of the sea and its perils qualified him, 2 Cor. xi. 26. And the sequel proved that his advice was sound and judicious. Afterwards, vv. 22—25, he spoke under Inspiration.

hurt] The word seems to point to the fury of the storm. The apprehension about the cargo was verified, v. 38.

our lives] Two hundred and seventy-six were exposed to this hazard. Though the Apostle knew that he himself was to see Rome, he had not, down to this time, been assured of the safety of all his fellow-voyagers.

11. *the master*] Who had the charge of the navigation. To the owner it must have been of very great consequence to have the cargo delivered in Italy with as little delay as possible. But there was no thought of continuing the voyage, only of moving to a more commodious port in the neighbourhood.

12. *not commodious*] Rather, *not well situated*; "open to nearly one half of the compass." Smith, p. 84.

Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

Phenice] This is thought to have been identified with *Lutro*, in 1853, by Captain Spratt, whose opinion was confirmed after careful examination by Tennent and Brown, in 1856. It is about 40 miles to the west of Fair Havens, in which direction it is the only secure shelter for vessels of any size. Smith, 89, 244 sq. Pashley acquiesced in this, 'Crete,' II. 251. As St Luke never reached this harbour, his account of it must have been based on what he heard of the discussion at Fair Havens. 'The imminent risk of being blown out to sea between Fair Havens and Phenice fully justified the opinion of the Apostle.

Meyer considered it uncertain whether this haven was the modern *Lutro*.

toward the south west and north west] The haven formed "such a curve that one shore stretched towards the north-west, and the other towards the south-west." Meyer.

Howson understands that "the harbour is sheltered from these winds, and that the difficulty is to be explained simply by remembering that sailors speak of everything from their own point of view; and that such a harbour does look—from the water towards the land which incloses it—in the direction of south-west and north-west."

Smith explains that the harbour is open not to the point from which the wind blows, but to the point towards which it blows; *i.e.* not open to south-west but to north-east. Looking in conformity with the motion of the winds mentioned is what is meant. This was accepted by Alford.

Bp Wordsworth pronounces it inconsistent with the principles of grammatical interpretation to render the words in any other way than that in which they have been translated in A.V. and the Vulgate; and deems it not improbable that, when the southern coast of Crete has been more accurately surveyed, another harbour may be found corresponding with the words of St Luke so understood.

13. *loosing*] Having weighed anchor, or, set sail, according to the supplement adopted for the elliptical form of expression.

sailed close by] Nearer the coast than usual, or than they had previously; the adverb being in the comparative degree.

Erasmus and Luther followed the Vulgate in treating the word *asson*, rendered *close by*, as a proper name, *Assos*; and so, with the exception of the Geneva, our English Versions

14 But not long after there ¹arose ¹Or, *be-* against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain

previously to 1611. Crete supplies nothing nearer than *Asus*, Pliny, IV. xii. 20, and that was inland.

A VIOLENT TEMPEST.

14. *not long after*] After having passed the point beyond which they could no longer keep close to the shore.

against it] Κατ' αὐτῆς. It has been taken for *the ship*; to which it has been objected that the noun, used thirteen times, is neuter. Tyndale and Cranmer went with Luther in understanding *their purpose* in the preceding verse. The Vulgate referred it to Crete, on which understanding it would be well to follow Howson and Alford, and for *against it* to substitute *down from it*, *i.e.* from the high lands of the island, Mount Ida in particular, the gusts from which are spoken of as terrific. See Smith, 97.

tempestuous] The Original is more precise, like a hurricane or a whirlwind. Such a shifting of the wind is common in that quarter. Captain Spratt, having left the Fair Havens with a light southerly wind, had, after rounding Cape Matala, a strong northerly wind directly down from Mount Ida. And Captain Stewart, in his remarks on the Archipelago, observed that "it is always safe to anchor under the lee of an island with a northerly wind, as it dies away gradually; but it would be extremely dangerous with southerly winds, as they almost invariably shift to a violent northerly wind." Smith, 97, 99.

Euroclydon] This was pronounced by Bentley, 'Remarks on Free Thinking,' § 32, to be an incongruous compound from wind and waves, and a corruption of the reading of the Alexandrine MS. *Euraclyon*. This judgment is confirmed by N and B. The Vulgate has *Euroaquilo*. The E.N.E. wind is to be understood. Bp Wordsworth and Mr Smith agree in following Bentley. St Luke having, contrary to his usual practice, vv. 12, 13, prefixed the word *called* to this name, has been thought to favour the suggestion that he was employing a word which he had heard used by the crew.

15. *we let her drive*] Having yielded to the wind we scudded before it. The wind, which drove them to Claudia and made them apprehensive of being driven towards the Syrtis, must have been E.N.E. Smith, 96, 98.

16. *under*] Under the lee of. Here they

island which is called Clauda, we had much work to come by the boat :

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out

with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed

had smooth water for ten or fifteen miles, of which they took advantage to complete their preparations for riding out the gale.

Clauda] A small island, about 20 miles south-west of Crete, called by Ptolemy *Claudos*; by Pliny and Suidas, *Cauda*, which appears in B and the Vulgate; by Mela, *Gaudos*. Its modern Greek name *Gaudonesi* has been contracted by the Italians into *Gozzo*; under which designation it must be distinguished from the larger island of that name near Malta.

had much work] Literally, *had barely strength enough*.

to come by the boat] To hoist it on board the ship. This could not be attempted as they were running down to Clauda. The boat, of considerable size, v. 30, having been towed between twenty and thirty miles through a rough sea, must have been full of water. The passengers, it seems, gave their help.

17. *helps, undergirding the ship*] Cables passed under the keel, round the hull, and made fast on the deck. The process is called *frapping* a ship. Lord Anson had recourse to it in 1743, and Sir G. Back, on his return from his Arctic voyage in 1837; and the Albion frigate was frapped after a hurricane in coming home from India in 1846. The imperfection of their build, and the manner in which they were rigged, having nothing to distribute the strain upon the hull when the great sail was filled by the wind, rendered the ancient ships far more liable to starting planks, and to foundering, than those of modern times, in which the strain is spread over three masts, with small sails easily handled. Smith, 102. Under-girdles were among the regular sea stores of the Athenian galleys. Boeckh's 'Inscriptions.' Cp. Plato, 'Repub.' x. 3; Thucydides, I. 29; Horace, 'Odes,' I. xiv. 6. *the quicksands*] Singular in the Original; the Greater Syrtis, on the north coast of Africa, now the Gulf of Sidra, almost exactly south-west of Crete. A. V. has gone back to Wycliffe. In Tyndale, Cranmer, Geneva, and Rheims, the proper name was retained. The Syrtis was a word of fear. See Agrippa's remonstrance with his countrymen against

incurring war with Rome. Josephus, 'J. W.' II. xvi. 4.

strake sail] This unfortunate translation represents them as depriving themselves of the only possible means of avoiding the danger which they feared. Rather, *lowered the great yard*, which, with its enormous sail, strengthened by bands of rope sewn across it, was extremely heavy. It has been explained of lowering the mast; but that was practicable in rowing galleys only; in the large sailing vessels it became, under certain circumstances, necessary to cut away the mast. Juvenal, XII. 61.

and so] No longer under canvass.

18. *lightened*] Imperfect: *set themselves to lighten*, by clearing the deck of super-numerary spars and such like. It may be assumed that, by this time, the ship had begun to leak.

19. *the third day*] From the commencement of the storm.

we cast out] The balance of authority is in favour of *they cast out*.

the tackling] Rather, *the furniture*; beds, tables, benches, baggage chests, and the like. They waited till things had become very much worse before any of the freight was cast overboard, v. 38. The word here is not exactly the same as that used by LXX. in Jonah i. 5.

20. *many days*] Possibly all the dreary interval between Crete and Melita, v. 33.

appeared] This was a great aggravation of their peril, rendering it impossible for them, to whom the compass was unknown, to ascertain the direction of their course.

lay on us] The word expresses very great violence.

then] *thenceforth*, from that time.

taken away] Literally, *was being pared away* all round.

21. *abstinence*] Not total, nor the result of desperation. The provisions must have been damaged by salt water; and the state of alarm, together with the continual and urgent calls to exertion, must have prevented cooking and regular meals.

from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about

to have gained] This has been understood as gentle irony. But both the Greek and Latin idiom admit of its being taken as equivalent to *escaped, have been spared*. Cp. Josephus, II. iii. 2, VII. viii. 1. Pliny, 'N. H.' VII. 40, "*lucrifecit injuriam*."

harm and loss] The same words as in v. 10; the former pointing to the fury of the storm, the latter to the actual damage.

22. *there shall be no loss*] What a contrast between St Paul's position and that of the Prophet who knew that the great tempest was on his account, Jonah i. 12.

DURING WHICH THE APOSTLE IS CHEERED BY AN ANGEL WITH ASSURANCE OF THE SAFETY OF ALL ON BOARD.

23. *stood by me*] Not in a dream. Cp. xvi. 10, xxiii. 11.

the angel] *an angel*. Of God, &c. was subjoined, because the heathens whom he was addressing might have fancied that Mercury was intended.

I serve] *I worship*; as Rom. i. 9. Some of those on board must have seen St Paul's devotions.

24. *thou must be brought*] Therefore his life was assured to him till he had stood in Cæsar's presence; 2 Tim. iv. 16, 17 has been usually understood as shewing that he had a personal hearing before Nero.

God hath given thee] In answer, we cannot reasonably doubt, to St Paul's prayer on their behalf. This did not dispense with the due use of all ordinary means, v. 31.

26. *we must*] By Divine appointment. *be cast upon*] The same word is translated *fall into*, v. 17.

27. *the fourteenth night*] Reckoned from their quitting the Fair Havens. The average rate at which such a ship would drift before a

gale of wind is calculated at thirty-six miles in twenty-four hours. Having left Claudia late in the evening, she would by midnight on the fourteenth be less than three miles from the entrance to St Paul's Bay in Malta. Smith, 122—124.

Adria] Of much larger extent than the Adriatic. Ptolemy, III. 16, says that Sicily is bounded on the east and Crete on the west by Adria. It answered very much to that division of the Mediterranean which Rennel distinguished as its middle, and Humboldt as its Syrtic, basin, lying between the coasts of Sicily, Italy, Greece, and Africa. Josephus and eighty of his fellow-voyagers, when their ship foundered in the middle of Adria, were rescued by another vessel on her way from Barca to Puteoli, 'Life,' § 3.

deemed that they drew near] In the nautical language of this account, *that the land was approaching them*. The ears of the shipmen were alive to the sound of the breakers before the passengers were aware of it. At the court-martial held after the loss of the frigate Lively very near this spot in 1810, it was stated that the land, being extremely low, was not to be seen a quarter of a mile off, but the surf on the shore was visible. Smith, 126.

28. *And sounded*] Off Koura Point, the south-eastern extremity of St Paul's Bay, the soundings are twenty fathoms, and a little further, in the direction of the assumed drift, fifteen fathoms. Smith, 127.

29. *four anchors*] Ancient anchors were very much smaller than those now used, and therefore ships carried many.

out of the stern] This kept the ship's head towards the shore, in the best position for stranding her when daylight gave the opportunity.

30. *about to flee*] Feeling no confidence in the declaration of the Apostle, v. 22, they

to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is ^{the} fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health:

for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they dis-

thought it not unlikely that, in her leaky condition, the ship would go down. Their alleged purpose could not possibly have been of any advantage under the circumstances.

cast...out] Rather, *carried out*, i.e. in the boat.

31. *the centurion*] Who, as a landsman, had been deceived by the pretext of the crew. He, as the representative of imperial authority, could exercise control. The ship, abandoned by the mariners, would have been in the hands of the soldiers and passengers who were incapable of managing her.

ye cannot be saved] This, notwithstanding the positive assurance which had been given him from Heaven, vv. 22—24. To look for the end without using the means is not to trust God, but to tempt Him.

32. *fall off*] *go adrift*. To human apprehension the loss of the boat might well appear to be a great aggravation of the perils.

33. *while the day was coming on*] The Original points to a still earlier hour, *until it was beginning to be day*. The interval before daybreak was available for taking food, while any work about the ship was still difficult and doubtful.

having taken nothing] Not to be understood literally. Their food had been taken at irregular intervals, in no great quantity, and in haste. See v. 21, and compare Matt. xi. 18.

34. *health*] Welfare, preservation. The coming day would task their strength, in reaching the ship or in swimming.

shall not an hair fall] A proverbial expression for perfect safety, 1 S. xiv. 45; 2 S. xiv. 11; 1 K. i. 52; Luke xii. 7, xxi. 18. There is considerable authority for *shall not a hair perish*.

35. *in presence of them all*] No hurry,

no fear of ridicule from heathen soldiers and sailors, no imminency of peril was allowed by St Paul to interfere, in his own practice, with the discharge of an obligation which he enforced in his teaching, 1 Tim. iv. 3—5.

broken it] The usage of a Hebrew table was to break and distribute bread immediately after the giving of thanks. "This was not a celebration of the Eucharist, but a common meal." Bp Patrick, 'Mensa Mystica,' vi. v. 2.

37. *two hundred threescore and sixteen*] See the note on v. 6. The enumeration is not repeated after the escape from the wreck. The Divine assurance in v. 24 was enough. The Vatican MS. is singular in exhibiting *about seventy-six*; and Granville Penn pronounced the smaller number the more likely. But the ship in which Josephus was wrecked had about 600 on board, 'Life,' § 3.

38. *the wheat*] The cargo had been retained as long as possible; but now, when they were preparing to run the ship on the beach, a light draft of water had become of the utmost consequence. The wheat must have been shifted, more or less, during the gale, and this discharge of it not only relieved but righted her so that she would answer the helm better. Meyer understood not the cargo, but their provisions. But the remainder of these can hardly have been in such a quantity as to affect the draft of the ship.

39. *knew not the land*] St Paul's Bay is remote from the great harbour of Malta, and has no marked features of any kind to be recognised by even a native coming upon it unexpectedly. It is not at all likely that that side of the island had ever been seen by the Alexandrian ship's company on any previous voyage. Smith, 136, 143.

covered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

1 Or, cut the anchors, they left them in the sea, &c.
40 And when they had ¹taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

a shore] A sandy beach, free from rocks. Cf. xxi. 5; Matt. xiii. 2.

40. taken up the anchors] The marginal rendering is more correct: in the text A. V. has followed an inaccuracy of the Vulgate. The four anchors were detached and abandoned, that the water-logged ship might be relieved of their weight.

and loosed] The Original has a word which shows that the loosing of the rudder-bands was simultaneous with the abandoning of the anchors. Luther did not express this, although the Vulgate has *simul laxantes*. The only notice of it in any English Version is *loosing withal*, in the Rheims.

the rudder bands] Literally, *the bands of the rudders*. Ancient ships had two large paddles, one on each quarter. The bands were the lashings by which these had been secured out of the water, close to the sides of the vessel, when it was found expedient to anchor by the stern. Letting down the rudders, by depressing that end of the vessel, and so elevating her prow, would be helpful in stranding her.

the mainsail] This mistake is in all the English Versions since Wycliffe who, more correctly, gave a *little sail*. The mainsail must have been incapable of being used after v. 17, even if it did not go overboard along with the yard. A small foresail, hoisted on a short mast at the prow, is to be understood here. Cp. Juvenal, xii. 68. "The word in the Original does not occur in any ancient or in any mediæval Greek author." Smith, 185.

41. a place where two seas met] In Tyndale, Cranmer, and the Geneva, a *place which had the sea on both the sides*. In St Paul's Bay, an islet, Salmonetta, is severed from the mainland of Malta by a channel not above 100 yards in breadth. Of this channel they could not be aware till they were well within the bay. "The sea rushing into the bay from the north-east strikes against the outer point of this small island, which causes it to divide

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on

and meet again at the inner point, in a small cove, where any shipmaster would run his ship if in distress." Cole, quoted by Bp Wordsworth. The adjective in the Original is as applicable to *water* uniting two seas, e.g. the Bosphorus, as to *land* like the Isthmus of Corinth.

It has been suggested that the ship grounded on a shoal or on a tongue of land projecting under the surface of the sea. Dio Chrysostom, indicated by Casaubon, mentions *τραχέα* (v. 29) *καὶ διθάλαττα* among the difficulties in the way of getting clear of the Syrtis.

stuck fast] In the "bottom of mud, graduating into tenacious clay," in which the forepart of the ship fixed itself. Smith, 139.

was broken] Rather, was *going to pieces*.

42. to kill the prisoners] The Roman soldiers, holding life very cheap, were influenced by the liability of guards who allowed the escape of prisoners, accused as well as convicted, to undergo the punishment which the Law would have inflicted on their prisoners, xii. 19, xvi. 27.

43. *willing*] This archaism, for *wishing*, is in all the English Versions.

that they which could swim] Under the circumstances the chains must have been taken off for the time. The centurion, by incurring this responsibility, gave the strongest possible proof of his esteem and regard for the Apostle.

44. And the rest] The centurion's order is continued to the word *ship*.

escaped all safe to land] The assurance given to St Paul, v. 24, was made good notwithstanding all the risks and perils. The soldiers would have perished by the selfishness of the sailors, the prisoners would have been sacrificed by the cruelty of the soldiers, if He who orders the wills and affections of men, as He controls the elements, had not heard the prayers of the Apostle. This was the fourth time that St Paul had suffered shipwreck, 2 Cor. xi. 25.

his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out

of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

CHAP. XXVIII. 1. *they knew*] There is much more authority for the other reading, *when we were escaped, then we knew*. This refers to xxvii. 39.

Melita] Constantine Porphyrogenitus, Emperor of the East, A.D. 911—959, thought that Meleda, an island off the coast of Dalmatia, was intended. He was followed by Georgi, a Benedictine, native of that island, 1730; by Jacob Bryant; and, with no little ingenuity and learning, by Falconer, the editor of Strabo. A misapprehension of *Adria*, xxvii. 27, and of the meaning of *the barbarous people*, contributed to the acceptableness of this view. But all the details appear to be in favour of Malta. The wind, either E. or N.E., more or less fair for the transit thither from Clauda, would have made it impossible for the ship to be taken up the Gulf of Venice. And, if that had been her course, there could have been no ground for any apprehension of the Syrtis, xxvii. 17. The time occupied in drifting 468 miles, by a calculation based on assuming 36½ miles in 24 hours, Smith, 122, corresponds with the distance between Clauda and Malta, rather less than 480 miles; whereas the drift to Meleda would have been 780 miles, not through open sea but amidst many islands. The exactness of the coincidence in the soundings, xxvii. 28, is startling, Smith, 127. Malta was in the track from Alexandria to Rome, xxviii. 11. Syracuse, Rhegium, Puteoli all come in due order from Malta, whereas, in the course from Meleda, Dyrrachium and Brundisium must have been prominent.

HOSPITALITY SHOWN BY THE PEOPLE OF MELITA.

2. *the barbarous people*] Not savage or uncivilized. Melita had manufactures, Cicero, 'in Verrem,' II. iv. 46; Silius Italicus, XIV. 251; and handsome buildings, Diodorus Sicu-

lus, v. 12. The natives were so characterized as being neither Greeks nor Romans. Cp. Rom. i. 14; 1 Cor. xiv. 11. They were, for the most part, of Phœnician descent. Modern Maltese has, for its base, a not very pure form of Arabic, which is found in the north of Africa.

present rain] Heavy rain.

the cold] Greswell's calculation points to the beginning, if not the middle of November, IV. 196.

THE APOSTLE UNHARMED BY THE BITE OF A VIPER.

3. *a viper*] It has been urged in favour of Meleda that, although there are serpents in Malta, they are not venomous. But the complete clearance of the aboriginal forest, the very high cultivation of that island, and its having 1200 persons to a square mile, may fully account for such a change. Smith refers to the Isle of Arran and parts of Galloway as instances of the disappearance of noxious animals before an increasing population, and quotes Lyell's 'Principles of Geology' for the same result in Brazil. P. 146.

out of the heat] Rather, out of the bundle of sticks, in consequence of the heat.

4. *suffereth not*] In the Original this verb is in a past tense, expressing that the natives thought that his doom was sealed.

5. *he shook off*] The full force of the best supported reading is *having shaken off from himself*. Though it is not distinctly stated that the viper bit him, it seems clear that this was a case in which the words of our Lord, Mark xvi. 18 and Luke x. 19, were fulfilled.

6. *have swollen*] The word implies inflammation as well as swelling.

they changed their minds] An illustration of the fickleness of popular feeling, the converse of that in xiv. 11—13, 19.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with

many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

7. *the chief man*] The chief Roman magistrate of the island, a deputy of the Praetor of Sicily. Inscriptions have been found in Malta, Latin and Greek, in which this word appears as an official title, as it here gives the son precedence over his father.

us] Not every one, as in v. 2. This is to be understood of the Apostle and his two companions. Cp. v. 10.

8. *sick of a fever*] The same expression as *taken with a great fever*, Luke iv. 38. In the Original the plural is used, implying fever fits, an intermittent fever, accompanied by dysentery. Dr Galland of Valetta informed Mr Smith that this disease is by no means uncommon in Malta, 169; and Howson's testimony is distinct to the same effect, II. 428. See the note on xx. 10.

and prayed] So St Peter, ix. 40.

HE HEALS MANY WHO HAD DISEASES IN THE ISLAND.

9. *others*] The Original is more extensive; *all the rest*.

came, and were healed] One striking fulfilment of Mark xvi. 18. St Luke, in his great brevity, says not a word of the moral effect of these miracles, or of any labours of St Paul in making the Gospel known in Malta.

10. *honours*] Demonstrations of reverence and hospitality, distinct from the presents in the last clause of the verse.

we departed] *we were setting sail*. In February, or early in March, it has been calculated.

THE VOYAGE RESUMED AFTER THREE MONTHS.

11. *after three months*] In the course of the fourth month after the shipwreck.

a ship of Alexandria] xxvii. 6.

had wintered] Having taken refuge from the storm in which the other ship had been wrecked.

sign] Not projecting as a figure-head, but in high relief on either side of the prow. Castor and Pollux were the tutelary powers of seamen. Horace, 'Odes,' I. iii. 2, xii. 25—28; Catullus, IV. 27. "The meteoric appearance sometimes seen in the Mediterranean, at the close of a storm, which was anciently called Castor and Pollux, is now hailed by the sailors with equal joy under the name of St Peter and St Nicholas." Blunt's 'Vestiges of Ancient Manners and Customs in Modern Italy and Sicily,' p. 37.

SYRACUSE, RHEGIUM, PUTEOLI.

12. *Syracuse*] About eighty miles from Malta.

three days] For commercial purposes, or, perhaps, waiting for a fair wind.

13. *fetched a compass*] "Proceeded circuitously; worked to windward, availing themselves of the sinuosities of the coast; but with the wind north-west they could not proceed through the Straits of Messina." Smith, 151.

Rhegium] Now Reggio, at the south-west extremity of Italy, at the southern entrance to the Straits of Messina, which are little more than three miles in width between it and the Sicilian city, Messina. Its coins exhibit Castor and Pollux as its tutelary powers.

the next day] "The distance is about 182 miles. If we suppose the ship sailed at the rate of seven miles an hour—the mean of the foregoing examples—the time consumed would be about twenty-six hours." Smith, 200.

Puteoli] Now Pozzuoli, in the north-east angle of the Bay to which it gave the name Sinus Puteolanus before it was called the Bay of Naples. Ostia being capable of admitting only small vessels, this was the well-sheltered port at which the imperial corn-ships from Alexandria discharged their cargoes. Seneca's seventy-seventh Epistle gives a very graphic and lively description of their arrival. Josephus landed there, after his shipwreck,

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul

saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after

'Life,' §. 3. Ignatius would fain have landed there and followed the footsteps of St Paul to Rome, from which it was distant 150 miles, 'Martyrdom,' § 5.

Having been previously called Dicaearchia, it had this name from a number of strong mineral springs; and a considerable extent of the coast in its neighbourhood was shattered by earthquakes. Among its ruins those of a great temple of Serapis, and of the mole which had twenty-five arches, are very conspicuous.

14. *brethren*] Christians; an incidental proof of the spread of the knowledge of the Gospel even in Italy.

seven days] Cp. Troas, xx. 6, and Tyre, xxi. 4. This gave an opportunity for spending a Lord's Day at Puteoli. If it was not convenient to the centurion to have an interval for communicating with the authorities in Rome, the allowance of this delay so near the ultimate destination seems to imply great indulgence on the part of Julius.

15. *from thence*] From Rome, where, a few years before this time, St Paul's Epistle had been received, in which he had expressed a most earnest desire to visit that city, i. 9—12.

Appii forum] About 33 miles from Rome, at the junction of the road from Puteoli with the Appian Way, the great road from Rome to Capua in the first instance, afterwards prolonged to Brundisium, at the northern extremity of a canal parallel with the road through the Pontine Marshes. Horace, 'Sat.' i. v. 4—9.

The three taverns] Ten miles nearer Rome, at the point where the road from Antium fell into the Appian Way. Both these stations are mentioned by Cicero in a very brief letter to Atticus, ii. 10. The Bishop of this place was one of nineteen appointed by Constantine to decide between Donatus and Cæcilianus. Optatus, 'de Schism. Donatist.' i. 23.

took courage] There had been much previously to depress St Paul. The wearisome captivity in Cæsarea, the disastrous voyage, and the winter months spent in Malta, brought little or nothing to call his thoughts off from the great heaviness and continual sorrow which he had in his heart on account of the obduracy of his countrymen. The sight of these Roman Christians cheered him with the

assurance that the Faith had taken root in the imperial city.

16. *the captain of the guard*] This form of expression in so exact a writer as St Luke, has been thought to imply that St Paul must have arrived in Rome before March, A.D. 62, when Burrhus Afranius, who had, with Seneca, acted as tutor to Nero, and was afterwards his Greek secretary, Josephus, xx. viii. 9, Tacitus, 'Ann.' xiii. 2, died, under suspicion of having been poisoned, that the Emperor might be free from his opposition to the divorce of Antonia, Tacitus, xii. 42, xiv. 51. It has been stated that it was only between 51 and 62 A.D., that the prætorian guards were under the command of Burrhus, as their one Præfect, Greswell, iv. 199. It appears from Josephus, xviii. vi. 6, that neither Sejanus nor Macro had a colleague. As the entire clause, *the centurion delivered the prisoners to the captain of the guard*, is not found in *8, A, B*, nor recognised by the Syriac and the Vulgate, and as critical editors since Mill have very generally omitted it, much stress cannot be laid upon it.

to dwell by himself] Apart from other prisoners, at first; with some friend who welcomed him, v. 23, afterwards, in hired lodgings, v. 30. This indulgence must have been due to a favourable report in the letter from Festus, confirmed by the testimony of the centurion, Julius. It might be considered that the Apostle had done the state good service in contributing to the safety of the military escort and of his fellow-prisoners.

a soldier] *the soldier*, to whom he was bound by a chain, v. 20, xxiv. 27; Eph. vi. 20; Col. iv. 18. The frequent relief of this sentry must gradually have brought St Paul into acquaintance with many of the prætorians. Agrippa I. was similarly bound as soon as he fell into disfavour with Tiberius, Josephus, xviii. vi. 7.

ST. PAUL EXPLAINS TO THE JEWS HIS COMING TO ROME.

17. *after three days*] Only this very short interval—not three entire days, it may be presumed, according to the Jewish mode of reckoning—was taken for rest and prayer, and for refreshing, private intercourse with

three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal

unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concern-

the Roman Christians, whom he had earnestly longed to see.

the chief of the Jews] The heads of the Synagogue or Synagogues, and the wealthier men among the Jews, who, being restricted to the Transtiberine quarter, were very numerous in Rome. Eight thousand of them supported the deputation of fifty sent from Jerusalem to complain of Archelaus shortly after his accession. Josephus, xvii. xi. 1.

To the very last the offer of the Gospel was made to the Jews in the first instance. The edict of Claudius, xviii. 2, though not formally repealed, soon became inoperative. The Jews had returned to Rome in the first year of Nero; and if unable to feel themselves settled there, must, it is plain from the Apostle's being able to convene them, have enjoyed the fullest toleration. Aquila and Priscilla were there when the Epistle to the Romans was written, Rom. xvi. 3. If they prolonged their stay, it may be conjectured that St Paul spent some time under their roof.

Men and brethren] The same form of address as that used to the Jews at Jerusalem, xxiii. 1.

though I have committed nothing] This was said with reference to such evil reports as those noticed in xxi. 21, 28.

prisoner...into the hands of the Romans] In exact fulfilment of the prediction of Agabus, xxi. 11.

18. *no cause of death in me*] St Paul had used this expression concerning our Blessed Lord in his speech at the Pisidian Antioch, xiii. 28. His statement here had the support of Lysias, xxiii. 29, of Felix, xxiv. 23, of Festus, xxv. 18, 19, 25, and of Agrippa, xxvi. 31, 32.

19. *spake against it*] Against his release, by insisting that he should be taken back to Jerusalem.

I was constrained] His having done this was most distasteful to the Jews, as involving a turning away from their own ecclesiastical court to a heathen jurisdiction, and so a sur-

render of Jewish independence in religious matters. He was most anxious to show that the step was strictly defensive and quite unavoidable.

to accuse my nation of] Nothing was said of the malignity of his countrymen from which he had been rescued by the Romans, after two designs of assassination, xxiii. 12, xxv. 3.

20. *the hope of Israel*] The hope of the coming of the Messiah, which was the sum and substance of the Old Testament prophecies and types, xxvi. 6, 7, and, through the Messiah, of the Resurrection.

21. *We neither received letters*] During the two years of his imprisonment at Cæsarea the Jewish adversaries of St Paul had no communication to make, as they hoped eventually to take his life. His appeal to the Emperor and the consequent decision to send him to Rome took them by surprise; and his departure, very soon after, was so late in the season for navigation, that letters from Jerusalem could hardly have anticipated his arrival in Rome.

any of the brethren] No special messenger, no complaint had come from Judæa.

22. *this sect*] There is no hint given here of the existence of a Church in Rome; and Baur allowed himself to use this silence as an argument against the genuineness of the last two chapters of the Epistle to the Romans. These Jews probably felt, or affected, indifference to everything connected with Christians, and were disinclined to make mention of any residents in Rome, of whom they could not have spoken with goodwill. Under the circumstances of the time, they may have been loath to commit themselves, insecure as they must have felt, more or less, after the edict of Claudius and their stealthy return after Nero's accession. If they were aware of the attempts made to assassinate the Apostle, they might, seeing the high favour with the military authorities which he enjoyed, have apprehended

ing this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, "Go unto this people,

and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole

that their countrymen had gone too far in provoking the Romans.

every where] Wherever it had been heard of, and there were any adherents. The early spread of Christianity was on a very wide scale. Justin Martyr, 'Dialogue with Trypho,' § 117, said that there was no nation in which prayers and thanksgivings were not offered to the Father and Maker of all through the Name of Jesus, the Crucified. Cp. Tertullian 'adv. Judaeos,' § 7, in the course of which he notes "Britannorum inaccessa Romanis loca, Christo vero subdita."

spoken against] "Exitiabilis superstitio." Tacitus, 'Ann.' xv. 44. "Superstitio nova ac malefica." Suetonius, 'Nero,' § 16. "Superstitionem pravam et immodicam." Pliny, Epist. x. 96.

MANY OF THEM COME TO HIM, AND LISTEN TO HIS TEACHING.

23. *many*] Not the chief men only, as in v. 17.

his lodging] Some temporary arrangement, v. 16, previous to that in v. 30. Possibly, with Aquila and Priscilla; whose return to Rome, after xviii. 2, is noticed, Rom. xvi. 3.

the kingdom of God] Not according to the carnal notions of the Jews, but in its spiritual character, the Gospel Dispensation; in which sense the expression is used throughout this Book, with the exception of xiv. 22.

out of the law] Moses wrote concerning Christ, John v. 46, e.g. Gen. iii. 15, xlix. 10; Deut. xviii. 15. "The Old Testament is not contrary to the New," Article vii.

from morning till evening] Discussion, not a continuous discourse of the Apostle.

24. *some believed not*] The Jews must

have been startled and perplexed when they found that one who was in bonds for all that they most revered and loved was a leading teacher of the new sect. St Paul's quotation seems to imply that the majority were unbelievers.

25. *one word*] This one inseparable proposition consisting of two particulars: that the Jews were self-blinded in their obdurate rejection of Christ, and that the offer of salvation through Him would be accepted by the Gentiles. Denton.

unto our fathers] External authorities for *our* and *your* are balanced; *our* is more like St Paul's usual language; *your* may have been thought better suited to the tone of reproof.

AFTER WHICH HE DECLARES THAT THE SALVATION OF GOD IS SENT TO THE GENTILES.

26. *unto this people*] Not unto *my* people; God was speaking in displeasure. This passage, Isai. vi. 9, 10, was quoted by our Lord at the beginning of His parabolic teaching, Matt. xiii. 14, 15; Mark iv. 12, in verbal coincidence with the LXX. It was alleged by St John, xii. 40, and by St Paul, Rom. xi. 8, to account for the unbelief of the Jews.

28. *therefore*] Because you are hardened and irreclaimable.

the salvation] There is very good MS. authority for *this* salvation.

they will hear it] This is in the spirit of our Lord's words, Matt. xxi. 43. An intimation to this effect had been previously given in the Synagogue of the Pisidian Antioch, xiii. 46, 47, and also at Corinth, xviii. 6

29. *departed*] A different word from that

years in his own hired house, and received all that came in unto him,
31 Preaching the kingdom of God,

and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

in *v.* 25, where it might have been better rendered, *were in the act of separating*; here, the Original indicates actual withdrawal. This verse is of very doubtful authority. Not in \aleph , \mathbf{A} , \mathbf{B} , \mathbf{E} , and not represented in the Syriac and the Vulgate, it has been omitted in several recent critical editions.

HIS TEACHING IS CONTINUED FOR TWO YEARS.

30. *two whole years*] The forms of Roman legal proceedings occupied much time. Accusers were bound to appear in person. Witnesses, we may presume, had to be summoned from Jerusalem. And it is possible, as suggested by Howson, that the official report of the case and the documents connected with it may have perished in the shipwreck, and required to be replaced.

The word of God was not bound during this interval, for within its limits the Epistles to the Ephesians, Colossians, Philemon, and the Philippians were written.

The current of opinion has for some time past set strongly in favour of the old tradition that, at the end of this time, St Paul was liberated, as it seems that, by the spirit of prophecy, he knew that he should be, Phil. i. 25—27, ii. 24; Philemon 22. Eusebius accepted it; and the evidence for it, if not copious, was by the early Church considered conclusive. Bp Pearson, 'Minor Theological Works,' i. 391. Neander and others have said that, if the genuineness of the second Epistle to Timothy is admitted, a second imprisonment before the Apostle received his crown of martyrdom follows as a matter of course.

For the length of the interval between the two imprisonments, where it was spent, and how it was occupied, after such hints as may be gathered from the Pastoral Epistles, we can have recourse to conjecture and speculation only. And this can hardly be thought surprising, when, but for an apparently casual allusion, 2 Cor. xi. 24, 25, we should have known so very little of St Paul's labours and sufferings.

It may with the best reason be assumed that after his restoration to liberty his cherished purpose of visiting Spain was accomplished, Rom. xv. 24, 28; Clem. Rom. i. 5. See Bp

Pearson, ii. 361. Hints of journeys, for which no place can be found previously to the first imprisonment, occur in 1 Tim. i. 3, for Ephesus and for Macedonia; Titus i. 5, for Crete; 2 Tim. iv. 20, for Corinth and Miletus; 2 Tim. iv. 13, for Troas, unquestionably a distinct occasion from Acts xx. 5; and Tit. iii. 12, for Nicopolis.

in his own hired house] Perhaps, *hired room*; within the wide precincts of the great prætorian camp, not the comparatively small quarters attached to the imperial residence on the Palatine. See Bp Lightfoot, in the 'Journal of Philology,' iv. 58. This arrangement took effect after the Apostle quitted the lodging provided for him in the first instance, *v.* 16. Some have allowed themselves to regard this as an indication that there was no very strong friendly feeling towards St Paul at Rome.

all that came in unto him] This has been thought to imply that he was not allowed to go out.

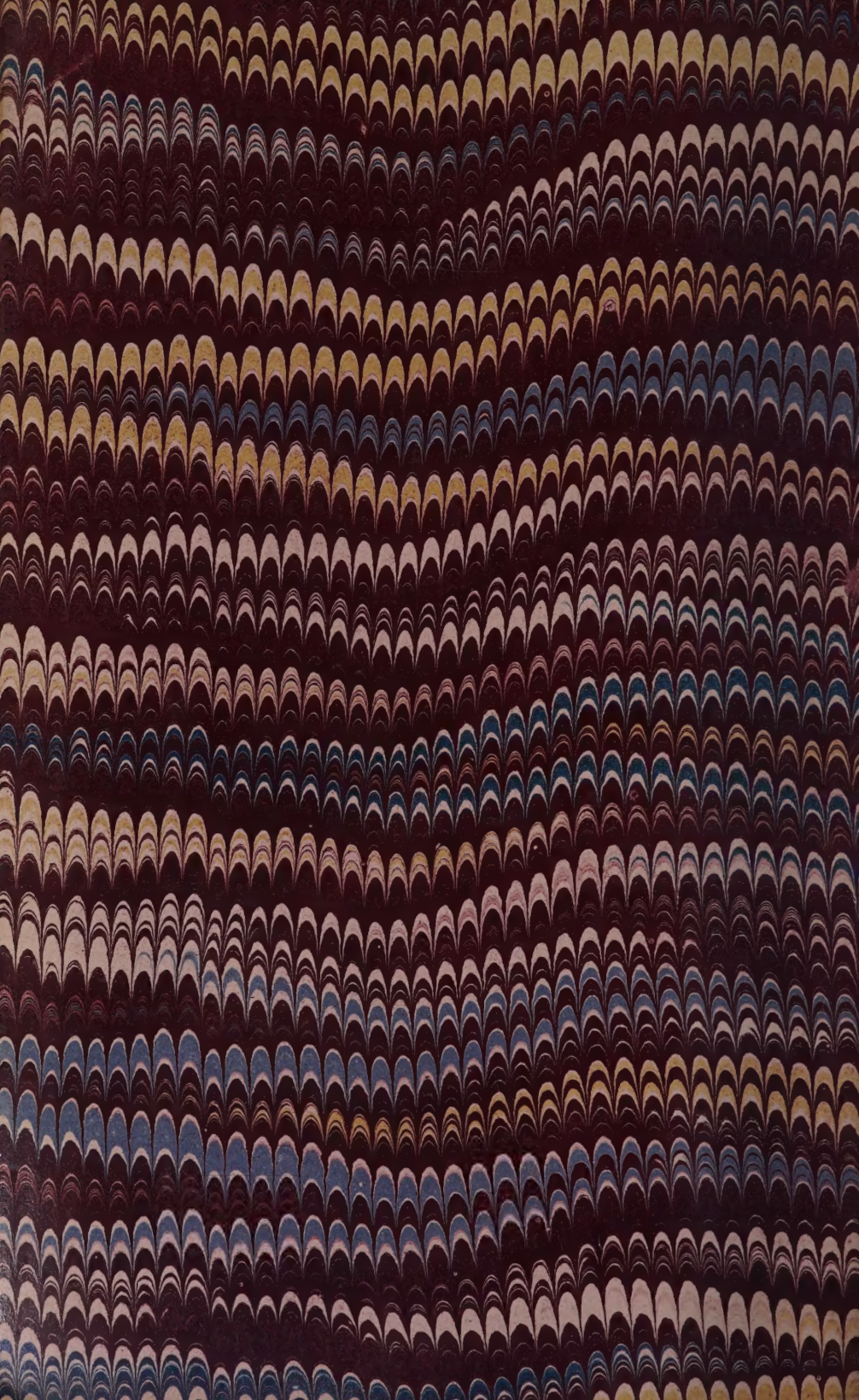
31. *Preaching*] This was in marked contrast with the silence during the same period of restraint in Cæsarea. It has been inferred from Phil. i. 13 that the effects of this instruction penetrated even to the imperial household; but Bp Lightfoot considers this not well warranted.

no man forbidding him] The adverb by which this is expressed in the Original is embodied by Eusebius in his summary account, ii. 22. The conclusion has been thought abrupt. But, as Bp Lightfoot has pointed out, in the introduction to his Commentary on the Epistle to the Philippians, p. 3, "The success of St Paul's preaching in Rome is a fitter termination to the history than any other incident which could have been chosen. It is the most striking realisation of that promise of the universal spread of the Gospel, which is the starting-point of the narrative."

We have no warrant for assuming that a complete biography of St Paul was any part of the design of this Book. And the Apostle himself did not avail himself of the opportunity for providing any supplement, 2 Tim. iv. 11. St Luke held his hand when the Gospel had been brought to the centre and capital of the then known world. "Victoria Verbi Dei, Paulus Romæ, Apex Evangelii, Actorum Finis." Bengel.

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